

**PSALMS**  
**A PARAPHRASE AND ANNOTATIONS**

**HENRY HAMMOND**

**1659**

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**Bible Versions Reproduction Series: Volume #101**

**THE PSALMS, A PARAPHRASE and ANNOTATIONS**

**Upon the Books of the PSALMS, Breifly explainting the  
Difficulties thereof,**

**Translated by: HENRY HAMMOND**

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain







A  
PARAPHRASE  
AND  
ANNOTATIONS

Upon the Books of the

PSALMS.



A  
PARAPHRASE

A N D  
ANNOTATIONS

Upon the Books of the

PSALMS,

Briefly explaining the Difficulties thereof,

By *H. Hammond D.D.*



LONDON,

Printed by *R. Norton*, for *Richard Royften*, at the Angel in  
Ivy-Lane, Anno Dom. MDCLIX.



# A P R E F A C E.

*Concerning the Duty, Practice, and constant Usage of Psalmody in the Church. The Benefits thereof. The Designe of this worke. The Literal and Prophetical senses. The helps toward the Indagation of each. The Interpreters, especially the Greek. The Spirit and Affections of Psalmodists.*

1.



He Duty and Benefits of *Psalmody*, and the many excellencies of these Divine inspired Books, cannot fitly be set out by any lower hand than that which first wrote them.

2. For the former of these, we are sufficiently provided from this treasury, *Psal. xxxiii. 1. praise* (this

of *Psalmody v. 2.*) *is comely for the upright; Psal. xcii. 1, 2, 3. It is a good thing to give thanks, to sing praises, to shew forth thy loving kindness and thy faithfulness, upon the Psaltery—with a solemn sound; cxxxv. 3. Praise the Lord, for the Lord is good; sing praises to his name, for it is pleasant; Lxxxi. 1, 2, 3, 4, 5. Sing aloud, Take a Psalm, Blow up the trumpet: For this was a statute for Israel, and a law of the God of Jacob. This he ordeined in Joseph for a testimony, when he went out through the land of Egypt; and very frequently elsewhere. And the summe of the testimonies is, that as it is the principal thing we know of the joyes of heaven, that we shall most ardently love and praise God there, and devoutly contend with the holy Angels, his supreme Ministers, in sounding forth the adorable excellencies of our Creator, Redeemer, and Sanctifier; so we are obliged by our holy calling and our*

own many great || interests, to take  
some antepast of those celestial joyes in  
this lower kingdome of Heaven, and to  
spend no unconsiderable part of our  
present lives in this most blessed and ho-  
ly imployment, wherein also those An-

gels which shall then be our Præcentors are here pleased to follow, and attend our motions, and invisibly to † assist in those quires where they can finde meet company, the hearts, \* pure and ‖ whole hearts, † the spirits and inflamed affections, and \* voices of Psalmodists.

|| *Psal.* cxxxviii. 1.      † *Eph.* v. 18, 19

Chrys. Tom. I. p. 610. 30. ὅπως φέλλονται ὡς μαλακίαν τῶν ῥιμμάτων ὡς τὸ ῥοβὸν τῆς φωνῆς ἐπὶ τῆς αἰσῆς τὸ πνεῦμα συμ-  
φοῖται σπυροῦνται. Aithenes, ad Marcellin. to. I. p. 961. B.

3. As for the latter, it is no otherwise to be fetcht from hence than as the Light commends Beauty to every Eye, and as the Matter it selfe speaketh; this Type of *Christ*, the *Psalmist*, having transcrib'd this part of his Character, that he hath not thought fit to *testify of himself*, any otherwise than the *works which he did bare witness of him*. For this therefore we must appeal to forreign testimonies, and therein not so much to the diffused Panegyricks which have been largely bestowed on this holy Book by many of the \* antient Fathers of the Church, as to the *Offices* of all Churches, *Jewish* (nay *Mahometane*) as well as *Christian*, and the more private practises of Holy men in all Ages.

\*See Bagl  
to. 1. p.  
125, 126,  
127. and  
Athens.  
Ep. ad  
Marcellin  
strongius

4. For the practice of the Jewish Church, we have i Chron. xv. 16. where the Levites are appointed to be singers with instruments of Musick, Psalteries and Harps and Cymbals, sounding, by lifting up the voice with joy; and to record, and to thank and to praise the Lord God of Israel, ch. xvi. 4. And being thus prepared for the office, David delivered this Psalm to thank the Lord, into the hand of Asaph and his brethren,



them, v. 7. Give thanks unto the Lord—— in the words of *Psalm*. cv. 1. And this not only upon an extraordinary occasion, to solemnize the carrying up of the Ark, but to stand every morning to thank and praise the Lord, and also every evening, ch. xxiii. 30. *וְלַלְלָהוּ יְהוָה בַּבֹּקֶר וּבָעֶרְבָה*, &c. and to, or at every offering up (so the LXXii. rightly render it, *ἐν παντί τὰς ἐπισημασίας*, at all that is offered) of burnt-sacrifices to the Lord in the Sabbaths, in the new-moons and on the feast dayes, v. 31. And thereto the recital of their practice accords *Ecclus.* l. 15, 16, 18. He poured-out the sweet-smelling savour—— Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard for a remembrance. The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. So again 2 *Chron.* v. 12. the Levites arrayed in white linen, having Cymbals and psalteries and harps, stood at the East end of the altar, and with them an hundred and twenty priests, sounding with trumpets. And as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lift up their voice with the trumpets and Cymbals and instruments of Musick, saying, For he is good, for his mercy endureth for ever, in the words of this *Psalmist* so often repeated; then (in token of God's acceptance and approbation) the house was filled with a cloud, v. 13. the glory of the Lord had filled the house of God, v. 14.

5. This old copie of the *Jews* is at once transcribed, and confirmed, and recommended to all the world, by the signal practice of *Christ* himself in his great Reformation.

6. Beside his many incidental reflexions on this Book of *Psalms*, to prove his doctrine, and give account of himself; *Luk.* xx. 42. and xxiv. 44. *Mat.* xvi. 25. xxi. 16. xxv. 41. and xxvi. 23. *Joh.* x. 34. xv. 25. and xvii. 12. two signal instances are recorded for us: the one at the institution of the

the *Eucharist*, *Mat.* xxvi. 30. *καὶ ὑμνοῦσαντες ἕλθουσιν, they sung a Psalm* (closed the whole action with a *hymn*) and so went out.

7. That this their singing was the recitation of the *Paschal hymne*, or great *Hallelujah*, *Ps.* cxiv. and the foure subsequent, is not exprest by the Evangelist, yet is much more probable than the contrary opinion of those that conceive it was a new *hymne* of *Christ's* effusion, possibly the same which is recorded *Joh.* xvii. wherein it cannot be believed that the Disciples had their parts, as the word *ὑμνοῦσαντες* must conclude they had in the singing this *hymne* or *hymns*. 'Tis evident our Saviour chose to retein much more of the *Jewish* customes than that of the *Paschal Psalm* amounts to.

8. The other instance was that upon the Cross (being now at the pouring out of his Peace-offering) *Mat.* xxvii. 46. *About the ninth houre* (the houre of Prayer) *ἐν βίῳ τῷ ἁγίῳ, μεγάλη, λέγων, he* (lift up his voice, like a *Levites trumpet*) *resounded with a loud voice, Eli, Eli, Lamma Sabachthani*, the exprest words (in the Syriack reading) of the beginning of the xxxii. *Psal.* How much more of that or of the insuing *Psalms* he recited, the text adviseth us no farther, than that he concluded with the words of the xxxi. v. 5. So *S. Luke* tells us, *Ch.* xxiii. 46. *And when Jesus had cried with a loud voice*, (which belongs to the former passage) *he said, Father, into thy hands I commend my spirit: and having said this, he gave up the Ghost.*

9. Here we see our Blessed Saviour, that had not the *spirit by measure*, that *spake as never man spake*, chose yet to conclude his life, to entertein himself in his greatest Agony, and at last to breath out his soule in this *Psalmist's* forme of words rather than in his own. No tongue of men or Angels can invent a greater *ψαλμὸς*, to set out the honour of any writing, or give us more reason to lay up in our minds the words  
of

of the Martyr † *Hippolitus*, that in the *dayes of Antichrist*, <sup>† Bb. Parr. Gram. Tom. 11. p. 357. 2.</sup>  
 λειτουργία σβηθίσαι, ψαλμῶδία παυθίσαι, ἀνὰ γράσας τῶν ἱερῶν ἐκείσασθαι  
 οὐκ αἶ, *Liturgie shall be extinguisht, Psalmody shall cease, reading*  
*of the Scriptures shall not be heard.* In which three as  
 the publick service of God was by the  
 † Antients thought to consist; so the de-  
 stroying of all and each of them must  
 needs be a branch, if not the whole bo-  
 dy of *Antichristianisme*, a direct contradiction to \* *Christ*, \* <sup>Lu. xi. 2. Ma. xxvi. 30. Luke 17.</sup>  
 who, by his own prescription, or practice of each of these,  
 impress a sacred character on each.

10. The use which the Apostles of *Christ* are recorded to  
 have made of this Book bears proportion with these pre-  
 cedents.

11. In *S. Peters* Speech about *Judas* and his successor, the  
 directions are taken from hence *Act. i. 16, 20.* In his first  
 Sermon to his countreymen, his proofs are from hence, *Act.*  
*ii. 25, 31, 34.* So again *ch. iv. 11.* And upon the delivery of  
 him and *John* out of the Rulers hands, the whole company  
 celebrate the news of it, *ch. iv. 24.* first in the words of *Ps.*  
*cxlvi. 6.* then of *Ps. ii. 1, 2.* so *S. Paul* in his Preaching *Act.*  
*xiii. 22, 33, 35.* in his Writings, *Rom. iii. 4, 10. &c. -- viii. 36. x.*  
*18. xi. 9. xv. 3, 9, 11.* and oft elsewhere: and so in his Suf-  
 ferings also, *Act. xvi. 25.* At midnight (one of the solemn  
 hours of prayer and Psalmody in the antient Church) *Paul*  
 and *Silas* προσωχόμενοι ὕμνον τὸν δῶδ, in their office of prayer u-  
 sed an hymne or Psalm (one or more) also, and recited so  
 loud that the prisoners heard; and this again signally accep-  
 ted and rewarded by God with the earth-quake, and opening  
 of the doors, and loosing of their bands, *v. 26.*

12. The use of these in the publick Assemblies, as early as  
 the Apostles times, is intimated *1 Cor. xiv. 26.* but distinctly  
 set down *1 Cor. ii. 4.* under the style of prophesying, every man  
 (b) praying

praying or prophesying (according to the importance of that phrase 1 Chron. xxv. Heman and Jeduthun should prophesy with harps, with psalteries and with cymbals, v. 1. and the sons of Asaph prophesied according to the order of the King, v. 2. and the sons of Jeduthun prophesied with the harp, to give thanks and praise the Lord, v. 3.) and in them, as in praying, all joyned, the whole assembly, in heart and voice, had all their common interest, women as well as men, every woman that prayeth or prophesieth, v. 5. though in other parts of the office they were not allowed to speak, c. xiv. 34. yet let us exalt his name together, Psal. xxxiv. 3. young men and maidens, Psal. cxlviii. 12. and so still ἐν ταῖς ἐκκλησίαις—οἱ τὸ κυρίον

11. i. Ep. ἀπόστολοι—ἡ ἀλλὰ τὰς γυναῖκας οὐδέως συνεχώρησαν, saith || Isidore Pelusiote, the Apostles of Christ wisely permitted that women should sing Psalms in the Churches (and he there mentions it as a most severe punishment to be inflicted on them for their misdemeanours, τὰς ἐν ἐκκλησίᾳ ᾠδῆς ποιῶντας to be interdicted singing in the Church, with which he joynes τὰς ἐν πόλει μωῆς, the turning them out of the city.)

13. Then for the more private use of them, S. Paul's prescriptions are authentick testimony : Eph. v. 18, 19. where in opposition to the heathen Orgia, of Bacchus's Enthusiasts, he directs to speaking to themselves in Psalms and hymns and spiritual songs, singing and making melody in their hearts unto God ; and Col. iii. 16. teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord. And so S. James also, ch. v. 13. Is any merry ? let him sing Psalms.

14. How this exercise was frequented in all after-Ages in the Church, and made up a very great part of the Christians devotions, both in the publick assembly and more privately in the Family, and yet in the greater retirement, in the Closet and the waking Bed, we need not seek in the histories



16. In order to which what is here attempted to be performed, together with the uses which every pious Christian may think fit to make of it, I am in this place to advertise the Reader.

17. For the first, The maine, if not onely, scope of the *Paraphrase* and *Annotations* hath been to extricate and clear the literal importance of each *Psalm*, whether that were more general, wherein all men indifferently were concerned, or more particular; and that again either such as concerned the Psalmist onely in relation to some matter of fact in the story of those times, or such as had a farther and more divine aspect on *Christ*, the *Messias* of the world, who without question is oft predicted in this Book of *Psalms*, and either by *Christ* himself, or by his inspired Apostles, acknowledged and attested to have been signally meant, and so to have given the world the most eminent completion of those predictions.

18. Now because the expounding of Prophecies is no easy taske, and especially of those poetick and prophetick writings which have had one immediate sense, and completion in some other, and because there is but one infallible clue to this labyrinth, the applications of such places made by divine writers in the *New Testament*; I have therefore made use of that as oft as it was to be met with, and then advanced with confidence beyond what the letter, in its first or immediate sense, suggested: But for all other passages, which by some kind of accommodation, or Anagogy, or Figure, or moral or spiritual sense, were capable of being thus applied either to *Christ* or his *Church*, I have not frequently chosen to be thus adventurous, both because I knew this was for the most part the product of phansy, wherein all men are willing to reserve their liberty, and neither needed to be directed, nor liked to be anticipated; and because I was unwilling

willing to affix any sense to Scripture, which I had not some degree of assurance that the *Holy Ghost* in the inspired Writer had respect unto, who though he may have designed whatever the words are capable of, and so may have intended more senses than one, yet cannot be proved to have done whatsoever he might have done. And therefore though I blame not the enlargements of their spirits, who extend themselves to Allegorical and Tropological descants, so they be founded in the Literal sense first secured; yet this latter was it which I had in my aime: and I both found and foresaw a competent weight and number of difficulties in that, which as I was intent, by Gods help to overcome; so I was not willing to weaken, by diverting any part of my forces to what was more easy, but less necessary; considering especially that this Book of *Psalms* brought home thus plainly (and without any descant) to every mans understanding, would be able to yeeld him an intire Body of necessary *Theology*, in directions of life, fundamentals of Faith, and incentives and helps of Devotion, and copious and various matter of divine Meditation, which are sufficient to recommend it to the Readers most diligent revolving, to which then those Anagogies are likely to be consequent of their own accord, as the result of a more passionate delight hovering over the more solid intellectual joy of conversing with God, and enriching his own Soule.

19. For the fetching out of this primary or literal sense, oft veiled in Poetick colours, sometimes more intricate whether by Ellipses, or Trajections, but most frequently made doubtfull by the variety of notions of which the same *Hebrew* words are capable, my first resort hath been to the antient learned literal Interpreters in many Languages, as they are lately published, with most advantage, by the great diligence and unwearied industry of my very worthy and learned friend Dr. *Walton*,

20. Of



20. Of these I must acknowledge the most advantageous directions to have been afforded me by the *Chaldee*, *Greek*, and *Syriack*; for as to the *Latine*, *Arabick*, and *Æthiopick*, they do so closely follow, and in a manner render the *Greek*, that the chief use of them hath been, to secure us of the antient reading of the *Greek*, which being sometimes corrupted in the Autograph, is to be recovered by help of these Transcripts.

21. Of these three, the *Chaldee*, which is not so literal as the others pretend to be, but owns the liberty of a Paraphrast, is yet as commodious as any to direct to the literal sense, the very designe of a Paraphrast being truly this, to render that fully in more words which an equal number could not sufficiently express. Yet hath not this made so full a provision for us, but that all other aids have sometimes been little enough to steer us through the difficulty.

22. For the *Greek*, whether it be truly what the title assumes, the translation of the LXXii. i. e. those so many *Jews* in *Ptolemaeus Philadelphus* his time, who were sent him by the High Priest competently instructed to performe that work, I shall not take upon me to determine. For as I am no way convinced with the arguments of those who asseverate that those LXXii. translated no more than the *Law* of *Moses*, as that strictly signifies but the *Pentateuch* (when yet the title is enlarg'd (in *Christs* style *John* xii. 34. & xv. 25. and *S. Pauls Rom.* iii. 19.) to this Book of *Psalms* peculiarly, and to the *Prophets* also *1 Cor.* xiv. 21. and when the antientest Fathers of the Church, *Iustin Martyr* in his Dialogue with *Trypho* the *Jew*, † *Irenæus*, \* *Clemens Alexandrinus*, and so forward till *S. Hierome*, all uniformly produced their testimonies out of the *Prophets* and *Psalms* as well as out of the *Pentateuch*, upon the authority of these LXXii. *Jews* which had thus rendred them) or that what they

† *l. iii. c. 25.*  
\* *Symon. l. i.*



they translated, was by the burning of *Ptolemies* Library, in *Julius Cæsar's* time, irrecoverably lost (when certainly many copies of it had been transcribed before that time; which met not with that conflagration:) so neither am I obliged by the relation of the Cells, and other circumstances (which *Justin* was told in *Ægypt*, over and above what we finde in *Aristeas* or *Josephus*) to conclude their interpretation a work of Gods peculiar conduct, and so to ascribe, as some great Lights of the Church have done, their variations from the *Hebrew* to the same Spirit by which the Originals were first indited.

23. I shall only remember on this occasion, what is observed by *Jesus* the son of *Sirach*, in his Prologue to *Ecclesiasticus*; where taking notice of the interpretation not only of the *Law*, but of the *Prophets* and other Books also, and in the next words setting down the time of his coming into *Ægypt*, in the eight and thirtieth year under *King Evergetes*, the immediate successor of *Ptolemaus Philadelphus*, (and so may probably be understood to speak of the LXXII. not long after the compiling their interpretation) he tells us withall that there was great difference betwixt the *Original* and the *Translation*. And allowing it to have place in this of the *Psalms*, as well as other books, (though I think as little in this as in most other) 'tis yet certain, that great use is to be made of it toward the present designe of interpreting the Original. And in gratitude for the many benefits thus received (but especially because this Translation was the means of conveying the word of God unto the heathen; was in many Synagogues used by the *Jews* in and before *Christ's* time, as || *Justin*, & † *Tertullian* & the \* *Jews* themselves assure us, was constantly cited and resorted to by *Philo Judæus* in his writings, and frequently honoured by the writers of the *New Testament*, who retain their ren-

drings,

|| *Apol.* xi.  
and in  
*Par.*  
† *Apol.*  
c. xviii.  
\* See *Ge-*  
*metas Hie-*  
*rofol.* iv.  
*Soma* c. 7.

drings, even where they differ from the *Hebrew*, and lastly, hath retained that honour in the whole antient Church, which universally used and followed this translation which we now have, and that without any question but the LXXII. were the Authors of it) I have payed them a more peculiar respect and consideration, very often examined their renderings more nicely, and proposed either my own or others opinions concerning the causes or grounds of their Variations: which I acknowledge to be more than was necessary to the work in hand, yet deemed it a *πρόσθεσις* by which the learned Reader would be gratified, and the more unlearned not considerably disturbed in his pursuit.

24. As for the *Syriack*, that also hath been often conducive to my undertaking, as departing frequently from the LXXII. where there was reason for so doing, and more simply rendring the Original than the *Chaldee*, as a Paraphrast, pretended to do.

25. Besides these, I have had the directions sometimes of the *Jewish* Scholiasts, especially *Aben Ezra* and *Kimchi*, and sometimes of the *Jewish Arab* Interpreter, and of *Abu Walid* and *R. Tanchum*; which three I wholly owe to the favour of my most learned friend Mr. *Pocock*, who hath those Manuscript rarities peculiar to his Library, and hath been forward to communicate them, and, which is more, his own great judgment in several difficulties, when I stood in need thereof. And by these and other helps which were more accessible, I at length attained to that measure of understanding of this very obscure divine Poeme, which is here communicated to the Reader by three steps or degrees; first, by some light change of the *Translation*; secondly, by larger *Paraphrase*; and thirdly to those, that have the curiosity to desire the reasons of these, by way of *Annotations*.



28. To which purpose it is much to be wished, that they that allot any constant part of their time to private Psalmody, and to that end have, as the Antients prescribed and practised, gotten the *Psaltery* perfectly by heart (*quilibet vinitor*— every tradesman at his manual work having by this means the whole time of his labour a vacancy for his Devotion) would be carefull not onely to keep their hearts in strict attendance on their tongues, that it may not degenerate into *lip-labour*, but also to give them a much greater scope of enlargement, to improve these impresses, to beat out this gold into plate and wire by Reflections, Applications, Soliloquies, and so to fasten these on the minde with references to the texts which suggested them, that they may be so many Topicks and helps of Memory, to bring back the same with all the advantages that united Devotions shall beget in them, when they recite the same in the publick Offices of the Church.

29. I have heard of some pious men, which have constantly completed the whole work of their private prayers by enlarging their meditations on the several petitions of the *Lords Prayer*; the profit whereof is probably much greater than of the same, or greater, space laid out by others in the multiplied recitation of the same divine *Prayer*. And proportionably, the reciting a few Psalms daily with these interpunctions of mental Devotion, suggested and animated and maintained by the native life and vigour which is in the Psalms, may deserve much to be preferred before the daily recitation of the whole *Psalter*, whereof the devotions of some *Asceticks* is said to have consisted. The danger being very obvious, and easily foreseen, that what is beaten out into immoderate length, will lose of the massiness; and nothing more fit to be averted in religious Offices, than their degenerating into heartless dispirited recitations.

30. That



the *Psalms*, let us be allwaies in a posture ready for them, with our spirits minutely prepared to dart them up to heaven. *And* || whatever the affection be, *Cor faciat quod verba significant*, Let the heart doe what the words signify.

† *Cassian* hath said over the same thing more largely and earnestly, That we injoy this treasure, it is necessary that we say the *Psalms* with the same spirit with which they were composed, and accommodate them unto our selves in the same manner as if every one of us had composed them, or as if the *Psalmist* had directed them purposely for our uses; not satisfying our selves that they had their whole completion in or by the *Prophet*, but discerning every of us our own parts still to be performed and acted over in the *Psalmists* words, by exciting in our selves the same affections which we discern to have been in *David* or in others at that time, loving when he loves, fearing when he fears, hoping when he hopes, praising God when he praises, weeping for our own or others sins when he weeps, begging what we want with the like spirit wherein his petitions are framed, loving our enemies when he shews love to his, praying for ours when he prays for his, having zeal for the glory of God when the *Psalmist* professes it, humbling our selves when he is humbled, lifting up our spirit to heaven when he lifts up his, giving thanks for Gods mercies when he doth, delighting and rejoycing in the beauty of the *Messias*, and of the Church his Spouse, when he is delighted and rejoyceth; when he relates the wonderfull works of God in the creation of the world, bringing his people out of *Egypt* &c. admiring and glorifying God as he stands amazed and glorifies him; and when he mentions the punishments inflicted on rebellious sinners, and rewards and favours bestowed on the obedient, we likewise are to tremble when he trembles, and exult when he exults, and walk in the court of heaven, the sanctuary, as he walks, and wish to dwell in it as he wishes:

1 Aug. 1b.

† Col. x. c.

x. c. vii. 4d

fructum

hoc thesauri

re necessi

est eodem

spiritu

Psalms

dicere quo

sacra

compositi

wishes : Finally, where he as a master teacheth, exhorts, reprehends, and directs the just man, each of us must suppose him speaking to him, and answer him in such due manner as the instruction of such a Master exacts. And that we may in some measure performe this vital substantial part of our task, Let us, saith he, at the beginning of the Psalm, begge of God that light and affection and gust and savour, with which David was affected when he made it, and that with the affection and desire of obtaining what he felt.

31. And if it be here objected, First, that there be many things in these *Psalms* which are not agreeable to every mans condition, and so cannot at all times be attended with the spirit of the reciter, as the Eucharistical *Psalms* are not proper for him that is in distresse, &c. Secondly, that there are many which have no propriety to the spirit of any Christian, as those which are spent in calling down vengeance on Gods and the *Psalmists* enemies, *Let them be confounded and put to shame that seek after my soule*, Psal. xxxv. 4. *Let them be as chaffe before the wind, and let the Angel of the Lord chase them*, v. 5. *Let destruction come upon them at unawares*— v. 8. and especially Psal. cix. almost throughout : the answer will not be difficult. To the first, 1. that the very objection is a grant that the *Psalms* contain devotions proper to the most distant conditions of all men, and then that which is no way agreeable to my present circumstances, being yet most agreeable and accommodate to several other men, this is but a summons to my charity to swell above its own banks, and diffuse it selfe to the refreshing and supplying of others wants : and so this is not any defect, but an advantage in the *Psalms*, which will never be complained of by those which begin their forms as our Saviour directed, addressing them to the common Father and Redeemer



deemer of all men; and desire not to inclose benedictions, but take all others into a principal part of their care, and so can pray most zealously for any thing that any other Christian stands in need of. And yet 2. it will be hard to mention any thing which was ever fit for the *Psalmist* to say, which will not have some propriety to

¶ τὸν βίβλον ταύτην ὁ λαμβάνων, ἀναγινώσκων, ὡς ἰδίους ὄφθαλμοῖς, ἀναγινώσκων, ὡς ἰδίους ὄφθαλμοῖς ἀκούων, ἀναγινώσκων, ὡς ἰδίους ὄφθαλμοῖς ἀκούων, ἀναγινώσκων, ὡς ἰδίους ὄφθαλμοῖς ἀκούων. *Athenas. ad Marcellin. T. 1. p. 966. B. 'Ο λέγων τὸ ἄλλω, ὡς ἰδίω φημι, λαλῶν ὅτι, ὡς ἰδίω αὐτῷ γέγραπται αὐτῷ ἑαυτῷ. Ἰδὲ λαλῶν. Id. p. 967. A.*

every of us, in whatsoever condition. 'Tis certain (as to the particular instance) that he that is in the greatest distresse, hath yet various matter for, and obligations to thanksgivings, when his very distress, which seems to set him at the greatest distance from it, is the most peculiar ingagement to it. Gods taking all away, bringing to the boiles and dunghill from the ease and splendor of the palace, is *Job's* summons to blessing the name of the Lord, as well as the memory of his greatest donatives: and the *Psalmist* oft assures us of the goodnesse and most valuable benefits of afflictions, and consequently teaches us the duty of blessing and magnifying our benefactor for the mercy of those whollome, be they never so bitter, ingredients. And the same will be found appliable to all other affections of the *Psalmist*, which will seldome miss to meet seasonable matter to worke on in any mans breast, which wants not devotion to discern and bring it home to him.

32. To the second Objection I shall not need accommodate any other answer, than the Reader will finde already given in the Margin and Paraphrase and Annotation on *Psal. xxxv. 4.* and other the like, that the *Hebrew* is as capable of the Future as the Imperative mood and sense, and so the translation in all reason to be changed, *not, let them be confounded and put to shame, but, they shall blush and be ashamed, they shall be turned back,*



*they shall be as chaffe before the wind, and the Angel of the Lord shall chase them, Their way shall be darke and slippery, and the Angel of the Lord shall persecute them, Destruction shall come upon him unawares, and his net that he hath bid shall catch himself, into that very destruction shall he fall.* That *David*, who was a Prophet inspired by God with knowledge of future events, should thus rather predict and denounce Gods just judgments on obstinate sinners, and that out of designs purely charitative, by denouncing to work repentance, that repentance might frustrate and cancel the denuntiation, is much more reasonable for us to resolve, than that in the spirit (when possibly without the power) of *Elias* he should so frequently call for thunder from heaven either upon his own or Gods enemies. And in many places, particularly that of *Ps. cix.* 'tis reasonable to resolve, that it is *Christ* himself that speaketh in the Prophet, as being the person there principally concerned, and the completion most signal in many circumstances there mentioned, the succession especially of *Matthias* in his Apostolical and Episcopal office. And then there remains no more question or difficulty, how these and the like passages are to be accommodated to the Christians affection and spirit, than how the plain denuntiations of the Gospel are to be entertained by it, *Except ye repent ye shall perish: Indignation and anger and wrath upon every soule that doth ill: Our God is a consuming fire: There remains no more sacrifice for sin, but a fearfull looking for of judgement and fiery indignation, which shall consume the adversary:* and many the like, which are to be admitted into the very bowels of the Soule, there to performe their work of Melting Contrition, Mortification and Reformation, to bruise the Soule and dissolve it, and purge all the dross out of it, and so refine and  
prepare

prepare it for the uses of Holiness. 'Tis ordinarily said, that the *Jews* were a typical people, the whole divine œconomy toward them is doctrinal and instructive to us, not immediately or literally, but by way of *Anagogy*; the severity required of them toward the *Canaanites*, is to be transcribed by us no other way than by our displeasure and revenges on our lusts and sins, the greatest enemies either of God or us. And thus our zeal and indignation may be seasonably laid out, yea and our Anathemas (if we still continue them in that forme) our solemn delivering them up to God's displeasure, judgment and executions, without pleading their cause, or soliciting any reprieve for them.

33. If again it be objected, That many affections of the *Psalmist* are much more divinely elevated than 'tis imaginable our dull earthy hearts should keep pace with them, That the *Beatitudes* belong ~~to those~~ which are much higher advanced than we are, That the professions of love are exuberant, and but reproaches of our lukewarmness, not patterns of formes for it: I answer, That 'tis most true that these divine flames are much above the common pitch, and were not meant so to our use, as to flatter us that we are, or may lawfully assume to be such as *David* was, or as he by these pourtraitures desired we should be. Yet are there other proper advantages to be made of these. They that recite the *Beatitudes*, are to doe it with the sincerity of honest hearts, aspiring to that pitch, and begging God's grace and assistance to advance them to some measure of all those practices to which those *Beatitudes* are pronounced: they that take into their mouths *David's* forms of professions of love, or faith, or zeal, or resolute adherence and obedience to God, are thereby to reproach and excite their own defects,

fects, to humble themselves before God, that they cannot pronounce them so vigorously as they ought, and to pray for that growth and spiritual proficiency, that at their next approaches to that part of the office they may performe it with more savour, and professe with more truth what the *Psalmist* calls us and teaches us to professe.

34. Lastly, for the sweetnesse of Gods Law, which is so oft proclaimed in these Books, the graciousnesse of Gods precepts, not onely of the promises annext to them by way of future reward, but the resultance of present joy and gratefulnesse and agreeablenesse, which discovers it selfe in every part of our obedience to Gods yoke, *more to be prized than gold, yea than much fine gold, sweeter also than honey and the honey-combe*, and such as when it is tried to the uttermost, the servant of the Lord not only willingly supports, but unfeignedly loves it; If we are not cordially able to joyne with the *Psalmist* in these and the like expressions, then, as we need not be told 'tis for want of the like temper and frame of mind which he had, so we must hereby be directed, first to cure our appetites, and then to taste and see, as the *Psalmist* advises, solemnly to make our trialls, to gain this part of Christian experience, which is not to be had but in a constant serious practice of all God's wayes; and then we shall not faile to see and discern *how gracious the Lord is*, and that there is not any such probable way to the blessednesse even of this life, as that of adhering and keeping fast to his precepts and directions, in opposition, and defiance, and abhorrence to all the false wisdom and promises of the World.

35. I shall not now farther enlarge this *περὶ ἁλίου*, by inquiring, as I had thought, into the *Measures* and *Musick* of this Divine Poesy. Of which as it is not easy to make any exact discoveries; so some imperfect observations, which are the utmost I can aspire to, will not be sufficient to excuse the confidence of entring on a disquisition which no others have adventured to trace before me, nor found themselves invited to it, either by the Helps which remain in this kinde, or the Profit that probably were to be reaped by it. The onely advise, with which I shall conclude, is, That in general we remember, that the whole Book is originally *metrical*, and so designed to consort and united affections, and therefore ought to be distinguished, and have its use separate from other *Scriptures* which are read in our presence, and accordingly we sit and hearken to them, and endeavour to remember them, ~~and~~ apply them to the increase of our spiritual knowledge; whereas this, as all the *Hymns* of the Church, belongs to the whole assembly of both sexes, not as to Auditors, but to Actors: and therefore in this part of the Publick Service, whether saying or singing of *Psalms*, every person of the Congregation is to preserve his interest, with his voice and heart joyning in all, or at least by mainteining his right to all by interposing in every other verse, by way of Response and alternation. Which that it was the Primitive custome, if we wanted other evidences, the Epistle of *Plinie* to *Trajane* would competently assure us, where he tells him of the custome of the *Christians* in their *cætus*, *Carmen Christo, tanquam Deo, dicere secum invicem*, to say one with another by turnes a verse, i. e. a Psalm or Hymne, to Christ, as unto God. Which custome (together with the reverend posture of

of standing assigned to this office of *Psalmody*, and the Doxology at the end of every *Psalms*, to testify what *Pliny* discovered, that we say our *Psalms* to *Christ* as to God) upon what deliberations or designs it hath been indeavoured to be laid aside, and the *Psalms*, whilst they are but in Prose, barely read in the common mode of other *Scriptures*, and the people denied their parts in them (save when they are sung in very ill Measure) I list not to conjecture; but shall hope, when we have attained any part of the *Psalms* affections, to fit us for the office, it will be thought as fit for our Lips and Hearts, as for our Eares, to turne *Psalmody*.

H. Hammond.

Errata.

Page 13. col. 2. l. 6. read *בְּהַלְלוֹתָ*

p 20 col. 1 l 4 for *לְ* read *לְ*

p 28 col. 1 l 9 read *עֲלִיזָה*

p 35 marg. l 12 add *לְ* line 14 dele *לְ*

p 60 col. 1 l 31. for *וְ* read *וְ*

p 61 col. 1 l penult. *רִיבִי* p 67 marg. l 13 for *לְ* read *לְ*

p 66 col. 1 line 9 for *לְ* read *לְ*

p 67 col. 2 line 14 read in one word *בְּשֶׁלֶט*

p 69 mar. l 6 *רִיבִי* p 71 outer marg. l 10 for *לְ* read *לְ*

p 80 col. 2 line 1 for *לְ* read *לְ*

p 83 note 1 line 3 for *לְ* read *לְ*

p 89 col. 2 l 3 for *לְ* read *לְ*

p 92 col. 1 l penult. for *לְ* read *לְ*

p 103 col. 2 l 41 for *לְ* read *לְ*

p 103 col. 1 l 35 read *בְּהַלְלוֹתָ*

p 112 col. 1 l 38 for *לְ* read *לְ*

p 131 col. 1 l 31 for *לְ* read *לְ* p 152 col. 1 l 39 *רִיבִי*

p 158 col. 1 l 25 for *לְ* read *לְ*

p 392 col. 2 l 17 read *בְּהַלְלוֹתָ*

p 400 col. 1 marg. l 3 *רִיבִי*

p 465 col. 1 l 13 *רִיבִי*

p 483 outer marg. l 1 read *בְּהַלְלוֹתָ*

p 498 col. 1 l 28 for *לְ* read *לְ*

p 508 col. 1 l 14 for *לְ* read *לְ*

p 544 col. 2 l 40 for designating read disagreeing

p 548 col. 2 l 42 dele *וְ* line 43 for *לְ* read *לְ*

p 579 marg. l 8 add upon p 581 col. 1 l 19 *רִיבִי*

p 584 col. 1 l 24 read *בְּהַלְלוֹתָ*

p 617 col. 1 line 43 read *בְּהַלְלוֹתָ*

p 708 inner marg. l 2 read *לְ*



# THE BOOK OF PSALMS.



BOOK of *Psalms*] The Hebrew סֵפֶר from שָׁחַ which in *Piel* signifies to praise, or celebrate, or de-  
*predicate*, doth import no more, than hymnes or  
*lands*, accordingly the singing them is *Mat. xxvi. 30.*  
 exprest by *ὕμνησαντες*, having sung an hymn. But  
 being, as they generally were, set to be sung to *Musi-*  
*cal instruments* (see *Psal. cl.*) i. e. sung and pla'd to-  
 gether, which is the notion of *ψάλλειν* (*ψαλτρίδα* is the  
*psalterie*, as *He-*  
*schius*, and *ψαλτήριον* a *psalterie*, was; we know, a *Musical instru-*  
*ment*, and *ψαλδοῦσαι* and *ψάλλειν* are in the ancient *Glossaries* ren-  
 dred *ψαλᾶν* and *κινεῖν* gently to touch, and move, as the *Musician*  
 touches the *Lute* or *Harp*) therefore the *xxxii* have not unfitly rendred  
 it *ψαλμοί*, and thence the *Latine* and we *Psalmi*, *Psalms*, and the  
*Syriack*, ܩܝܣܬܐ from ܩܝܠܐ to modulate either with voice or instru-

ment, to sing or play; ; and this title is made use of by *S. Luke* in the  
*New Testament* *Eccl. 42. 6* *ἑλδοὺς ψαλμῶν*, the *Book of Psalms*. The  
*xxxii* now read not the word *ἑλδοὺς* book, but either simply *ψαλμοί*  
*Psalms*, or *ψαλτήριον* *Psalterie* (which yet properly signifies the in-  
 strument to which the *Psalms* were sung, sometimes called *72* from  
 whence the *Latine* *nablium*, sometimes *10* a decachord or instru-  
 ment of ten strings) but the *Syriack* as well as the *Hebrew* retaining that  
 title, סֵפֶר ܩܝܣܬܐ and ܩܝܣܬܐ ܩܝܠܐ book of *Psalms*, and *S. Luke*  
 citing it in that style, there is little reason to doubt, but this was the  
 ancient *Greek* inscription of it. But this without question prefixt here  
 by † *Esdras*, or whosoever else it was, that made this Collection of di-  
 vine hymns. For it is sure that all these *Psalms* are not the fruit or  
 product of one inspired brain. *David* indeed was the composer of  
 many, if not most of them, who is therefore called the sweet *Psalmist*  
 of *Israel* דָּוִד דָּוִד sweet in *Psalms*, or the composer of such sweet  
 melodies, by whom the *Spirit of the Lord* spake, and his word was in his  
 tongue. *I Sam. xxiii. 1, 2.* that man very highly valued, and advanced  
 by God, a King, and the source of the *Jewish* Monarchie; as it was to  
 spring from the tribe of *Judah*, and withall a Prophet by God inspired  
 (and accordingly as these *Psalms* contain many signal predictions of  
 the *Messias*, who was to spring from *David's* loins, and so of Gods  
 dealings under the *Gospel* both with his faithful servants, and obstinate  
 enemies, so in the *Syriack* inscription of them, to the *Hebrew* title,  
 the book of *Psalms*, is added ܩܝܣܬܐ ܩܝܠܐ of *David* the King  
 and Prophet.) Unto other his titles, \* *S. Austin* from the authority of

† *I Sam. xxiii. 2.* addes, *vir in Canticis eruditus, qui harmoniam Musicam*  
 \* *De Civ. Dei. 17. c. 14.*

non vulgari voluptate sed fidei voluntate dilexerat, that he was eminently skilled in canticles as one that loved musical harmony with the will of faith (thereby to glorific his Creator and Redeemer) and not from any sensual pleasure, such as men vulgarly take in *Musick*. So \* S. Hierome <sup>ad Paulin.</sup> also, David Simonides rofter, Pindarus, & Alceus, Flaccus quoque, Catullus, & Serenus, Christum lyra personat, & decacordo Psalterio ab inferis suscitatur resurgentem. Simonides, Pindar, and Alceus among the Greeks, and Horace, and Catullus, and Serenus among the Latines, were famous for their Odes or Poetick songs, but David to us supplies abundantly the place of all them, sounds Christ upon the harp, and with the ten stringed Psalterie raiseth or celebrates his rising from Hades. But the most illustrious title of this Psalmist is, that he was the Father of that line from whence our Saviour Christ sprang, and so was fitted above any other, by being the first King of that line, to be, in a signal manner, a type of him. But beside David, some other there were, who composed some of these Psalms; of Moses there can be no question, the title as well as matter of the ninetieth Psalm assuring us it was written by him. For Asaph also there is some probability, when of Hezekiah we read, that he commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the Seer, 2 Chron. 29. 30. where Asaph is set down to be, as a Prophet, so a Psalmist also, and joyned with David as such; and agreeably the psistich Psalm inscribed <sup>פסלם?</sup> <sup>פסלם?</sup> to Asaph, is by the Chaldee affirmed to be <sup>פסלם?</sup> <sup>פסלם?</sup> by the hand of Asaph, and to some others also. And although <sup>פסלם?</sup> being a note of the *darive* case, may possibly signifie no more than that the Psalm was committed to him, as to a singer, or player on instruments, as Psalms are frequently inscribed <sup>פסלם?</sup> <sup>פסלם?</sup> to the *writer* of his Musick, and then the Chaldee <sup>פסלם?</sup> <sup>פסלם?</sup> may also *refer* to that, according to that of 1 Chron. xvi. 7. where *David* delivered the cv Psalm into the hand of Asaph and his Brethren, (and 'tis evident the thirty ninth Psalm which is exprest to be Davids, is yet inscribed <sup>פסלם?</sup> <sup>פסלם?</sup> to Jeduthun, who as well as Asaph is called the Kings Seer 11 Chron. xxxv. 15.) yet when 'tis remembered, that this is the form of inscribing Davids Psalms, <sup>פסלם?</sup> ( <sup>פסלם?</sup> being there taken for *of*, not *to* ) and that of the several Psalms, cv. xcvi. cvi. which are in part recited, 1 Chron. xvi. 8. Sec. 23. Sec. 34. 35. 36. 37. and said to have been delivered into the hand of Asaph, not one of them is now inscribed <sup>פסלם?</sup>, it still remains probable from the force of 11 Chron. xxix. 30. that <sup>פסלם?</sup> denotes Asaph the Composer or Author of those Psalms. As for the others, which are found named in the titles of the Psalms, the sons of Coreb, Eman, Ethan, Jeduthun, it cannot be concluded, that those Psalms were composed by them, it being more probable, that they were to be sung by them, as of the sons of Coreb seems clear, or that it is upon some other account, that their names are there mentioned, of which something shall be said, when we come to those Psalms. Of some other Psalms there is little doubt, but they were composed long after David, some in time of the captivity (particularly Psal. cxxxvii. which mentions their sitting by the waters of Babylon) and some at, and after their return, (to which purpose the Syriack understands all the Psalms <sup>פסלם?</sup> of degrees, i. e. of ascending from Babylon) the authors of which being not specified, there is no ground for any conjecture in that matter.



Of other mens various opinions concerning the Authors of the Psalms, the reader may resort to *Sixtus Senensis* on the one side, who from the authority of *Atbanasius* and *Cyprian* &c. alcribes but seventy three to David, those which have his name in their Title, and the rest to *Moses*, *Solomon*, *Asaph*, *Ethan*, *Eman*, *Jeduthun*, and three sons of *Coreb*; and to *Jacobus Peres*, who from *Origen*, *Ambrose*, *Augustine*, *Hilarie*, *Cassiodore*, makes David the sole author of them all. Of which also see *Ludovicus Vives* on *S. Augustine de Civit. Dei* l. xvii. c. 14. Between these two extremes, the middle opinion seems to me most probable, upon the grounds which are here premised, and upon several prejudices, which lie against each extreme, which I shall not here enlarge to insert; but onely adde, that if there were any (as <sup>a</sup> *S. Augustine* saith there were) which would allow David to be the Author of none of those Psalms, which were inscribed *ipsi David* in the dative case, they of all others were most worthy refusing, there being no other form of mentioning David in any of the Psalms, but that of דָּוִד which is by the Latine indifferently rendred, sometimes *Psalmus David*, sometimes *ipsi David*, who yet sure, if we will believe our Saviour *Luk. xx. 42.* was the Author of some of them.

Of this דָּוִדִּים book of Psalms, there is, among some of the Hebrews, a division into five parts, every of which is called דָּוִד also, וְשֵׁם דָּוִד the second book, beginning at *Psal. xlii.* וְשֵׁם דָּוִד the third book, beginning at *Psal. lxxiii.* וְשֵׁם דָּוִד the fourth book beginning at *Psal. xc.* וְשֵׁם דָּוִד the fifth book beginning at *Psal. cvii.* And every of these five solemnly concluding with some special form of praising God, Amen and Amen, the three former, Amen Hallelu-jah, the fourth, every thing that bath breath Hallelu-jah, praise the Lord, the last. How ancient this division is appears no otherwise, than that it is observed in the Syriack translation, *ܕܘܠܕܝܢܐ* the

second book follows, and so in the rest, but neither in the Chaldee nor *LXXII.* And the New-Testament, which useth those other forms of citation, the book of Psalms, *Luk. xx. 42.* *Act. i. 10.* the Psalms *Luk. xxiv. 44.* taking notice also of the more minute division into several Psalms, the second Psalm, *Act. xiii. 33.* and another Psalm *v. 35.* doth not acknowledge this partition. Of which also it is *S. Hilarie's* affirmation, that it was received but of some of the Jewish writers. *Aliqui Hebraeorum eos in quinque libros divisos volunt esse*, some of the Hebrews will have them divided into five Books, Others, it seems, not so dividing them. Of these Books, see note on *Pf. xl. 6.*

In that lesser division (introduced, saith <sup>b</sup> *Hilary*, by the *LXXII.* and owned by *S. Luke* in the New-Testament) into the first, second, and other Psalms, some variety also there is, the ninth and tenth Psalms, which are several in the Hebrew, and Chaldee, and Syriack, being united and conjoynd, in the translation, at least the copies which we now have of the *LXXII.* and so in the Latine and Arabick and *Aethio-* pick, which follow the *LXXII.* And so from that tenth Psalm forward, the numbers differ, the eleventh in the Hebrew being but the tenth in the Greek, &c. and so in the rest to *Psal. cxxii.* which being by the *LXXII.* divided into two, their *cxvi.* and *cxvii.* (the latter of which begins at *v. 12.* Praise the Lord, O Jerusalem, and is <sup>c</sup> now in our copies inscribed, as some others, ἀλλὰ ἁγία Ἀγγαίη καὶ Σαχαίη, in *Psalm*, p. *Haggae's* 332.

<sup>a</sup> De Civ. Dei l. xvii. c. 14.

דָּוִד

<sup>b</sup> Proleg. in *Psalm* p. 334.

<sup>c</sup> Nihilbo- rum in au- thenticis *LXXII.* translati- rum libris ita edicunt repetitur Hil. Proleg. in *Psalm*, p.

*Haggæ's and Zacharie's Allelujah*) by this means the number of *cl.* is complicated by the *lxxii* and those that follow them; as also by the *Syriack*, who though they joine not the *tenth* to the *ninth Psalm*, yet unite *cxiv.* and *cxv.* and so would come short of the number also, if they did not, with the *lxxii.* divide the *cxlvii.* After the number of *cl.* thus made up, some *Greek copies* have *xii* more, but the *Syriack* sets this mark upon them, *there are some who have added xii.* others, *ܝܘܠܝܬܝܢ ܕܡܝܬܝܢ ܕܝܠܝܬܝܢ* we want them not; yet sets down the first of them, as being inscribed to *David*, and written as in his person, *ὅτε ἐμνημόνευσε τῷ Γολιάθ*, when he entered the lists with *Goliath*: But this is acknowledged by the *Greek inscription* (*ἵνα δὲ ἀλεξομένη*) to be without the number, not at all taken notice of by the *Latine*; (probably the addition of some *Greek*) and so comes not into our present consideration.

Other divisions there are of the *Psalms*, as into *Penitential*, and *Eucharistical*, but all will not be comprized under this, or the like divisions. The *Syriack* take notice, in their *Postscript* to the *Psalms*, as of the number of the *cl. Psalms*, and *five books*, so of the *fifteen Psalms of Degrees*, and *sixty Lauds*. Of which somewhat will be said in their proper places.

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THE

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# THE FIRST PSALM.

*The subject of this first Psalm of the first partition, is the distant fate of pious and godless men, both in this, and the next life.*

He that  
walked  
in  
the  
way  
of  
the  
righteous,  
shall  
prosper.

1. **B**lessed is the man that walketh not in the  
Counsell of the ungodly, nor standeth in  
the way of sinners, nor sitteth in the  
seat of the scornful.

*Paraphrase.*

He that aspires to  
any degree of felicity  
either in this life,  
or in another, must  
most circumspectly

a.  
b.

guard himself (and by constant fervent prayer implore God's aid) that he be not gained by any example, or invitation of the wicked men of the world, to joyn with them in any forbidden enterprize; Or if he have been thus infected, and seduced into the beginning of any such course, then his second care must be, that he abide not one minute in that state of Rebellion, and danger, (wherein the longer he continues, the more he grieves, and repels the holy Spirit of God, and makes his return the more difficult,) but by true contrition, and confession, and your amendment, make his speedy return unto God, and sue out his timely pardon. Or if he have omitted this duty also, and continued some time in this unhappy course, yet at least let him beware that he advance not to high a degree of impiety, as either to despise the terrors of the Lord, and the chastisements, which he sends to awake, and amend men, or the Rebukes and Censures of Superiours, or the fraternal admonitions of equals; especially, that he speak not peace to his own soul, presume upon any mercy from God, whilst he continues in this state, or of more efficacious grace from him, to let him know of it; Above all, that he do not associate himself with those, which do professedly all things contrary to the will of God, and are so many wayes of Atheistical mocking of God, and contempt of all godliness, and the highest degrees of provocation, which must expect their doom from God, forsaking and obduration here, and eternal irretrievable torments hereafter. (thus much for the negative.)

2. *But his delight is in the law of the Lord, and in his law doth he meditate day and night.*

And not only so, but then also (positively) he must apply

himself to a most serious study and consideration of the whole Law of God, and every single precept thereof, and that in order to a sincere universal impartial obedience to it, may, he must advance to a delight in it, discerning a most solid pleasure, and satisfaction in the practice of all holy duties (of piety, and charity, and sobriety) and an emptiness and loathsomeness (at least comparatively with those) in all the false joys, that wicked men are so transported with, and upon these accounts, (both that he may exactly know his duty, in every part of it, and have this pleasurable task of it) he must both study, and practise it continually; make these two the great designs of his whole life.

He that  
shall  
prosper  
in  
his  
season,  
his  
leaf  
shall  
not  
wither,  
and  
whatsoever  
he  
doth,  
shall  
prosper.

3. *And he shall be like a tree planted by the  
rivers of water, that bringeth forth his fruit in his season, his  
leaf also shall not wither, and whatsoever he doth,  
shall prosper.*

He that doth thus, shall flourish in the Church of God, after the manner that a tree flourisheth, that hath the advantage

c.  
d.

of water brought near it in trenches, to refresh it in time of drought; For thus shall the Spirit of God, promised to all such, assist and enable him to bring forth abundant fruit, and accordingly being thus enabled by this divine strength, he will, upon all opportunities, multiply acts of all divine virtues. And even for outward things, which are not of the essence of true felicity (for such only are exercises of virtue, our prescribed way to a durable felicity) but yet are, here in this world, advantageous accessions and accomplishments thereof, bearing the same proportion to the other, that leaves do to fruit (as leaves accompany, and adorn, and cover the fruits, and will defend them from heat and cold, and help to the ripening of them, so these outward accessions are many wayes useful to the exercises of virtues) These also shall in an emi-

ment manner be preserved to the pious man (Godliness hath the promise of this life, 1 Tim. iv. 8.) he shall have them richly to enjoy, 1 Tim. vi. 17. i. e. first they shall yield him a plentiful contentment and satisfaction, 1 Tim. vi. 6. and secondly, he shall never fail to have such a portion of them secured to him, as is perfectly sure for his turn; And in a word, all his productions of all sorts, his thoughts, his resolutions, his actions, as well as his external accessions, proportionable to the buds and blossoms, and fruit, and not only leaves of the most flourishing tree, all wherein he is concern'd, shall by Gods special blessing providence, continually watching over him, be exceedingly successful to him.

As for the wicked, they must expect a far distant fate, who

being compared to the Godly, are so far from being like a well rooted and flourishing tree, that as husks, and straw, and chaff, the most refuse adherents unto fruit, they are unfitted and obnoxious to every blast, or in themselves very empty and unprofitable, and accordingly shall be dealt with by God; When a day of winnowing comes (such are all Gods seasons of judgement, Mat. iii. 12.) then shall the separation be made, and their condition be very unlike one to the other; The solid fruit we know, abides, but the chaffe, and husks, and dust is carried away with the winde, Psal. lxxxiii. 13. Job xxi. 18. Isa. xli. 15. And that is not all, for then, as to combustible matter (good for little else) the fire attends that winnowing, and burns up all the trash, Isa. v. 44. Psal. lxxxiii. 14. devours and consumes it utterly (which the Greek, and Arabick, and Ethiopick, and vulgar Latine expresse by adding [from the face of the earth.] And to it is with the wicked, when Gods judgements come, they violently seize on them, helpless and comfortless, and hurry them hence into a place of endless misery, where the worm never dies, and the fire is not quenched.

f. When therefore that small doom comes, which shall

repeal all the unequal judgements of this life, and repair them abundantly, who have here suffered causelessly, when all both good and evil shall appear before that dreadful tribunal, to receive their rewards of all their doings, these unhappy miscreants shall not be able to abide the trial, shall have nothing to plead for themselves, their conscience shall accuse, and (as being self-condemned) dragge them with shame and horror to the place of their execution; or if they shall pretend to make any plea, they must certainly miscarry, and be cast. The judgements of God, as of him that sees the most secret recesses of the very heart, bringing with him an Assembly of myriads of holy Angels and glorified Saints, who are able to examine and convince any gainsayer, are managed with that severity of justice, that there is no hope of escaping that vengeance which is justly due to them for their impious course. They must have false and partial Judges, from whom to expect absolution or favour, but this being a most pure and just tribunal, they are sure to meet with neither, or they shall have a false distant fate from that which belongs to the righteous.

For the Lord sees and beholds with mercy, and according

to the gracious tenor of the Evangelicall covenant, approves, and finally rewards all the good purposes and performances of the godly, his humble, obedient, penitent, faithful servants, but for others, such as go on impatiently and unreformed, on whom all his wise, and compassionate, and powerfull methods have yet wrought no change, they shall all be severely adjudged by him. The course of sin wherein now they go on presumptuously and obstinately, doth at the present most directly tend, and shall at the last most certainly bring them to eternal irremediable destruction. And all his long-suffering and abundant mercy shall not then stand them in any stead, to put off, or abate their torments.

#### Annotations on Psal. I.

V. 1. Counsell] The Hebrew *בִּקְשָׁה*, the Sentence, or resolution, *רָצָה* from *רָצָה* *consuluit*, advising, or determination, consequent to the or asking counsell, vulgarly signifies the result of the consultation, *consultation*. In this notion we finde it Psal. xiv. 6. the counsell of the way, whether good or bad, which the poor, i. e. the way, and course (viz. of piety) which he adheres to; and Psal. cvi. 13. Gods counsell is to be interpreted by [his works] preceding in that verse,

viz. that which he purposed to do for them ( as *Psalm* cvii. 11. it must receive its signification from the context, which mentions not works, but words there, and so notes the precepts or commands of God ) and accordingly this same word is once rendred עֲשׂוֹן work, *Job* xxi. 16. and once עֲשׂוֹן way, or course of life, which any man takes to good or bad, *Psalm* lxxxix. 12. And so it must needs signifie here, that [ *לִלְכָּת* walking ] may agree with it, which noteth the following or going on in any course, that others have traced before us.

b. V. 1. *Seat* ] Hebrew שֵׁבַע from שָׁבַע sedit, literally denotes sitting, and so must be rendred, 1 *King*. x. 5, and 2 *Chron*. ix. 4. the sitting of his servants, and *Psalm* cxxxix. 2. my down-sitting, and so *Lam*. iii. 63. where yet the Greek have καθέδρα seat, or chair, or place of sitting, as here, and in most other places. And if that be the acception of the word here, then it notes the quiet repose, and security, and presumption of the sinner, without any regrets or disturbances in his course, or yet further, as a chair is a seat of dignity in a School, or Synagogue, or Sanhedrim, a teaching or instructing of others in the course, as a Doctor or Professor of impiety. Beside this, it signifies also an assembly or confessus, so called, because many meeting together in consultation, the posture of sitting is there generally used, as most commodious. So *Psal*. cvii. 32. we fitly render it, the assembly of the Elders. And thus the interlinear here reads in confessu, in the assembly, and the Chaldee Paraphrase ܦܪܫܬܐ in the society or congregation ( for so that Noun signifies among them, and is by \* some Learned men thought to signifie in that one place, where it is used in the Bible, *Psal*. lv. 9. ܦܪܫܬܐ ventus congregationis, a whirlwinde, or associated winde ) and

then it must note associating with this sort of Atheistical scoffers, and so the Arabick evidently understood it, rendring it ( without any mention of chair or seat ) and hath not sate with the scornors. These two senses of the word having so reasonable pretensions to it, I have therefore retained both of them in the Paraphrase, thereby to secure the Reader of the full importance of it.

V. 3. *Rivers* ] נָחַל from נָחַל divisit, literally signifies divisions, and may refer to the customs of conveying water to orchards or gardens. A mention of it we have in *Deut*. xi. 10. where of the land of Egypt, 'tis said, thou wateredst it with thy foot as a garden of herbs : where the vulgar reads, by way of Paraphrase, in hortorum morem, aqua ducuntur irrigue, after the manner of Gardens ( the Syriack adds, which want watering ) the waters are lead or brought in water it, or literally, by thy foot, i.e. by digging ( the work of the foot ) from the water in trenches for the watering of it. For thus in Egypt, where they wanted rain, they did to all quarters distribute the overflowings of Nilus, by cutting of trenches or ditches, called commata, and diacopi ( saith \* Hieron. Magius ) i.e. cuts or divisions here. To this custome and use of the word נָחַל we have a reference *Prov*. xxi. 1. The Kings heart is in the hands of the Lord, we read as the rivers of waters, the interlinear hath pelagi, the Hebrew נָחַל retained ( giving us farther to observe, that the Greek and Latine πελαγος and Pelagus used for the Sea, hath this origination ) the LXXII have ἐqual streams, but the vulgar literally divisions, divisions of waters, i.e. as the waters that the Gardeners bring by cuts either from springs or rivers to their gardens, are by them lead

\* See Schindler Penng. p. 120. c. 170.

at pleasure, backward or forward, this way or that way, diverted, or slopt, or applied in a greater or lesse plenty to this or that tree, as they direct it, so is the heart of the King in Gods disposall, and accordingly it follows, *he turneth it whither he will*. And this acceptation of the word is most commodious for this place also, speaking of a fruit tree that flourisheth exceedingly, for such are said to be planted in a watered garden, Isa. lviii. 11. and so are *fat*, as there it is said, likely to become very fruitful by that means. And to that incline the LXXII reading *diegodus*, and the Arabick, and Ethiopick, and vulgar latine, all to the same sense, *decursus*, the passages, or runnings along of the waters.

d. V.3. *Wither*] *לֹא יִשָּׁח* from *לָחַץ* *aruit, growing dry or withering*, may literally thus be rendred; But almost all the ancient Interpreters and Paraphrasts render it by the notion of *falling*, the Targum (and so the Syriack) *לֹא יִפֹּל* *shall not fall*, and so Isa. i. 30. xxxiv. 4. xl. and the interlinear, *non deflata*, the vulgar, *non defluent*, the LXXII *ἐκείνη*, all so concordant in the same sense of *falling*, that learned men think they either read or had an eye to *לֹא יִפֹּל* *cecidit*. But the decision is more clear from the vulgar metonymy, of the cause or antecedent, being set to note the effect or consequent also, for by this figure the falling of leaves being naturally consequent to the withering or flagging of them, the verb *לֹא יִשָּׁח* that signifies *withering*, may fitly signifie that, and be used for *falling* also, and so most probably here, where *לֹא יִפֹּל* *shall not wither*, is set metaphorically to signifie the continuance of all outward accomplishments to the pious man; their neither losing their sap and verdure, nor yet falling from him; the former notes his contentment,

while he enjoys them, the latter Gods defence to secure him in the quiet enjoyment of them; as when the meek have the promise to possess the earth, and they that honour their parents to have long life in a Canaan; which though it must alwaies be understood *cum mixtura crucis*, especially now under the Gospel (or else there could be no place left for martyrdom, or for the exercising the most eminent of Christs precepts, yet in generall speaking, the promise doth most fitly belong to, and is frequently repeated for the encouragement of all godly men: That they shall have an antepast of the goodness of God, a comfortable enjoyment (which consists more in a competency, than in the greatest load) of the good things of this life, whilest on the ungodly be rains snares, fire, and brimstone, a sad portion for them to drink, or enjoy here, though there were never an *hour* before of eternal hell.

c. V.3. *Doth*] Of the word *לָקַח* *fecit*, it may deserve to be noted, that as it belongs to several things, so particularly it is applied to trees, producing or bringing forth fruit, Isa. v. 4. *I lookt that it should bring forth, לָקַח גְּרָפִים* *grapes, וְלָקַח וְלָקַח* *and it brought forth wilde grapes*. So Isa. xxxvii. 31. *לָקַח* *and it shall bear fruit upward*. And so very often elsewhere: And accordingly in the New Testament, the phrase is most frequent, *κατεργάζεσθαι* *to make, or do, i.e. to bear, or bring forth fruit*, Mat. iii. 8. & 10. So that still the similitude is maintained in these last words of the verse, like a tree planted by the divisions of waters, yeelding fruit in his season, not so much as his leaf withering, and whatsoever he bringeth forth, *lud*, *blosome, or fruit, it shall prosper*.

f. V.5. *Congregation*] That *לָקַח* *from* *לָקַח* *convocavit*, signifies an assembly,

assembly, there is no question. All the difficulty is, who the *just* are here, of whom this *assembly* consists, whether they that are mentioned v. 6. under the same title, the *godly*, that shall be rewarded in that judgement, or the *δικαιοι* τέτελειμένοι *Heb. xii. 23.* the *just made perfect*, i.e. that have already received their *crown*, those *Saints*, of whom the *Apostle* pronounceth, that they shall judge the world, *1 Cor. vi. 2.* taking in also the *Angels*, those *holy myriads*, *Jude 15.* with whom God is there said to come to execute judgement upon all. To the latter of these we are inclined by the *Septuagint*, who render it ἐν βουλῇ δικαίων, and so the *vulgar Latine*, in concilio, in the council of the just, for then, as *Mat. v.* we have mention of two judicatures, one by *xpious* the judgement, the other by *σωτῆρας* the *Sauddesim* or *Council* (the great standing judgement at *Jerusalem*) so we have here *xpious* and *σωτῆρας* judgement and council, most probably in the same sense, and so the word *βουλή* once more rendred *Council*, *Numb. xvi. 2.* and frequently *συναγωγὴ* assembly, doth certainly signify that judicature among the *Jews*; and so the *Chaldee*

*ܢܝܢ* here used, was before taken for a *confessus* (as was said v. 1. *note*) and the *Syriack* and *Arabick*, and *Ethiopick*, all agree to it, the first rendring it *ܢܝܢ*

assembly, the two other *Council*. And then this is the clear meaning of it, that that last doom (or *ܢܝܢ* day, as the *Chaldee* here render judgement; from whence we have *ܢܝܢ* day, in the *New Testament* signifying judgement) is transacted by a Court of eminently just persons, God the just and righteous Judge, *ii Tim. iv. 8.* assisted with a Council of *Saints* and *holy Angels*, all of them just and crown'd as such: And therefore there is no appearing for wicked men before that tribunal, they shall certainly be condemned by them. But the parallel betwixt fruit and chaffe may not improbably incline to the former sense, that the ungodly shall not be able to abide the winnowing of the *divine judgement* (the winde of Gods vengeance &c.) nor consequently remain in the company of the righteous, who in stead of receiving damage by the fury of the winde, are only purged and fit by it.

*ܢܝܢ*  
*judica*

## The Second Psalme.

*Paraphrase.*

**T**He second of this first partition is a most divine mixture of history, and prophecy, certainly composed by *David*, and referring visibly to his person, and both typically and prophetically to *Christ*, and so understood expressly by the writers of the *New Testament*. The first immediate occasion and matter of it, seems to be the insulting, and seding of *David* peaceably and triumphantly in his Kingdom, both of *Judah*, *ii Sam. ii. 4.* and after some short opposition, of *Israel* also, *c. v. 4.* and soon after that, his taking of *Zion* from the *Jebusites*, *c. v. 7.* and possessing and enlarging it, *v. 9.* (and bringing the Ark to it, *c. vi.*) after which *Hiram* King of *Tyre* presents him, *c. v. 11.* and *Tii* King of *Hamath* sends his Embassador to salute him, and blesse him *c. viii. 10.* Mean while other heathen Princes assault him, the *Philistines*, *c. v. 17, 22.* *c. viii. 1.* and so likewise the *Moabites*, *c. viii. 2.* the King of *Zobah*, *v. 3.* the *Syrians* of *Damascus*, *v. 5.* the *Ammonites*, and *Amalekites*, *v. 12.* and so again, *c. x.* All which were wonderfully subdued by *David*, and the several victories recorded in those Chapters. But beside this first immediate, there is a second more remote, but withall as literal (by the confession of the Jews themselves) and more eminent matter of it, A prophetick representation of the *Messias*, viz. of *Christ*s inauguration to his Regall, and Sacerdotal;



offices, assaulted indeed, and violently opposed, and even crucified by the Jewish, and Roman Magistrates, *Act. iv. 25.* but then victoriously raised from death by the power of his Father, *Act. xiii. 33.* and so exalted to his great offices, *Heb. i. 5.* and *v. 5.* and *Rev. ii. 27.* and *xix. 15.* in the successful exercises whereof all our salvation consists.

- a. It is to little purpose that the Philistines, and so many other neighbouring heathen nations round about, and unquiet spirits at home, raise warre against David, now seated in his throne by God; All their designs, and enterprizes against him are blasted by the Almighty, and prove *hecelesseful*, and ruinous to them. And to in like manner, all the opposition that Satan, and his instruments, Jews and Romans, *Act. iv. 25.* make against Christ, the son of David, anointed by his Father to a spiritual kingdome, a *Melchizedekian*, Royal Priesthood, shall never prevail to hinder that great purpose of God, of bringing by this means all penitent believers to salvation.

† *Waisur*  
‡ *Conspire*  
‡ *assemble*  
‡ *assemble*

- b. The Princes and Governours of the Nations round about Judea, the Kings of the Philistines, and Moabites, and Damascus, and many more rose up against David, the Syrians joyned with *Hadadezer King of Zobah. 2 Sam. viii. 5.* and in so doing opposed the Lords anointed, one set up and supported by God in a special manner, and so in effect rebelled against God himself. In like manner did *Herod*, and *Pilate*, and the Jewish Sanhedrim make a solemn opposition, and conspiracy against the Messiah, Gods holy child Jesus, by him anointed *Act. iv. 27.* and therein were fighters against God, *Act. v. 39.*

- d. Both of these alike resolving that they would not by any means be subject, the Philistines &c. to David, the Jews &c. to Christ, and the divine laws and rites of Religion, by which either of their Kingdomes were to be governed.

But God that ruleth all things, and is much more powerful than they, will defeat all their enterprizes, and magnifie his divine providence, as in the securing of David, and giving him victories over them all, so in erecting and enlarging of Christs Kingdome, and making the utmost of the malice of men and devils, as means of consecrating him to that office of royall Priesthood, to which God had designed him.

- All their enterprizes, against this Government of Gods erecting, shall not attain any part of their desire, but only provoke God to great severities and terrible vengeance against them, remarkable slaughters in Davids time, upon his enemies, and under Christs kingdome (the state of Christianity) upon the Jews and Romans.

‡ *disturb*  
‡ *affright*  
‡ *disturb*

Meanwhile 'tis an eminent act of Gods power and mercy to David, that soon after his anointing in Hebron *2 Sam. v. 3.* he overcame the idolatrous Jebusites, *v. 6.* and took the strong hold of Zion, and made it the seat of his Kingdome, and placed the Ark of the Covenant there, and thereupon called it the Mountain of the Lord, the hill of holiness, and there settled the Kingdome, long since forepromised by Jacob to the Tribe of Judah, but never fixed in that Tribe till now. And the like (but exceedingly more eminent) act of power and mercy it was in him, to seat Christ in his spiritual throne, in the hearts of all faithful Christians, possessed before his coming by heathen sins, and trusting to false Idol Gods, parallel to the lame and the blind, *2 Sam. v. 16.* (i.e. not improbably the Jebusites images, Tera-phims, or the like, which could neither see nor see, and yet were confided in by them, that they would defend their city.)

‡ *as anointed*  
‡ *anointed*

- c. Now was that Government solemnly sealed, and ratified to David, which he is therefore to publish unto all, in as it shall be in force against all persons that shall transgress it, that at this time God hath taken the kingdome from the house of Saul (*1 Sam. xiii. 14.* being now slain *2 Sam. iv. 6.*) and settled it upon David, who was anointed over Israel also, *2 Sam. v. 3.*

‡ *promised*  
‡ *given*  
‡ *given*



given him the Rule over his own people, set him up, as his own son, an image of his supremacy, having at length delivered him from the power of all his enemies, and set him victoriously on his throne in Zion, which is a kinde of birth-day to him, the day of his immigration, the birth-day of his power, though not his person, of his kingdom, though not of the King, and this much more considerable than the other. And in the parallel, the Evangelical Covenant is now sealed to Christ, and in him to all faithful Christians, a Covenant to be publish'd to all the world, and the foundation of it laid in the death or rather the resurrection of Christ, the eternal son of God, who having taken our mortal flesh, and therein offered up a full sacrifice, and satisfaction for the sins of the world, the third day after, was brought forth (as by a new birth) out of the womb of the grave, (See *Act. xiii. 33.*) now never to die again, and thereby hath eterniz'd unto us, (as many as spiritually partake of these, that die unto sin, and live again to righteousness,) a blessed immortal life.

|| Nations  
† ends of  
borders of  
the land.

8. Aske of me, and I shall give thee the || heathen for  
thine inheritance, and the 8 † outmost parts of the earth  
for thy possession.

To this is con-  
spicuous, as a free, and  
special nursery of  
Gods, the enlarging  
of this his King-

dom, not only to the inhabitants of Judea, but to many other heathen nations, the Philistines, Moabites, Ammonites, Idumeans, and Syrians &c. who were all subdued by David, through the power of God; 2 *Sam. v.* and *viii.* and *x.* and subjected to him. And so upon the Resurrection and Ascension of Christ, by the wonderful blessing of God upon the preaching of the Apostles, not only the Jews (many thousands of them *Rev. vii.*) but the heathen over all the world, were brought in, to the faith of Christ.

or rule, or  
sovereignty

9. Thou shalt h || break them with a rod of iron, thou  
shalt dash them in pieces like a Potters vessel.

All these neigh-  
bouring nations shall be  
raised up against him,

shall be subdued, and by great multitudes of them. And so shall Christ deal with his enemies, Jews and Heathens, subduing some, and destroying the unpardonable, and obdurate.

|| And now  
be wise, or  
take care to  
understand  
† reformation

10. || Be wise now therefore, O ye Kings, be || in-  
fructed, ye Judges of the Earth.

This date may  
be fit matter of  
reformation on all

neighbouring Princes, as they tender their own welfare, that they endeavour to profit by others misdoings, and not fall themselves into the same danger. That timely they make their peace, and take league with David, and undertake the service of the Lord God, which he proleptically, as like manner when Christ is raised from the dead by his divine power, and so intimated in the office of royall Prebitch, it will greatly concern all those, that have hitherto sinned against the Lord, the Governors and Rulers of Judea, and all others over all the world, that have lived in opposition to God, transgressing, and reform at the preaching of the Apostles.

11. Serve the Lord with <sup>k</sup> fear, and rejoice with trem-  
bling.

Set your selves di-  
ligently, and sollici-  
tously to the service

and obedience of God, the God of David, and be extremely careful, not to offend him nor; And especially when the faith of Christ comes to be preached, and those doctrines of purity, and charity &c. which he brought into the world, men must be careful to submit themselves to it, and obey it most circumspcctly, and then they will finde all manner of joy and pleasure, and even of exultancy in so doing, Christs yoke is not only an easie, but withall a most gracious yoke, the most happy way to a cheerful, joyous course of living here, and reigning eternally, therefore the leaving him most diligently, and rejoicing in that service, are very reconcilable, cannot one be separated from the other.

|| suddenly  
kindled.  
שׂוּר  
See Psalm  
LXXXI. 14.  
† If, or be-  
take them-  
selves to

12. || Kisse the sunne lest he be angry and ye m perissh  
from the way, when his wrath is || kindled, but a little;  
Blessed are all they that n || put their trust in him.

In respect of Dav-  
ids the anointed  
King, and so son of  
God (v. 7.) It is the  
necessary cause for

all the neighbouring Princes, to do, as Hiram King of Tyre, and Toi King of Hamath have done, the former sending him sumptuous presents by his Embassadors, 2 *Sam. v.* 11. the latter sending his own son Foran to salute him, and treat of cutting a league and confederation with him, c. *viii. 10.* If they neglect their opportunity, and either associate with his enemies, or stand by unconcern'd, they will suddenly provoke him, and pay dearly for it, be sadly destroyed. Whosoever shall by any opposition or neglect offend him, will experimentally finde what a cruel God Almighty hath of him, and how severely he will deal with all those, that being thus admonished, do not speedily make applications and addresses to him. And so will it as nearly concern all the Jewish, and heathen people, to whom Christ is revealed, to adore, and address to him, (as unto the eternal God, coequal with his Father, who alone can protect those, that apply themselves to him) to lay down all their instruments of hostility (their former sins) and diligently endeavour to pacifie him, and to that end sincerely enter into a confederati-

on, and covenant with him, if they shall stand out, and not acknowledge his divine power, now he is risen from the dead, but continue to provoke him still, they will certainly have their portion with his enemies, be destroyed with the Jews, or after the like manner, that the Jews were, when the Romans came in, and wrought a horrid desolation among them, and only the believing Christian Jews, by obeying Christ's directions, were delivered out of it.

Annotations on Psal. 11.

a.  
וַיָּבֹאוּ

V. 1. *Rage*] The notion of וַיָּבֹאוּ in the Syriack and Chaldee is to *convene* or *assemble* to *counsel*, so Dan. vi. 7. the *Presidents* and *Princes* וַיָּבֹאוּ we read *consulted*, *consilium inierunt*, saith the *vulgar Latine*, συνεβουλευσαντο, the *Greek*, and so the *Arabick* also, and *Syriack*, they decreed, all agreeing that it signifies there an *assembling* and *agreeing* together in *Counsel*, and so the *context* there inforces, the designe of it being the making a *Decree* the *result* of a *Consultation*. And thus it will best belong to the *Prophetical* sense, and referre distinctly to the *assembling* of the *Sanhedrim* of the *Jews*, and *Pilate*, to the *condemning* and *crucifying* of *Christ*. The word also belongs to any *assembling* together. *As* to the *house* of *God*, Psal. lv. 14. we walked unto the house of God וַיָּבֹאוּ in company, the lxxii. read ἐν ἑταροῖς, in concord, and so the *Syriack* in concord; the *Ethiopick*, and *Arabick*, with one or the same heart, but especially to a *tumultuous assembly*, and therefore the *interlinear* so renders it even in that place of *Daniel*, tumultuariè conveniunt, as here tumultuata sunt, and Psal. lv. 14. cum strepitu, with a noise, and the *Targum* to the same purpose there וַיָּבֹאוּ בְּסִינָהּ cum festinantia. Yet more particularly it belongs to such a *tumultuous convening*, as is in *war*, a *going up* to *assault* an *enemy*. So Jos. vii. 3. of making the people goe up against Ai to destroy it, the *Targum* reads וַיָּבֹאוּ לֵא ne cogas omnem populum, make not all the people goe up to that service, where the lxxii. μὴ ἀναγῆναι, lead not up, as a *Comman-*

der his *Souldiers*, unless perhaps it should rather be μὴ ἀναγῆναι, force them not to goe up. Once more the word is used Psal. lxxiv. 2. hide me וַיָּבֹאוּ from the gathering together of the wicked, αὐσεφῆς, say the lxxii. a *seditions uproare* of the people. The *militarie* notion of it is that which more fitly pertains to *David*, in respect of the *warlike assaults* of the *Philistims*, and especially of the *conjunction* of several of them, the *Syrians* of *Damascus* with the *King* of *Zobab* 2 Sam. viii. 5. But the *looser* notion of it, for a *conspiration* and *complotting* of wicked men is most agreeable to the *mythical* and *prophetical* notion, that which is fulfilled in the *Jews* and *Romans* conjunction against *Christ*, those being the *נָאִים* nations (so the word literally must be rendred, see note on Mat. xxiv. 2. & xxviii. b.) and in the same sense *נָאִים* populi, in the later part of this verse (as *nations* and *people* are all one) which conspired to put him to death.

V. 2. *Set themselves*] וַיָּבֹאוּ indeed signifies to *stand*, but in the conjugation *bithpacl*, which here is used, it signifies to *make himself to stand*, and that is certainly to *rise up*. Thus the *Targum* understood it, which render it וַיָּבֹאוּ, from *וָבֹא* which certainly signifies to *rise up*, and so the *Septuagints* ἀνέστησαν and the *vulgars* assiterunt, which our old Translation imitates, reading [*stand up*] so the *Syriack* surrexerunt, arose, and the *Arabick* insurrexerunt, made an *insurrection*, doe all accord in the rendring of it, and so

נָאִים

b.  
וַיָּבֹאוּ

it refers most fitly in the Historical sense to the warlike assaults of the Philistines &c. ordinarily expressed in the Sacred Style, by rising up against; and so, in the Prophetical also, to the rebellions of the enemies of Christ, insurrections against his spiritual Kingdom.

V.2. Take counsell] *קָבַץ* in Kal signifies *sundavit, posuit, disposuit*, to found, to set, to dispose; and then in Niphal the passive, wherein here it is used, it regularly signifies *poni* or *disponi*, and sometimes (when the context requires) to be founded or created. Here it seems to be taken in the first and simplest sense, and being joyned with *קָבַץ* simul, it is no more then to be met or assembled together. Thus it is twice interpreted by the LXXII, *συνήχθησαν* they assembled here, and *συνήχθησαν* Psal. xxxi. 13. and as it there notes an hostile assembling to take away his life, so it is here also. Accordingly a Jewish-Arabick translation, in the possession of learned M. Pocock, renders it, *All of them assembled themselves in companies*, confirming it from *קָבַץ* *קָבַץ* Psa. xxxi. 13. and *my soul enter not, קָבַץ* into their assembly, Gen. xlix. 6. And so it evidently imports in the first and historical sense, their assaulting and invading David with their heathen armies, but in the prophetical, their assembling in the Sanhedrim to put Christ to death. This the Targum designed in rendering it, *קָבַץ קָבַץ* which the vulgar translates exactly, *convenerunt in unum*, they met together, or joyned; either as Souldiers do in an army, or as Senators in a Council: in the former way against David, in the latter against Christ.

V.3. Cords] The *קָבַץ* ordinarily rendered *cords*, doth in all reason adde somewhat to the bands, in the beginning of the verse; and then it is probable that

the LXXII are in the right, which here, as Job xxxix. 10. have rendered it *ζυγός* yoke. Thus the Syriack and Arabick, and Ethiopick, and vulgar, all agree, reading it

*יָגוּם* *jugum eorum*, their yoke, and thus the sense is perspicuous. Bands are useful to tie on yokes; and accordingly we finde in the Septuagint *ζυγὸς ἰμάντι*, Isa. v. 18. the band of a yoke of an brifer, that which ties it fast upon the neck that it cannot be cast off, till first the band be broken. Thus therefore it here lies, first breaking the bands, and then casting away the *יָגוּם* yoke. And this is most agreeable to the Context, which treats of renouncing subjection, which is in all idioms vulgarly expressed by a yoke bound on the neck of any; whereas the bands and cords are more agreeable to a state of captivity and imprisonment, which is not appliable to this place: for the Philistines, &c. were not prisoners to David, when they were supposed thus to speak, but such as feared the rising power of David, that they should be made subjects of his Kingdom, or rather that disclaim'd that yoke of God, refused obedience to those Commandments, by which that holy people was governed, would not endure the Jewish Laws, which as the *ἰμάντις* bands or thongs bound this yoke upon their necks. Accordingly the fore-mentioned Jewish Arabick translation thus renders the place, *Let us break (or cut) off from us the bands of these two (the Lord and his anointed) and cast their reins from us*, i.e. (saith he) their injunctions and prohibitions. And proportionable to these were the Jews and Heathens in the Prophetick sense, which would not endure Christs *χρυσὸς ζυγός*, the yoke of purity and sincere obedience

ence (no slavish bands or chains, but) an easie, nay, gracious yoke, which alone he now imposed on them, but would not be endured by those hypocrites. As for the origination of the word from *עָבַד* in *Piel*, *complicavit, constrinxit*, it very fitly belongs to such a yoke, as Oxen or labouring cattell are used to: it is made by wrenching and complicating, and it constrains and bindes together those cattle that are thus yoked. Another interpretation this third verse is capable of, so as to appertain to *David*, and to be his speech, and not the saying of the Heathen, to this sence; Though these nations consult and plot against us to keep us under, and scorn, and rage at our late good successes, yet now we will utterly break their yoke in pieces, take the *עֲרֵבָה* *ii Sam.* viii. 1. the bridle or government of the Metropolis (for which we have in the parallel place *i Chron.* xviii. 1. *Gath and her daughters*) out of the hands of the Philistines, and subdue them. But the former is the more received sence, and therefore I have adhered to it in the *Paraphrase*.

c.  
p<sup>m</sup>

V. 7. *Decree*] The Hebrew *פֶּקֶד* from *פָּקַד* *insculpsit, scripsit, decrevit, statuit, mandavit*, signifying proportionably many things, a writing, and so particularly a *pact* or covenant, subscribed by the parties hands, a decree, a precept, a rite, &c. the LXXII here render it *πρόσταγμα* an order, an agreement, a precept, or ordinance, or decree, and so most of the ancient Interpreters accord, the Targum *מִצְוָה* Gods oath, or decree, or statute, or his *pact*, and covenant. All these notions are of affinity, and may here most fitly be put together. In the historical sence, it was first a decree in heaven immutable; then a *pact* or covenant with *David* and his seed, *Psal.* lxxxix

3. *I have made a covenant with my chosen*; that confirm'd by oath, in the same verse, *I have sworn unto David my servant*, and *I have sworn by my holiness that I will* (thus support, and) *not fail David*, but settle the kingdom on him, and his posterity, till *Shiloh* or the *Messias* come; and withall a command of obedience promulgate to his Subjects, and of making peace with him, to those that were round about him, ver. 12. In the mysticall sence it principally denotes the covenant made with and in *Christ*: which Covenant also was under Gods oath, an immutable decree, the oath which he swore to *Abraham*, *Luk.* 1. 73. and a Law also, 1. in respect of *Christ*, requiring somewhat of him, he was to suffer, and so to enter into his glory, to be made perfect, or consecrated to his Royall Priesthood by sufferings; and 2. in respect of us, *ὁ νόμος τῆς πίστεως*, the law of faith, exacting from us an uniform obedience to him in the exercise of all his offices: and accordingly saith *Clement Stro.* 2. p. 168. 12. *ὁ Πέτρος ἐκ κεφαλῆς μάλις νόμον ἡμῶν λέγοντος τὸν Κύριον προσέειπεν*, S. Peter in his preaching stiled our Lord *Christ* the law and word of God; the Law as well as the Word of God; one that revealed Gods whole Evangelicall will unto us, as *ὁ νομοθετὴς*, a Lawgiver, as there it follows, and came not to destroy, but *πληρῶσαι* to fill up and complete the severall Laws, which had formerly been given to the world. Here only it may be observed, that the adjunct *καὶ* here joyned with it *καὶ* seems to be mistaken by Interpreters; the LXXII seem to have read it *καὶ* God or Lord, and so render it *τὸ πρόσταγμα Κυρίου*, the Ordinance of the Lord, and so the Targum *מִצְוָה* of the Lord, and so the Arabick and Ethiopick; the vulgar, *Preceptum ejus*, the Syriack

riack *שִׁבְחִי* my decree, i. e. the Lords, v. 4. the precept of the Lord: But if it were thus in the Hebrew, the must have been put after *שִׁבְחִי*, whereas here it is before it. Others seem to take *שִׁבְחִי* for a particle equivalent with *שִׁבְחִי* to the interlinear, *ipsam Decretam*: but it is more reasonable to take it as vulgarly it is, for a preposition signifying *de*, and then it will be best rendered, *I will tell of a decree or covenant.*

V. 7. Sonne] That David, as a King exalted by Gods peculiar command, should be stiled Gods Sonne, or that the time of his inauguration or inslating in that power, taking possession of his throne, and subduing his enemies on every side, should be exprest by the day of his begotting, hath nothing strange in it: It is affirmed in the name of God, Psal. lxxxix. 26. *He shall say unto me, Thou art my Father,* and v. 27. *After I will make him my first-born higher then the Kings of the earth;* where each King of the earth is looked on as a Sonne of God, but he, as being higher then they, his first-born. We know an adopted Sonne is stiled a Sonne, and Salathiel, Mat. i. 12. is said to be begotten by Jechoniah, because he succeeded him in the Kingdome, though he were not indeed his Sonne. And so may David be Gods Sonne, being immediately exalted by him, and indeed all other Kings, who are said to reign by him. And that the time of his Coronation should be looked on as his birth-day, and accordingly kept festival, as the birth-day was, that is familiar in all Countries. The feast of commemorating the building of Rome, we know, was called *Palilia*, and this title was by decree given to the day on which the Emperour his advancement to the Empire. \* *Decretum*

*ut dies quo cepisset imperium Palilia vocaretur,* Thus decreed that the day on which he began his Reign should be so called, and accordingly celebrated. And the Emperours generally had two *natales*, or birth-days kept, *Natalis Imperatoris*, and *Imperii*, the birth-day of the Emperour, and of the Empire: the first to commemorate his coming into the world, the second his advancement to the Imperial dignity. So *Spartianus* in *Adriano* tells us of the *Natalis adoptionis*, the day of his adoption (i. e. his civil birth) on V. Ides of August, and then *Natalis Imperii*, the birth-day of his Empire on the III. And *Tacitus* of *Vespasian*, Hist. l. iii. *Primus Principatus dies in posterum celebratus, the first day of his Empire was celebrated afterwards.* But then in the mystical sense some difficulty there is, what Sonship or begotting of Christ is here meant. The Schoolmen, from some of the *Ancients*, understand it of the eternal generation of the Son of God, and interpret the [*hodie to day*] of an *hodie aternita* is a day of eternity. But the *Appl. S. Paul*, 1 Cor. xiii. 33. applies it distinctly to his resurrection. *He hath raised up Jesus again,* as it is also written in the second Psalm, *Thou art my Sonne, this day have I begotten thee;* and so Heb. v. 5. it is brought as an evidence of Christs being consecrated by his Father to his *High-Priesthood*, which we know was at his Resurrection: *Christ glorified not himself to be made a high-Priest, but he that said unto him, Thou art my Sonne, this day have I begotten thee, who in the days of his flesh v. 7. being made perfect became the author of eternal salvation, — called of God a high-Priest, v. 9, 10.* So Heb. i. 5. where this Text is again recited, the Context refers it to the exaltation of him in his humane nature, when having purged

our sins, he sat down on the right hand of the Majesty on high, being made so much better than the Angels, v. 3. 4. And to this belongs that of S. Hieron ad Paulin. David, Simonides nosse, Pindarus, & Alcaeus, *Christum lyra personat, & decachordo Psalterio ab inferis suscitatur resurgentem*: David our divine Poet sounds out Christ upon his Harp, and with his Psalter of ten strings awakes him rising from the dead. Only it must be remembered, that as it was an act of his divine power, by which he was raised, and so his resurrection was an evidence demonstrative that he was the promised Messiah, of whom the learned Jews themselves resolved, that he was to be the Sonne of God, and that in an eminent manner (so the High-Priest, Mat. xxvi. 63. Tell us whether thou art the Christ the Sonne of God, and Job. i. 20. Rabbi, thou art the Sonne of God, the King of Israel) so this begetting him from the grave to a life immortall, did comprehend and presuppose the truth of that other fundamental article of our Creed, that he was that eternal word or Sonce of God, which thus rose. Thus the Apostle sets it, Rom. i. 4. Speaking of Jesus Christ our Lord, made of the seed of David according to the flesh, and adding, that he was declared to be the Sonne of God with power, according to the Spirit of holiness, by the resurrection from the dead. Now that this his resurrection, and exaltation consequent to it, is here fitly express'd by Gods begetting him, will easily be believed upon these two accounts: 1. That in respect of his humane nature it was a second (as that from the mothers womb a first) entrance on humane life, the grave was but a second womb, from which now he came forth; and it is not unusuall to call the resurrection of one of us *παλιγγενεσία*

a new or second birth: 2. that Princes or Rulers are in Scripture style called Gods, and children or sons of God, I said you are Gods, and you are all children of the most high; and then installing Christ in his Regal office is the begetting him, and so the saying, Thou art my son, i. e. by saying, constituting him so, the second sort of Natalis or birth-day, the birth-day of his Kingdome, yea and Melchizedekian Priesthood too (to that the Apostle applies it, Heb. v. 4. 5.) for to both these he was solemnly installed at his Resurrection. The Chaldees of all the Interpreters seem alone not to have understood this mystic, who render it, Thou art beloved by me as a sonne by a Father, thou art pure to me, as if this day I had created thee.

V. 8. *Utmost parts* That *Ἐξ* from *Ἐξ* *initium*, *terminatum*, *consumptus est*, signifies the utmost skirts, the extreme parts of that which is spoken of, there can be no question. All that is here to be noted, is, the dubious notation of *Ἐξ* earth, that is joyned with it. For if that be interpreted of the Universe or whole world, then there can here be no place for the historical sense, respecting David, for it is certain he was never constituted by God the Universal Monarch of the whole world. Yet on the other side, if it be not taken in this latitude, it will fall short of describing Christs kingdome, which was to be propagated, and set up in all nations, those that were most remote from Judea. For the reconciling of which difficulty, it appears necessary to assign to *Ἐξ* land or earth, here, the double notion of which the word is capable. Sometimes it signifies that land of Judea peculiarly (see note on Matth. xxiv 6.) and then the bounds or extreme parts of that land.

g.  
Ἐξ

Ἐξ

land] are the Nations that border on it, or are near situate about it, the Philistims, Moabites, Idumeans, Syrians, &c. for all these were literally conquered and subdued by David. So Psal. lxxii. speaking of Solomon, the Kings (i. e. King Davids) son v. 1. and of the extent of his Kingdome, it is said v. 8. that he shall have dominion from sea to sea, and from the river unto the ends of the earth: which though the lxxii. render *circumque* the world, yet certainly belongs not to all the world, in the larger acception, but in this narrower, common both to *γῆ* earth, and *οἰκουμένη* world, (see note on Mat. xxiv. 8.) the bounds of the Jewish Kingdome, and so is well paraphrased by the Chaldee, from one corner of the great sea to another corner of it, from Euphrates to the ends or bounds of the land. And so Psalm lxi. 2. when David saith, from the ends of the earth I will cry unto thee, 'tis sure from beyond Jordan (and not in any remote corner of the world) whither he was then fled for fear of Absalom, 2 Sam. xvii. 22. where though the Hebrew word for [ends] be not the same that here, yet it is exactly equivalent to it *סוף* finis, or extremum, and rendered by lxxii. *ἐκ τῶν ὅρων τῆς γῆς* from the extreme parts of the land, in the same style as here it is. But then if we look forward to the mystical Prophetical signification, we must be forced to for sake this restrain'd sense, and take it in the full latitude, so as to note all the remotest nations of the world, as well as those that border on Judea, for to all them was this spiritual Kingdome of Christ extended. And it is well becoming the wisdom of the Prophetick pen-man, and the comprehensive richness of the sacred style, to comprise both these in the same phrase, as it is thus diversely interpretable.

V. 9. Breake] The Septuagint and (except the Chaldee Paraphrase) all the ancient interpreters read not here [break] but rule or feed, *ποιμαίνεις ἀνέμεις* pascēs or regēs eos. By this 'tis evident, that they read the Hebrew with other points, than we now do; *פָּרַעְתָּ* shall feed them, from *פָּרַע* pavit, and not, as now the Hebrew copies have it, *פָּרַעְתָּ* shall break them, from *פָּרַע* fregit. And S. John retains the Septuagints reading, and so gives it authority Rev. xi. 27. What is the full importance of that phrase, to feed with a sceptre or rod of iron, is at large explained on that Chap. note a. and in the Addit. Annot. viz. to exercise Regal, rather than Pastoral power, to bring them to contrition, if it may be, if not, to destroy them utterly.

V. 10. Hewise] The full importance of the two verbs in this tenth verse will be thus best understood. The former of them from *לָמַד* intellexit, prudenter se gessit, doth in *Isiphi*, in which here it is, literally note the causing prudence or understanding to any; where any other is mentioned, it is the teaching that other, but here, where there is no such mention, it must be reciprocal upon themselves, and be thus literally rendered, cause your selves to understand, and (that being to be done by studie in matters of speculation, by caution in matters of prudence or practice) study, or take care to understand, endeavour to benefit by others sufferings, or the dangers you see before you, if you do not take heed or beware. And thus it fitly belongs to the Princes in Davids time, who by the unreasonable and costly opposition of so many against Davids Kingdome, might now in all reason be advised to beware of the like attempts: and much more when Christ is risen from the dead, ought all others



others (who observe the *practices* of the Jews in crucifying him, and the fearful judgements that attended them) to beware by their example, lest by holding still out against the faith, they bring on themselves the like destruction. As for the second verbe עָרַד from עָרַד *erudit, castigavit, correxit*, 'tis here in *Niphal*, literally *erudimini, castigamini, corrigimini*, be ye instructed, chastised, corrected; and this being understood of a real, not only verbal passion, and applied to correction of manners, and not external bodily discipline, it is fully rendred by [*be ye reformed.*] Thus *Lev. xxvi. 23.* And if by these things (the judgments foregoing) עָרַדְתִּי אֶתְכֶם we render it, ye will not be reformed, where the *LXXII.* retain μὴ παίδευῃτε as here, a word by which reformation is fitly exprest (*1 Tim. I. 20.*) the Samaritane, not hear me, or, not obey me; And the latter part of the verse [*but will walk contrary to me*] assures us of the sense, that being not chastised there, signifies the real passive, their being not wrought on by chastenings, not taken off from their hostilities to God, not reformed, not amended by them. And as thus 'tis applyable to the *beaten borderers of Judea in Davids time*, who were now admonished to forsake their hostile wayes, and to convert to God, and make leagues of peace with David, so signally exalted by God; so doth it most expressly denote the Apostles preaching repentance after the resurrection of Christ, and that in a passive forme, as here, οὐκ ἐδέσθη *AB. 11. v. 40.* Be ye saved or delivered, where by that conversion, repentance, or reformation is distinctly meant. See note on *Luke xiii. 6.*

V. 11. *With fear*] The onely difficulty in this eleventh verse arises from the *trajection* or ὁ γυγναι,

here observable (which yet in *Scripture*, especially in the poetical parts of it, is not extraordinary) the separating of these two phrases [*with fear*] and [*with trembling*] one joyned with serving, the other with rejoicing in God, and the latter conjunction not very commodious, joy and terror or trembling being not ordinarily found together. This difficulty is not removed by the descent of some, which alluding here to *Musical Instruments, Lutes or Harps &c.* observe that the *Musick* arises from the tremulous motion of the strings; for besides many other failings in the parallel, the trembling here is annexed to the rejoicing, and not sett as the cause, from whence it proceeds, and in the ἀνὰ δόξαν, our trembling is neither the cause, nor the concomitant of our rejoicing. The Chaldee therefore reads it ܐܬܝܬܝܢ ܠܥܒܕܬܝܢ ܕܥܡܝܢܐ,

and pray; the Syriack ܐܬܝܬܝܢ ܠܥܒܕܬܝܢ ܕܥܡܝܢܐ apprehend, do hold on him, (either of which is much more reconcilable with the trembling, than rejoicing is) *Abu walid Ebn Jannahi*, the Hebrew Grammarian, known among them by the title of the second Grammarian, (a Manuscript in the possession of learned Mr. Pococke) saith, that the word ܐܬܝܬܝܢ signifies indifferently any commotion whether through joy or grief, and makes use of this place for the proof of his observation, as if it should be rendred [*be moved with trembling*] and so the Jewish Arabick translation renders it, [*and fear him with trembling*] and confirms his version by comparing the Hebrew ܐܬܝܬܝܢ with the Arabick ܬܪܒ, i. e. commotion (by which also *Abu walid* renders it) which they use in case of fear, as well as rejoicing, and so he would have the word rendred *Hos. x. 5.* The Priests thereof ܐܬܝܬܝܢ ܐܬܝܬܝܢ shall be grieved &c. and so R. Tanchum also



also on that place. If this may have place, then indeed the difficulty is quite removed, for then the verse will run thus, *Serve the Lord with fear, and fear him with trembling*: But because this notion of the word  $\text{לָּ}$  is not sufficiently proved from this one place (of which the question is) and that of *Hosea*, where all the ancient interpreters render it *rejoicing*, and wherein if it should signify *grief*, yet that is no evidence, that it signifies *fear* here; it will therefore be more reasonable to adhere to the usual notion of  $\text{לָּ}$  for *rejoicing*, and a little to alter the order of the construction and connect in sense (though they be separated in words) these two phrases, *with fear*, and, *with trembling*, and so in like manner the two verbs, *serve* and *rejoice*. Examples of this are frequent in this book. See *Psalm lxxix. 2.* where as the *dead bodies of thy servants*, and the *flesh of thy saints*, are but an  $\text{ἐνδεδυαίον}$ , one thing express'd in two phrases, so the *souls of the heaven*, and *beasts of the earth*, being divided in the words, must yet be connect'd in the sense, thus, *they have given the dead bodies and flesh of thy servants and saints to be meat to the souls of the heaven, and the beasts of the earth*. So again in that *Psalm* ver. 4. and very frequently elsewhere, which the attentive reader will observe. Now for *fear* and *trembling*, the conjunction of them and the like words is frequent in the *new Testament*, thereby to note a compound of *humility*, and *diligence*, and *sollicitude*, and *caution*, and *fear* of displeasing, and that as the most proper qualifications of our obedience either to God or man. Thus, *Work out your salvation with fear and trembling*, *Phil. ii. 12.* *Servants obey your Masters with fear and trembling*, *Eph. vi. 5.* So of the *Corinthians* obedience to Paul 2 *Cor. vii.*

14. *Tim* tells that *Apostle v. 15.* how *with fear and trembling they received him* (S. Pauls messenger to them) So S. Chrysostome *Serm. 31. de Natal.* saith of the Angels, that they assist our services  $\text{καὶ φόβῳ καὶ τρέμειν with fear and trembling}$ , and that the *Seraphim*  $\text{καὶ φόβῳ καὶ τρέμειν cry with fear}$ , Holy, holy, holy. And so *Heb. xii. 28.* *Let us serve God ἐκ τῆς φόβῳ with reverence and godly fear*, and that a fear of displeasing and incurring great hazard thereby, *For our God is a consuming fire.* See note on *Phil. ii. c.* This then is in all reason the first account that is to be given of these words, that the *fear* and *trembling* are here to be joyn'd in sense, and all carefulness, and unwillingness to displease (the best qualification of obedience) resolved to be the importance of them. And then in like manner the [*Serve the Lord, and rejoice in him*] will be an  $\text{ἐνδεδυαίον}$  (in which figure the holy Scripture abounds) and be in sense best render'd, *serve him cheerfully or joyfully*, and that very reconcileable with the other phrase; our diligence &c fear of displeasing will be very happily joyn'd with our serving him cheerfully, there being nothing more pleasant than to serve him diligently, w<sup>th</sup> our true reverence, and are most unwilling to displease, and no possibility of being pleased with our own service, if it be not performed with all zeal and diligence. Thus have some understood *Heb. xii. 28.*  $\text{λατρεῖν ἐκ φόβῳ τῷ θεῷ καὶ αὐδῆς καὶ εὐλαβείας}$ , to serve God well pleasedly or joyfully with reverence and godly fear: in which sense it would be an exact parallel with this verse, would but the  $\text{ἐκ φόβῳ}$  bear the passive signification, for then the  $\text{λατρεῖν ἐκ φόβῳ}$  would be all one with our serving and rejoicing, or our joyful serving, as the reverence and godly fear with

Αὐδῆς  
ἐκ φόβῳ.

fear

feare and trembling. But I suppose *Euphrates* *Εὐφράτης* there must be taken in the active sense, *ὡς ἐστὶν Εὐφράτης* *τῷ Χριστῷ*, saith S. Basil, *So as is well pleasing to Christ*, and so is not applicable to this place.

L  
V. 12. *Kisse the sonne* *נִשְׁקוּ בֶרֶךְ* *kisse the sonne* doth evidently belong in the first sense to the neighbouring Kings, sending presents and messages of peace to David, in token of reverence and high respect unto him, (in like manner as some of them did, Hiram of Tyre, and Toi of Hamath) kissing the hand or feet, being a token of that, as also of subjection and obedience, *osculum bomagii*, a kisse of homage, so Samuel kissed Saul, 1 Sam. x. i. when he anointed him King; and that is the reason of the phrase Gen. xli. 40. according to thy mouth or word *כָּל עַמִּי נִשְׁקוּ בֶרֶךְ* all my people shall kisse, *ὁὐκ ἔστιν ὡς* shall obey, say the LXXII. (and so the Arabick and the vulgar) *نَسُوْا*, receive law or judgement, saith the Syriack. And so as literally it appertains to Christ, the son of David, here predicted, and typified by him, and that in a higher sense, than that of which David was capable. For *נִשְׁקוּ* to kisse is used also for adoration, so 1 King. xix. 18. we finde together the bowing of the knee to Baal, and the mouths kissing him; And so it fully belongs to the Messiah, in respect of his divine nature, to which that is truly due, which was idolatrously paid to Baal. The Chaldee here read *נִשְׁקוּ בֶרֶךְ* receive instruction, and the LXXII. *δεξάμενοι παιδείας*, apprehend discipline, and the vulgar Latine and the Ethiopick follow them, and the Arabick with a little change, adhere to discipline, and none of the antient Interpreters, but the Syriack, keep to the Hebrew, *Kisse the sonne*. This hath made learned men resolve that they

read the Hebrew otherwise than now we have it, for *נִשְׁקוּ* *kisse*, *נִשְׁקוּ* *apprehend*, by the changing *w* into *v* and *q* into *x*; and that having done so, they took *בֶרֶךְ* (the Chaldee and Syriack for sonne) for *בֶרֶךְ* purity or pure doctrine. But this, I confesse, seems not to me so probable; viz. that they should thus mis-read the one, and mis-render the other (especially when the Chaldee *בֶרֶךְ* is elsewhere so evidently and contestly used for sun, Eccl. v. i. and again v. 2. and Prov. xxxi. 2. and *בֶרֶךְ* purity is somewhat remote from *παιδεία* discipline) when a farre more obvious reason may be rendered of it, viz. that they did not so much render, as paraphrase the Hebrew, and so let *receiving instruction* or *discipline* as that comprehends both Obedience and Faith, (the first of the neighbouring Princes to David, and both of all sincere Christians to Christ) as the most intelligible way of circumlocution to interpret *kissing the son*.

V. 12. *Perish from the way* *וְהַנְּחָבִיב יִפְּרָץ* The phrase *וְהַנְּחָבִיב יִפְּרָץ* may here deserve to be considered. The affinity with *וְהַנְּחָבִיב יִפְּרָץ* the way of the wicked shall perish, Psal. i. 6. may suggest this figurative but literal rendering of it, *Ye shall perish the way*, i. e. *your way shall perish*, all you have shall be utterly destroyed. Such a kinde of construction we have Isa. i. 30. *Ye shall be as an oak falling the leaf*, i. e. *whose leaf falleth*. The Chaldee exactly follow the Hebrew, and read *וְהַנְּחָבִיב יִפְּרָץ* which the Latine renders, *et amittatis viam*, and ye lose the way; so *וְהַנְּחָבִיב* is primarily used of losing any thing, and so saith Castelleo, *et perdatis res vestras*, and ye lose all you have. And thus, being spoken of enemies assailing David, the phrase may be used, for being routed, dissipated, scattered, which is the destruction, and bring-

m.  
*וְהַנְּחָבִיב יִפְּרָץ*

bringing to nought of an Army ; as *Act. v. 36.* διαλυθησαν, & ἐγερ-  
νοντο εις οὐδέν, *being dissolved and*  
*brought to nothing* are put together,  
& *v. 37.* ἀπολλέο & διασκορπίσθη-  
σαν, the Generals being destroy-  
ed, and his Army being scattered.  
But the Syriack interpose the pre-  
position *from*, and so read  
it, as we doe, *perish from the way*,  
herein according with the *lxxii.*  
*ἀπολείπει ἐξ ὁδῶ* *be destroyed from*  
*or out of the way*, or as *the* signifies  
*tells*, being taken out of the way i. e.  
*perishing* ; and sure 'tis nothing ex-  
traordinary for the preposition, in  
*Hebrew poësie*, to be understood,  
when 'tis omitted, and therefore  
this our vulgar rendering may be  
adhered to, and preferred before  
the former, though the sense be the  
same in all the waies of rendering.  
Of this phrase *Abu valid* in his  
Dictionary, and *R. Tanchum* on  
*Job. 1.* take up an interpretation,  
different from others, by render-  
ing *לך* (in the notion of the *Chal-*  
*dee* verbe *לך* *calcavit*) *calcatio*,  
*conculcatio*, *treading on*, or *treading*  
*under feet*, to this sense, *lest you pe-*  
*rish by treading on*, or *being trodden*  
*under his feet*. The *לך* that fol-  
lows, is by the *lxxii.* rendered *ἐν*  
*ταχέι*, *quickly*, *suddenly*, and so is  
used in other places, particularly  
*Psalm. lxxxii. 14.* *I should* *לך* *soon*  
*have destroyed their enemies.*—

לך

n.  
לך

V. 12. *Put their trust* *לך*  
from *לך* literally signifies *leia-*  
*king*, *applying ones self to any*, as to  
a *refuge*, or place of *strength* and  
*safety*, seeking *protection* from any,  
and accordingly *trusting*, *confiding*,  
or *hoping* in any. The former  
doth here most fitly agree to the  
Historical sense, as it respects

*David*, the *son* which is to be *kis-*  
*sed*, in the beginning of the verse;  
for that is it to which the neigh-  
bouring Princes are advised, *viz.*  
to apply themselves to him by  
presents, to desire protection  
from him, and enter league with  
him. And so also it belongs com-  
modiously to Christ, to whom  
they must betake themselves as to  
a refuge, when the desolation  
breaks in upon the Jews: The  
Christians that do so, are the on-  
ly persons that escape, by flying  
out of Jerusalem to the Moun-  
tains, as Christ forewarned them;  
And so in the sacking, and taking  
of Heathen Rome, by *Alaricus* and  
his *Gothish* army, they only esca-  
ped, which fled to the *Basilica*,  
i. e. to Christ, that was worshipt  
there. Yet may it in this mysti-  
cal sense be taken in the greatest  
latitude, Christ being the only fit  
and proper object of our trust and  
hope, though *David* was not.  
One thing more deserves here to  
be taken notice of, the style, or  
manner of expression, *לך* *shall*  
*be kindled* *לך* *suddenly*, *Blessed*  
*are all they*, i. e. in prophetick dialect,  
ye shall certainly be destroyed. So  
*Rev. xiv. 13.* *Blessed are the dead—*  
*for they rest from their labours.*—  
is but a way to express the dismal  
judgment, that were then falling  
upon the earth, as it followes  
*v. 14. 15.* So *Mat. xxiii. 39.*  
*Ye shall not see me henceforth till ye*  
*shall say, Blessed is he that cometh in*  
*the name of the Lord*, i. e. till I  
come in a direfull manner, to  
take vengeance of you. And  
many other passages of Prophe-  
tick Scripture there are in the  
like or the same dialect.

לך



deliry, so often experimented by me, in the persecutions of Saul, and assaults of the Philistines, &c. work this farther deliverance for me: For thus thou hast hitherto dealt with all my assailants, thou hast removed them with loss and shame, their strongest forces, and keenest designs have been constantly discomfited by thee.

\* From the  
Lord is sal-  
vation  
and  
from the  
face of the  
Lord,  
Chald.

8. \* *Salvation belongeth unto the Lord, thy blessing is upon thy people.* All deliverance proceeds and cometh out from thee

O Lord thou art the author of every good thing to those that have faith to thee in faithful persevering obedience and dependence on thee.

Annotations on Psal. III.

a. Tit.  
Psal. III.  
Tom. viii.  
P. 21.  
A Psalm ] The word פסל here used of this and many other Psalms, cometh from פל that signifieth cutting off, and metaphorically singing, either with the voice, or instruments, or both. Psalmi dicuntur qui cantantur ad Psalterium quousus David, i Chro. xv. saith S. Augustine: By this name are called those that are sung to the Psalter, which David used, i Chro. xv. Of the rendring it פסל Psalme, and its difference from פסל and פסל hymns and songs, see Annotat. on Eph. v. 3. But it seems not here to be taken in any narrow strict notion, but to be a word of a very comprehensive latitude, neither appropriated to any part of composition or species of Musick. For indeed פסל in Syriack and Arabick is generally used for Musick (and so also for feasting and dancing at which musick was used) and the אלהות minstrels, Mat. ix. 23. are by the Syriack stiled פסל and פסל is a muscull instrument, and all the sorts of them, (and not only the Psalter) which are carefully reckoned up, Dan. iii. 5. are there contained under that stile, פסל instruments of musick. And so the Talmudists, though they distinguish exactly berwixt instrumentall and vocall Musick, yet make פסל the generickall name to both of them, פסל פסל vocal or oral Musick, and פסל פסל instru-

mental musick. Proportionably the Arabick and Syriack inscribe all the Psalms through the Book by this stile. And the Chaldee render it by פסל a general comprehensive word, used for singing, lauding, praising, without any relation to either the composition or Musick. Now in this Book of Psalms there is this variety: sometimes פסל is used alone, as here, and in many other places; sometimes פסל song or canticle is added to it, as Psal. lxi. and in seven others; sometimes it hath פסל song going before it, as Psal. lvi. i. and in four more. And of these several complications S. Hilary in his Prologue on the Psalms hath thus expressed his sense, Psalmus est cum cessante voce pulsus tantum organi.—1. A Psalm is, when the voice ceasing, the sound only of the Instrument is heard. 2. A Canticle is, when the quire of Singers using their liberty, and not observing the Instrument, sing with loud voices. 3. A Canticle of Psalm, when the Instrument going before, the voice of the Quire follows to the same tune. And 4. A Psalm of Canticle, when the quire of voices going foremost, the Instruments follow and observe them. And answerable to these four kinds of musick, are, saith he, the Titles of the Psalms. And this interpretation is mentioned by S. Augustine on Psal. lxxvii. with an [acutioribus & ociosioribus relinquimus, we leave it to those that are more acute and have more leisure, and

P. 3364

\* Tom. viii.  
Col. 693. D

\* refuso

\* Col. 694

\* *nescio utrum possit ista differentia demonstrari, I know not whether this difference can be demonstrated* ] It is therefore more probable, that as **פְּסַלְמָה** was resolved to be taken in the wider and more comprehensive sense, so may **שִׁיר** also; and without this niceness of critical or curious observation, all these four words and phrases, *Psalme*, and *Canticle*, *Psalme of Canticle*, and *Canticle of Psalme*, be used promiscuously for the very same thing, according to the account frequent with *Kimchi*, that the same thing is express'd in two words, by the figure (very ordinary in Hebrew idiom) called *ידיאדזיו*. Accordingly the *Chaldee* sometimes reads it **שִׁיר וְפִסְלָמָה** *Psal. xlviii. 1. a Song and Praise*, and **פִּסְלָמָה וְשִׁיר** *Psal. lxxvii. 1. a Praise and Song*, i. e. a *Psalme of benediction and praise to God*; and so the *LXXII* also, sometimes **שִׁיר** *ψαλμῶν* a *Song of Psalme*, sometimes **ψαλμὸς** *שִׁיר* a *Psalme of song*, and sometimes **שִׁיר** *ψαλμῶν* a *Songs Psalme*: All sure to signify the same thing. And this as it is the easiest, so all things considered, seems the most probable account of this matter. To this is added **לְדָוִד** with **לְ** the sign of the dative case, and that accordingly rendered by the *LXXII* **τῷ Δαβὶδ** *to David*, and understood by some in *S. Augustine de Civ. l. xvii. c. xiv.* as a note that it was made by some other, and presented to him. But this is well refuted by that Father from *Psal. cx. 1.* where the Title is as here, **לְדָוִד**, and yet the *Psalme* is by Christ himself affirmed to be *David's Psalme or Prophecy*, *Mat. xxii. 43.* The truth is, the phrase in the Dative Case is well capable of another sense, *viz.* that it was inspired to *David*. But there is no need of that expedient neither, it being

very ordinary in Hebrew to use the Dative for the Genitive case, and so of the ancient Interpreters the Syriack and Arabick understood it, and probably the Latine also, rendring it *Psalmus David*, a Psalm not to, but of David.

V. 2. *Selah*] Concerning the word  $\pi\lambda\omega$  the variety is so great among the Learned, that it may well be left uncertain what is to be resolved of it. The *Radix*  $\pi\lambda\omega$  and which is all one  $\pi\lambda\omega$  signifies *stravit, concubavit*; and from thence  $\pi\lambda\omega$  regularly comes to denote a way or path, and is mostly rendered *ὁδός, δρόμος, τριβός, a way, a turning, a path*, sometimes *ἀνέβασις*, an ascent, ii Chron. ix. 11. From hence *Comradus Kircherus* hath not improbably rendered  $\pi\lambda\omega$  (which we retain in the same sound and letters *Selah* untranslated) *stratum*; adding that it is set by Poets, *ut pes in eo eat & procedatur longius, ubi the foot in the mensura musick may proceed farther*, and so the modulation of the song be completed, which without it would be somewhat abrupt and imperfect. This I suppose also the meaning of those that resolve it merely subservient to the musick or melody, and to have no influence on the sense, but to remain, as to that, perfectly insignificant. From hence therefore it is consequent, that in Translations where the metre and musick is lost, this expletive, which only refers to those, should be omitted also, and not inserted in the rendering; which accordingly we see observed by most of the ancient Interpreters. In this first place where it is used, all but the LXXII omit it, and they render it *διὰ ψαλμῶν*, which, say *Phavorinus* and *Sajlas*, is no more but *μελῶς διαλαλῶν* a note of some change in the song, not the beginning of some other tune or musick, as

some mistake them, for when it concludes a Psalm (as it doth this) and when it is so oft repeated (as it is thrice in this short Psalm, being yet not once mentioned in many other the longest) there is no place for this, but either some division, a little to lengthen out the tune, agreeable to *Kirchers* opinion of it, or an elevation of the voice (according to the notion of *ἀνάβασις ascent*) as it is commonly understood from *לָלַח* in the notion of *exaltavit*. For *διὰ ψάλμα* regularly signifies no more then a Musick note, and every such note we know is in propriety of speech *ἐν ἀλλὰ γὰρ μέλως* a change of the modulation, as *Wisel.* xix. 18. it is said *ἐν ψαλμοῖς τῶν ἱερογχοῦ τῶν ῥυθμῶν τὸ ἔκτομα διαλλάσσειν*, in a Plaltery the notes of the Musick or tune change the name, i.e. they vary every foot, and every such variation hath a several name, *by-pate*, and *Nete*, &c. And this was all, I conceive, that either the LXXII meant by *διὰ ψάλμα*, or those Glossaries in their *Periphrasis* of it: The other ancient Interpreters either, as I said, omit it wholly (as the vulgar (with the Arabick) and from thence our old Edition of the Psalms, understanding it aright to be no more then a note of the Musick, and therefore never taking any the least notice of it in their versions) or else render it by another expletive, as the Chaldee by *לְעוֹלָם* for ever, and so sometimes the Syriack, which is another evidence that it is a word without any signification, save onely to fill up the metre or musick. In one place *Psalm* ix. 27. it hath *לְעוֹלָם* prefixed (at the end of a period) *bigion Selah*, which the LXXII render *ἐὼς διὰ ψάλμα*, and the Chaldee *לְעוֹלָם לְעוֹלָם* the just shall rejoyce for ever; What

the full importance of it is, will be soon discerned by remembering that *לָלַח* and *לָלַח* and the like, from *לָלַח* *meditatus est, maffitavit, garrivit*, signifies not only meditation (from whence the interlinear hath *meditatio Selah*) but also a song or melody, either a mournfull one, an *Elegy* (for such were sung) *Ezech.* ii. 10. rendered by the vulgar *carmen*, from the LXXII *μέλας*, by the Chaldee *לָלַח* sorrow or sadness, or else a joyfull one, *Psalm* xcii. 3. where the LXXII read it *ὠδὴ* song, the Chaldee *לָלַח* loud noise, from *לָלַח* *vociferatus est*, and so 'tis rendered by the LXXII *Psalm* v. 1. *κρυγὴ* cry. And so that also being joyned with *Selah*, denotes no more but the loudness of the voice or musick, which was required to the chanting of that note. For though the Chaldee thought fit to descant in their Paraphrase, and allow it this intimation, that the judgments of God so remarkable on the wicked, were to be lookt on, and acknowledged by all good men, with great thankfulness and admiration, both of his power and providence; Yet the Vulgar, and Syriack, and Arabick wholly omit it, and the Septuagints *ὠδὴ* being all one with *κρυγὴ* cry or loud voice, belongs onely to the Note in the Song, and the loudness of it.

V. 7. *Cheek-bone*] *לָלַח* and *לָלַח* here (as ordinarily in Arabick) signifies simply *maxilla the cheek* (the Verb in Arabick denotes *checking, blaming, retaking, Labab allebo, God hath put him to shame, and Labi lalo confusion be to him*) and then *striking* of that is an expression of the greatest reproach: So i King. xxi. 24. when *Zedekiah* smote *Micaiah* on the cheek, saying, (by way of scorn) *which way went the spirit of the Lord from me to speak unto thee?* So *Joh*



xvi. 10. They have gaped on me with their mouth (i.e. made mores at me by way of derision) they have smitten me on the cheek reproachfully. And Lam. iii. 30. He giveth his cheek to him that smiteth him, he is filled with reproach. And so Mat. v. as an expression of that patience of countenances that Christ now requireth of us, whosoever shall smite thee on thy right cheek, turn to him the other also. And so it is here but a proverbiall phrase to signifie putting to flight; for that is the most shamefull and reproachfull to an army, to assault and not prevail, to be put to flight and discomfited. The Septuagint here reads ἀνταρᾶς πάντα τας ἐξ ὁπλίστας καὶ μάταιας, and from thence the Vulgar have *adversantes mihi sine causa, thou hast smitten all that are my adversaries without a cause*, and 'tis generally conceived, that either they mistook the Hebrew word, took מַתִּי for an abbreviature of מַתִּי in vain, or else that their copies are corrupted, μάταιας for μάταιας, i.e. maxillas, saith Schimler and others after him. But first the abbreviature or apocope hath no example. 2. There is no such word as μάταιας. Μαδύας indeed there is, both in Hesiolum and Phavorinus μάδύας γράσσι, it signifies cheeks, but that a word seldom to be met with in Authors, never in all the Books of Scripture, the Septuagint generally using μάδύας for it. 3. It is certain the Vulgar Latine reads μάταιας not μάδύας, or else could have had no temptation to render it *sine causa*; And so did the Arabick and Ethiopick too, which render it (both of them) *in vain*, though

the Chaldee and Syriack following the Hebrew render it *cheeks*. On these considerations it may seem more reasonable to pay the Lxxii and those other translations that due respect, as to think that they did not really misread or mistake the Hebrew, but rather (as it is ordinary with all Interpreters) endeavored to express the meaning of the proverbial phrase by more intelligible circumlocution, and this all but the Latine (which it seems did here follow, but did not well understand the Septuagint) have done happily enough. For what is ἐξ ὁπλίστας or which is all one, ἀνταρᾶς or inimicari frustra? Why, literally to oppose or set upon in vain, i.e. uneffectually, to gain nothing by all their opposition, i. e. to be constantly repeld and put to flight, turned back with shame in all their hostile Enterprises: And that is all that can be pretended to be meant by the phrase in the Original (thou hast smitten all mine enemies on the cheek) thou hast put them to shame or to flight reproachfully. And the same is the importance of the latter part of the verse, thou hast broken their teeth, the weapons by which Lions tear their prey, Psal. lviii. 6. and the breaking of which in that place is explained ver. 7. by their falling away like waters that run continually; In their keenest and most terrible onsets they are dissipated and put to flight; and that both the Hebrew and Greek denotes also, שָׁבַר שִׁפְפִּיט breaking them into shivers or smallest pieces, which applied to an army is the utter discomfiting of them.



*The Fourth Psalme.*

## Paraphrase.

\* Master of  
the string-  
ed instru-  
ments.

**T**O the <sup>1</sup> \* Chief Musician on Neginoth, a Psalm of David.

the same occasion (or a like) as the third, and by him commended to the Precentor or master of his Musick, to be sung to the stringed Instruments, the Psaltery and Harp, &c.

The fourth Psalm was composed by David, possibly on

1. <sup>b</sup> Hear me when I call, O God of my Righteousnesse, thou hast enlarged me when I was in distresse, have mercy upon me and hear my prayer.

O mercifull God, the only author of all that is any way good in me, and the

continual defender and supporter of my innocence, against all that have risen up against me, I beseech thee at this time to lend a favourable ear unto my Petitions: Thou hast constantly given me relief in all my straits, extricated me out of all my difficulties, be thou pleased now to make good thy wonted mercies toward me, and grant me deliverance at this time also.

2. O ye sons of men, how long will ye turn my glory into shame & how long will ye love vanity, and seek after leasing?

O you that calumniate me and my government, and by detractions endeavour to stir up the

people against me (so did Absalom 2 Sam. xv. 3.) will ye never give over so great a wickednesse: will ye still go on in lying and false speaking?

3. But know that the Lord hath set apart him that is godly for himself, the Lord will hear when I call unto him.

3. This you are to know, that God hath separated me of his great mercy, and set me upon the throne

to be his Vicegerent upon earth, and consequently to be employed in his special services, and by so doing hath engaged himself to preserve me in it Psal. 89. 24. which is my ground of most confident assurance that he will hearken to my prayers, and deliver me out of your hands.

<sup>a</sup> Be 487. 4. <sup>c</sup> Stand in awe and sin not, commune with your own heart upon your bed, and be still.

If you are displeased at my being King, ye are now to re-

member that being set on the throne by God, this displeasure of yours cannot be separated from rebellion against God himself; Let this be matter of serious sad examination, and disquiet of conscience to you, and so work compunction in you, persuade you to quit your hostile designs, and yield subjection where it is due.

5. Offer the 8 Sacrifices of righteousness, and put your trust in the Lord.

And then upon your change you may most seasonably

render solemn thanks to God for your time of repentance and escape out of so desperate an enterprise, bleese and praise him, and adhere to him constantly for the future.

6. There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us.

Some are apt to be discouraged and despair in this distresse, the appearance of the enemy

is so formidable, and our preparations for resistance so small; But I have a sure fortress that cannot fail, the favour of God espousing my cause, and supporting me, and this is all that remains for us to take care of, by continual devout prayer to invoke his help, and cheerfully to depend on it.

7. Thou hast put gladnesse in my heart, more than in the time that their corn and their wine increased.

This security of thy favour alone, is matter of greater ex-

ultation to me, then to worldlings is, or can be the most plentiful harvest, wherein yet they are wont to rejoyce so profusely (and on confidence thereof to be so secure for the time to come, Luk. xii. 19.) that the greatest joy is proverbially filled, the joy in harvest.

I therefore as well  
as they will have my  
rejoycing also, as

they in confidence of their full barns, so I in my reliance on the sole providence of Heaven; In which confidence I can sleep securely, repose my self in him, to whom alone all my safety is due, and whose only guard is, without all solicitude or preparations of mine, abundantly sufficient for me.

8. I will \* both lay me down in peace, and sleep, for thou \* together.  
Lord only makest me dwell in safety.

### Annotations on Psal. IV.

**Chief Musician**] The Hebrew **רָאָה** signifies to urge or presse to the performing any work or task, and properly belongs to the **עֲשֵׂה**; the overseer and follower of workmen of any kinde. So **ii Chron. ii. 2.** where *Solomons workmen* are numbred, there are also **MMM רָאָה עֲשֵׂה** which the **lxxii** there rightly render **ἐπιστάτας** *dures*, *Præfests* over them, and **v. 18.** **ἐργασίας** *taskmasters*, and **c. xxxiv. 12.** **ἐπισκοποι** *overseers*, (though **v. 13.** and **Ezr. iii. 8.** 9. the Copies have **ἐν τῶν πούργων** *over the workmen only*) and where the same thing is let down again, **i Kin. v. 16.** they are called **רָאָה עֲשֵׂה**, and in the **lxxii** **καταστήσει ἐν τῶν ἐργων**, *set over his works*. The word is used more particularly of *Musicians*. To this purpose see **i Chron. xv. 21.** where after the appointing of *Singers* with instruments, **Sec. v. 16. 19. 20.** *Mattathiah*, &c. are appointed **רָאָה**, we render it, *to excell*, but in the margin, *to oversee*, i.e. *to take care of*, and order the Musick (as **Neh. 12. 42.** *Jezrahiah* is the *Overseer* **רָאָה** of the *singers*.) And from hence is the word **רָאָה** here, *to the Master, or Ruler, or Præfest*. Of whom, or over what he was præsented, is here also exprest **רָאָה** over the *musical Instruments*. Thus **רָאָה** signifies, and thus we have **רָאָה** **Psa. lxxvii. 25.** the *minstrels* or *players* on Instruments differenced from the *Singers* foregoing. And then the whole phrase **רָאָה**

**רָאָה** put together, here signifies peripatetically [To the Præfest of the musical Instruments] such there were, more then one, among *Dauids Officers*, that waited on the *Ark*, **i Chron. xv. 21.** And to one of these this *Psalme* was committed by *David*, to be sung and plaid to in divine service. The same we finde again, **Hab. iii. 19.** **רָאָה עֲשֵׂה** *To the Præfest or Master of my stringed Instrument*. From this sense of this word **רָאָה** *urset, coegit, insit*, there is a secondary use of it for *finire* to *end*, and from thence we have **רָאָה** **Psal. ciii. 9.** rightly rendered **εἰς τέλος** *unto the end*, and again, *vincere* and *triumphare* to *overcome* and *triumph*. And from those two notions the **lxxii** have taken their rise of rendering it here, **εἰς τέλος** *to the end*, and **νικῶν** *to overcome* in the Conclusion of *Hatakkuk* (in like manner as *Aquila* hath **νικῶν** here) and **i Chron. xv. 21.** **ἐνταχέσαι** *to prevail*, but have lost the sense in all these places, and only hit it **ii Chron. ii. 2.** and **18.** and **xxxiv. 12.** where, as hath been said, they render it **ἐπιστάτας** *overseers* or *præfests*, let over the workmen, and **ἐργασίας** *taskmasters*, and **ἐπισκοπους** *overseers*.

**V. 1. Hear me**] The Hebrew **שָׁמַע** is certainly the Imperative, and so is used **Psal. xxvii. 7.** and therefore must be rendered [hear, or answer me] and thus the Chaldee understood it, and paraphrase it, *In a time of my prayer*, **שָׁמַע** *re-*

ceive from me, by which also they render שָׁמַע or *hearken*, in the later end of the verse. But the *xxii.* and from thence the other Antient Interpreters, seem to have read שָׁמַע in the Preter tense, and so render εἰσῆκουσ μου *he hath heard me*, and accordingly the Greek Fathers, S. Chrysostome especially, have observed Gods speed in hearing the prayers of pious men, even before they have made an end of them, περὶ τοῦ τέλους τῆς εὐχῆς τὴν αἰτίαν λαβεῖν, for it is not, saith he, *when*, or *After I had prayed he heard me*, but ἐν τῷ ἐκπαλαιῶσθαι μου, *when I prayed already in the time past*, ἔτι λαλῶν τὸς σου ἔρῳ, ἰδοὺ παρῶμαι, *whilst thou speakest or sayest, I will say, Behold here am I*, as he cites it from *Isai. lviii. 9.* concluding that it is not our multitude of words that is want to perfwade with God, ἀλλὰ καθαροὺς ψυχῇ καὶ ἔργων ἀγαθῶν ἐπιδείξις, *but a pure soul, and the shewing forth of good works.* A Doctrine of most comfortable truth, but not founded in the Hebrew reading here.

V. 2. *My glory* ] the Hebrew לְכָבוֹדִי כִּי לְכָבוֹדִי *how long my glory into ignominie* ] is elliptical, but easily supplied, and made intelligible, thus, *How long will you reproach my glory*, by [glory] meaning his regal power and majesty which God had bestowed on him. This the *xxii.* render somewhat otherwise, ἕως πότε βαρυκαρδίοι, ἢ αὖτις ἀγαπᾶτε *How long are ye heavy hearted, why do ye love vanity?* By this phrase βαρυκαρδίοι possibly explicating (as in a periphrasis) the great hardnesse of heart in *Abalom* and the like, who would defame so worthy a person, as *David*, approved and anointed by God, and would not be overcome or melted with his goodness; or perhaps reading

the Hebrew somewhat otherwise that now we do, עַד סִקְבֹּדִי לֵךְ לְכָבוֹדִי to which their rendering will be littell, and the variation not very great, reading עַד לֵךְ in two words and converting ל into כ; which way soever it is, 'tis evident the vulgar Latine follow them usque quā graves corde ut quid—and the Arabick and Ethiopick to the same purpose.

V. 3. *Godly* ] The acception of דָּוִד in this, and some other places, deserves here to be observed. It signifies ordinarily a pious, or charitable, and beneficent person. But when it is spoken of Man, referring to God, it notes one that hath received favour or mercy from him, and is all one with κεχαρισμένος, *one that hath found favour with God.* || So *Psal. xvi. 10.* Thou shalt not suffer דָּוִד him, that is so favoured by thee, to see corruption. So *Pf. xxx.*

4. Sing unto the Lord דָּוִד *ye that have felt his mercy and bounty.* And so here *David*, seeing his plea against his enemies, who blatted him as a man of blood, and a guilty person, to insist on Gods election, and advancement of him to the Kingdom, (noted by דָּוִד hath separated to a function, the Chaldee reads שָׁמַע, in the same sense, as ἀποελέγειν in the New Test. denotes letting apart to the Apostolical function *Act. xiii. 2.*) and so referring to these words of Gods testimony, *1 Sam. xiii. 14.* The Lord hath sought him a man after his own heart, and hath commanded him to be Captain over his people, he chooseth to use that more modest form of דָּוִד an Eleemosynary, or beadle-man, that God hath advanced and chosen to this great dignity. This is in a like style set down *Psalm lxxviii. 70.* He chose David also his servant, and took him from the sheepfold, From following the ewes great with

לְכָבוֹדִי

d.

See Schall.  
Psalm. p.  
d. l. c.

דָּוִד

with *jong* he took him, that he might feed Jacob his people, &c. and Psalm LXXXIX. 20. I have found David my servant, with my holy oyle have I anointed him. Of this see more Psal. LXXXVI. note a.

c. **V. 4. Stand in awe** ] What *נִרְאָה* signifies here might be somewhat uncertain, had not the Apostle Eph. iv. given us the meaning of it, *נִרְאָה* denoting commotion either of the body or minde, doth in the latter acception import two things especially, *fear* and *anger*, those two principal commotions of the minde. In that of *anger* we have it, Gen. xlv. 24. where we render it *falling out* or *quarrelling*, and 11 Kin. xix. 27, 28. in both which we render it *rage*. So Prov. xxix. 9. And so Gen. xli. 10. the Hebrew *נִרְאָה* (affirmed of Pharaoh, viz. that) *he was wrath*, is by the Chaldee rendered *נִרְאָה*. And this is much the more frequent acception of it in the Old Testament. And thus the Septuagint understood it here (and with them the vulgar Latine, Syriack, Arabick, and Ethiopick) rendering it *ὀργίζεσθε*, and from thence in the same words the Apostle makes use of the place Eph. iv. 26. *ὀργίζεσθε* *ἐν* *μὴ* *ἀμαρτανέετε*, *Be angry and sin not*, i. e. when ye are angry take care that ye do not sin, which that it is no allowance of *ἐργὴν* anger there, but only a supposing it present, and a forewarning of the dangerous effects of it, See note on Eph. iv. 9. and that is more evident by comparing it with this Text, where their displeasure against Gods Anointed, David, the first rise of their Rebellion, was certainly a great sin in them.

f. **V. 4. Be still** ] The Hebrew *נִרְאָה* from *נָחַם* *siluit*, *conquiescit*, *cessavit*, signifies in relation to *actions* as well as *words*, and so denotes a *cessation* from what they

were before doing, which to those that were before about any ill, is *repentance*, to those which were up in armes, *submission*, or *quiet subjection*. And thus 'tis rendered here by the Septuagint *κατα-νύ-τε*, (and to that the vulgar agree) *compunction* or *contrition*, as that is taken for *amendment*, the effect of *godly sorrow*, and so the Arabick more explicitly, *Let it repent you*, and the Chaldee, that paraphrases that part of the verse at large [*Say your prayer with your mouth, and your petition with your heart, and pray upon your bed, and remember the day of death*] instead of *נִרְאָה* reads *שָׁבַד שְׁבִיב* *subdue*, *quiet*, *tame your desires* or *concupiscences*, and then connects with that the substance of all the following verse thus, *Subdue your concupiscences, and then it shall be reputed to you for a sacrifice of righteousness*—

Agreably whereto || S. Chrysostome, δικαιούτων προσέφερε τὰς μελυσον δὲ δὲσεν, αὐτὴν θυσιᾶν δὲ τὰ πρῶτα δὲν— ἀλλὰ τὰ δίκαια προσέτερον— ἐπεὶ παρ' ἡς, δὲν αὐτὴν θυσιᾶν, αὐτὴς ἐν ἑαυτῇ ἐν θυσιᾶν ἔχει, ἐν μαχαίρᾳ ἐν ἑαυτῇ γινώσκουσα, Offer righteousness, this is the greatest gift, this the acceptable sacrifice to God, not to slay sheep—but to do what is just; wheresoever thou art, thou mayest offer this, thy selfe being the Priest, the altar, the knife, and the sacrifice.

**V. 5. Sacrifices of righteousness** ] *קָרְבָּנֵי צְדָקָה* sacrifices of righteousness *קָרְבָּנֵי צְדָקָה* here do most probably signify the *peace offering*, or *oblation of thanksgiving* for deliverance. We have the phrase again Psal. li. 19. where it is contradistinguished to *קָרְבָּן* the *holocaust*. And there is reason for this appellation, because the sin was first to be atoned by the *sin-offering*, and thereby the person restored to some state of *righteousness*, ere he attempted the

|| Tom. 7: p. 532. l. 30.

the other. And withall, it was lawful for a *Gentile worshipper*, a *profelyte of the gates* to present a *sin-offering*; but the *peace-offering*, *הַזֶּבֶחַ הַשְּׁלָמִים* the sacrifice of praise, none but the *פְּרוֹשֵׁי הַקֹּדֶשׁ* profelyte of righte-ousness might be allowed to bring. And so it is fitly recommended here, as a *consequent of reformation*.

V. 6. *Lift up*] The Hebrew *הָרָם* lift up, is here rendred *impetu-ose* by the Septuagint, and so by the Latine, *signatum est*, referring to a *banner*, or *standard*, or *insigne*, in Greek *σημαία*, in Hebrew *דָגל* which is wont to be *exalted* or *lifted up*, from *הָרָם* *evexit*, *exaltavit*. Indeed *הָרָם* the word here used is not so usual in the Hebrew tongue; but instead of it *הָרָם* with *ו* and *א*, and so the Chaldee here hath it; And therefore the *xxxii.* had some ground for their *change*, and no doubt meant to signify by it, the great *security* which is enjoyed by

Gods favour (meant by the *light* i. e. *cheerfulness*, *pleasantness* of his countenance towards us, as they that favour others, look pleasantly on them) viz. the same that from an *insigne* or *banner*, the strongest *military preparations*, and thus it lies very consonant to what went before. *David's* visible strength, and military preparati- ons were so small, comparative- ly with those of his enemies, that they that look't on, were ready to despair of victory. But as *Elisba* in the mount to his unbelie- ving intimidated servant, shewed him a vision of horses and chari-ots round about them, and so more on their, than on the ene- mies side, so *David* here to those fearful objectors opposes the fa- vour of God, as a *banner* or *in- signe*, that hath a whole army belonging to it, i. e. all security attending it.

## The Fifth Psalm.

Paraphrase.

To the chief Musician upon *Nehiluth*, A Psalm of David.

of his many enemies, especially his undermining son *Absalom*, who by flattering the people, and slandering him, sought to get the Crown from him. And by him it was committed to the Master of his Musick to be sung by the whole Quire in parts, one voice following another.

1. Give eare to my words, O Lord, || consider my meditation.

to weigh the groanings of my soul, and relieve my wants.

2. Hearken to the voice of my || cry, my King and my God, for unto thee will I pray.

power, which thou hast communicated to me. To thee therefore it belongs to grant my requests, and all that remains for me, is to address them constantly and importunately to thee.

3. My voice shalt thou hear in the morning, O Lord, in the morning will I || direct my prayer unto thee, and will look up.

fore thee with my eyes fixt on heaven, after the mode of an earnest petitioner, that waits, and never means to move, till his requests are granted. And shon O Lord answerably wilt be pleased, I doubt not to make the same speed to receive that address of mine, so hearken to, and grant my prayer.

This Fifth Psalm was indited by David on consideration

O mercifull Lord, vouchsafe to hearken to my prayer,

Thou art my King to defend, my God to vindicate the

The first fruits and prime care of the day shall be to address and present my heart, and prayer be-

h. *Profess*  
for *surety*  
five voices,  
I understand  
my singing,  
or cry.  
h. *Supplicatio*  
nes *הָרָם*  
Hieb.  
*הָרָם*  
Chal.  
*הָרָם*  
LXXII.  
Orations.  
Lat.  
h. *dispose* or  
prepare,  
wait or  
stand ready  
for, or be-  
fore thee,  
*הָרָם*  
Hieb.  
*הָרָם*  
Chal.  
*הָרָם*  
LXXII.  
afab. 166  
Lar

a.

b.

OF

C.

Of this I have full confidence, when I consider how impossible 'tis for thee to favour rebellion or any sort of wickedness, such as mine enemies now practice against me, (|| that is the part of false and idol Gods, i. e. of Devils) or to abet, or indeed endure, or not oppose them that designe to great a wickedness. A stranger if he undertake not some degree of profelytisme, if he renounce not his Idolatry, is not permitted to abide, or sojourn, or even to be a slave among thy people. How much less then shall any wicked man be endured in thy presence?

The mad folly and presumption of these vainglorious vaunters of their own worth and excellencies, thou dost abhor even to behold, art so farre from allowing or favouring the boasts, or enterprises of such, that thou dost hate them perfectly, and so dost thou all others (whatsoever their language is) whose actions of unforme obedience do not approve them to thee.

Thy justice and purgation of the innocent, engage thee to destroy the false and treacherous, which under fair pretences maketh the foulest evils; He whose double property it is to be made up of || mercy and fidelity, utterly detests that falseness and treachery, which is designed to the oppressing and shedding the blood of the guiltless.

This therefore must engage me by way of just returne to thy free and undeserved mercies, and the great and continual succession of them, in all my times of need, to make my frequent visits to that place where thou art pleased to presentiate thy self, I mean the Tabernacle with the Arke of the Testimonie in it. And therein as in the Court and Palace of thy Sacred Majesty, to prostrate my soul before thee, with all possible humility, care and reverence.

And it shall be a speciall part of my request unto thee, O

d.

Lord, that by the conduct of thy grace I may be directed and assisted in keeping strictly close to all thy commands; that those that hate me most, and observe me most diligently, on purpose to get some advantage against me, may finde nothing to quarrel or accuse in me. To which end, Lord, do thou give me a clear sight of my duty, and incline my heart to walke exactly, and so acceptably before thee.

This I am most nearly concerned in, having so malicious treacherous eyes upon me, enemies that will not spare to forge falsities against me, that in their hearts meditate nothing but mischief, and when they open their mouths, 'tis as when a grave is digged or a pit laid open, or as when || the state of the dead is said to gape, only to swallow up and devour the most innocent, their tongues when they are sollicit, and most flattering, are full of all kinde of deceit.

This I am confident, thou wilt not suffer to goe unpunished, even in this life; Their own malicious projects shall betray and raise themselves, instead of prospering against me, the more their designs of mischief are, the more multiplyed are their rebellions against God, and thereby will be certainly provoked to eject and eradicate them.

On the other side, all such as rely on God, that do their duty with faithfulness, and resort to his safeguard for their protection, shall never want cause of joy and exultation, his providence shall equally watch over them, and his presence secure them; And as love is a delightful affection, and never suffers them, that are possit with it, to be sad, in

4. For thou art not a God that hath pleasure in wickedness, neither shall || evil dwell with thee.

5. The || foolish shall not stand || in thy fight, thou hatest all workers of iniquity.

6. Thou shalt destroy them that speak leasing, the Lord shall abhor the || bloody and deceitful man.

7. But as for me, I will come into thy house in the multitude of thy mercy, in thy fear will I worship || toward thy holy Temple.

8. Lead me O Lord in thy righteousness because of my enemies, make thy || way straight before my face.

9. For there is no || faithfulness in their mouth, their inward part is very wickedness, their throat is an open sepulchre, they || flatter with their tongue.

10. || Destroy thou them, O God, let them fall by their own counsels, cast them out in the multitude of their transgressions, for they have rebelled against thee.

11. But let all those that put their trust in thee rejoice, let them ever shout for joy || because thou defendest them, let them also that love thy name be joyfull in thee.

|| the wicked  
ed for ever.  
|| shall dwell  
in the house  
of the Lord  
|| shall dwell  
in the house  
of the Lord.  
Chr. Tom.  
1. p. 542. L  
11.

|| the mad,  
or proud  
|| shall not  
stand in thy  
fight  
|| thou hatest  
all workers of  
iniquity.

|| men of  
bloods and  
deceit  
|| shall not  
stand in thy  
fight  
|| thou hatest  
all workers of  
iniquity.

|| in the  
Palace of  
thy holiness  
|| shall I  
worship  
|| toward thy  
holy Temple.

|| Lead me  
O Lord in  
thy  
righteousness  
|| because of  
my enemies,  
|| make thy  
way straight  
before my face.

|| For there  
is no  
faithfulness  
in their  
mouth,  
|| their inward  
part is very  
wickedness,  
|| their throat  
is an open  
sepulchre,  
|| they flatter  
with their  
tongue.

|| Destroy  
thou them,  
O God,  
|| let them  
fall by their  
own  
counsels,  
|| cast them  
out in the  
multitude  
of their  
transgressions,  
|| for they  
have rebelled  
against thee.

|| But let  
all those  
that put  
their trust  
in thee  
rejoice,  
|| let them  
ever shout  
for joy  
|| because  
thou  
defendest  
them,  
|| let them  
also that  
love thy  
name be  
joyfull in  
thee.

|| But let  
all those  
that put  
their trust  
in thee  
rejoice,  
|| let them  
ever shout  
for joy  
|| because  
thou  
defendest  
them,  
|| let them  
also that  
love thy  
name be  
joyfull in  
thee.

the presence, and mutual Returns of the beloved. so in a most eminent manner, the lovers of God, whose hearts are fixt on him, and their greatest pleasures placed in enjoying the constant pledges of his love, shall never want matter of the most exuberant joy; so good a God will never fail to give them whatsoever they desire.

From him  
from him  
cororavit  
Chald. from  
corine  
LXXII.  
and so Lat.  
Arab. Ash.

12. For thou Lord wilt bless the righteous, with favour For thy promises, will show & compass him as with a shield. O God, have obliged thee to prosper the

righteous, to reward, and crown his fidelity to thee with thy special kindness toward him, and then how can he want any other shield or protection, that hath the guard of thy favour, under which to secure himself?

### Annotations on Psal. V.

[Tit. Nehiloth] The word נִחִלוֹת being an ἀπαξ λεγόμενον, but this one time found in the whole Bible, we can but divine at the signification of it, having no certain guide to rely on for it. Lexicographers say 'tis an eminent Musical Instrument, and the word being of affinity both with נָחַל a torrent, or running river and with נַחַל a bee, it is by some deemed to have the name from the one or other, as imitating the murmurs of either of them: Some have derived it from נָחַל perforavit, and then it must signifie a hollow wind-instrument, Thus indeed נָחַל signifies a pipe, or flute, or timbrel, and the verb נָחַל to play on a pipe &c. but נָחַל is no where used in this sense. The regular way of deriving it and that which is allowed by Lexicographers, is from נָחַל heres fuit, hereditate aut successione accepit, and is oft rendered by the LXX. μετέζω, διαμετέζω, καταμετέζω, dividing or distributing into parts, but most frequently ἀνεγχομένη, succeeding to by inheritance. And in this notion it may possibly signifie a song or hymn divided to be sung in parts, as in Quires it is ordinary, one sort of voices succeeding where the other ends, and so dividing it betwixt them, taking it up one from the other, the Tenor from the Treble and the like. That in this notion the LXXII. un-

derstood it, is probable by their rendering it ὑπὲρ τῆς ἀνεγχομένης for the inheritor, i. e. for that kinde of Musick that inherits, or takes up successively, one part of the quire from the other, and so the Latine, and Arabick, and Æthiopick, all which must be conceived to have rendered the phrase intelligibly, and yet 'twill be hard to assign any other sense of their rendering. [pro eâ qua hereditatem consequitur, and de hereditate] save this. And then the Chaldees נִחִלוֹת נָחַל to be sung on, or by the Quires, agrees very well with it also, one part of the Quire singing one verse, the other another, and so succeeding and taking up one from the other, and dividing it betwixt them, which is the obvious notation of נָחַל. And so this notion seems to agree to the sense of all the Ancient Translators. But 'tis yet most probable, which Kimchi hath resolved on Psal. iii, that Nehiloth was the name of a tune; and then 'tis as probable, that this tune took its name from Heritage, or somewhat of that kinde, in the song that was first set to that tune, and so all the Ancient renderings will be saved by that means.

V. 1. Meditation] נָחַל from נָחַל gemuit, sonuit, regularly signifies sighing or cry, not a loud sonorous voice, but such as complaints are made in; so Isai. xxxviii. 14,

b.



נָחַם I mourned, the Chaldee reads נָחַם I sighed, as a dove, and so the Lxxii. here render it *καὶ ἔκρηξεν* cry, and so the Latine and Æthiopick, and Arabick; And though it signifie also Metaphorically the speech not of the mouth, but of the heart, (ὁ τὸν τὸν τῆς φωνῆς, ἀλλὰ τῆς διανοίας τὴν διδασκαλίαν, saith || Chrysostome, not the lifting up of the voice, but the disposition of the minde, as when God said to Moses, *why cryest thou unto me?* when he said nothing) and so is most frequently rendred *μελέω* to meditate; yet when it is so rendred, it is oft in the fence of speaking, as Psal. xxxv. 28. γλῶσσά μου μελεήσει, *my tongue shall meditate*, we rightly render it, *speake of righteousness*, and so Psal. xxxvii. 30. the mouth of the righteous μελεήσει shall meditate, certainly that is, *shall speake wisdom*. So Psal. Lxxi. 24. Prov. viii. 7. Isa. xxxviii. 14. lix. 3. 13. and elsewhere 'tis *φωνέω* to speak, Psal. cxv. 7. and even *βράω* to cry or roare as a Lyon doth, Isa. xxi. 4. and elsewhere *μελᾶ* and *ὠδὴ* song or melody, both of them sounds uttered and not kept in the minde. And to this agrees the Chaldee also, rendring it נָחַם either in the notion of desire, or of *frustrum* of making a noise, both which נָחַם signifies in the Chaldee.

V. 4. Dwell נָחַם from נָחַם *peregrinatus est*, is best rendred *sojourn*, or make a short abode. From hence is נָחַם a guest, or stranger which the Greek have transform'd into *παῖς* & *παῖς*, and it belongs to a Profelyte, one of any Heathen nation, that lived among the Jews. Of these some renounced Idolatry, and undertook the seven precepts of the sons of Adam and Naah, and these were נָחַם strangers, or profelytes of the gate, and such might live amongst them, others undertook their

whole law and were Profelytes of righteousness. And to these Rules of not admitting any strangers, but on one of these conditions, the Psalmist seems here to refer. The wicked man נָחַם is all one in effect with an Heathen Idolater; and therefore as such an one must not dwell, or sojourn among the Jews, (the Captive Slave, if after a years abode he renounce not his Idolatry, was to be slain,) so נָחַם the wicked man shall not sojourn with thee, shall be so farre from being favoured by thee, that he shall not be allowed the least abode in thy presence.

V. 5. Thy way נָחַם The Hebrew נָחַם must literally be rendered [*thy way before thy face*] yet the Lxxii. have *ἐκάλουν σου τὴν ὁδόν μου* my way before thy face, and thence some learned men are perswaded that they read otherwise than we doe נָחַם נָחַם. But 'tis more reasonable to believe that they did thus (by way of periphrasis, not literal rendring) endeavour to exprets the meaning of it, it being the prime aime of that prayer which petitions Gods clear revelation of his will, or making his way straight before us, that we might thereby be directed & assisted to walk exactly, and to approve our wayes to God. This latter indeed comprehending the former, Gods directing and assisting, presupposing his illuminating grace, the revelation of his will: and therefore it is duly here used by the Lxxii. the more fully to exprets it, and the end of it. And herein the Arabick and Æthiopick and vulgar Latine, as they are wont, follow the Septuagint, and therefore our Paraphrase hath taken notice of both. In the former part of this verse the Chaldee seems to have much mistaken, reading נָחַם my enemies (which comes from נָחַם ob-

servant,

|| Tom. i. p.  
541. L17.

c.  
נָחַם

נָחַם

d.  
נָחַם  
נָחַם

נָחַם



*servant*, because enemies are spies and observe critically what they may finde fault with) in a very distant sense, *לְשׁוֹן מִלְּפָנֶיךָ* *my praise*, as if it came from *וְעַד* and denoted a canticle or hymn of praise, but herein as the context doth resist, so doth not any one of the ancient versions favour them.

## The Sixth Psalm.

## Paraphrase.

[*Psalm of the stringed instruments See Psalm iv. 1.*

[*on the eighth.*  
\* *to supplicate for his sin.*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

*לְשׁוֹן מִלְּפָנֶיךָ*

**T**O the || chief Musitian on *Neginoth* † upon *Schemineth*, A Psalm of David.

on of special humiliation, for the \* confession of his sins, and averting Gods wrath: This he directed the Master of his Musick to be sung † upon the Harp of eight strings (such as is mentioned 1 Chron. xv. 21.) and fitted it for it.

1. O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure.

suffering to sinners, and delightest far more in their reformation than their misery, I beseech thee not to deal with me, as most justly thou mightest, in wrath and fury, but in mercy to withdraw thy heavy hand of punishment, which I have so justly provoked, and now lie under.

2. Have mercy upon me O Lord, for I am weak, O Lord heal me for my bones are vexed.

it down into a most languishing terrible condition, provoked thee to withdraw thy grace, and give me up to the effects of thy displeasure. This is a sad disease, and of the worst condition, even of the soul, wherewith thou art pleased also that my body, or outward condition should be content. And in all this 'tis I that have thus diseased my self, disturbed and miserably waited the health of my soul, which consists in an exact conformity of my desires and actions to thy will. And now there is no remedy left but one, that of thy pardon and gracious forgiveness, pouring thy wine and oil and healing balsam into my gaping wounds, and this most seasonable mercy I beseech thee to bestow upon me.

3. My soul is also sore vexed, but thou O Lord, how long?

are the sharpest arrows of thy displeasure fixt, and afflict me exceedingly, Lord that it might be at length thy season to efface thy wrath, to speak peace to me, to afford me sonic † refreshing which I cannot hope from any other hand.

4. Return O Lord, deliver my soul, O save me for thy mercies sake.

that means rescue me out of this sad condition, wherein I am involved, under the weight of my sin and thy displeasure. And though there be in me no means to propitiate, but only to avert and provoke thee, yet let thine own mercy, and free bounty of grace have the glory of it; Reflect on that, and from thence worke this deliverance for me.

5. For in death there is no remembrance of thee, in the grave who will give thee thanks?

were a most direful condition for me to die before I have propitiated thee, so I may well demand, what increase of glory or honour will it bring onto thee? will it not be infinitely more glorious for thee to spare me, till by true contrition I may regain thy favour; and then I may live to praise, and magnifie thy mercy, and thy grace, thy mercy in pardoning so great a sinner, and then confess thee by vital adoration of all holy obedience for the future and so demonstrate the power of thy grace, which wrought this change in me; Neither of which will be done by destroying me, but only thy just judgments manifested in thy vengeance on sinners.

The sixth Psalm was penned by David on some occasion

which are slow to wrath, and long

O God of mercy which are slow to wrath, and long

O Lord I have by my soul sins wounded any soul, brought

O Lord I have by my soul sins wounded any soul, brought

The disquiet and torment hereof doth pierce my soul, thus

Lord be thou pacified and reconciled to me, and by

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

For shouldst thou now proceed to take away my life, as it

The sadness of my present condition under the weight of thy displeasure, and the grievous effects thereof, is such, as extorts those groans from me, which (instead of easing) do only increase my torment. The night which is the appointed season of rest, is to me the time of greatest disquiet, my agonies extort whole rivers of tears from me, and the consideration of my horrible sins, the causes of them, gives me not one minute of intermission.

The tears which the thought of thy continual displeasure and punishments incessantly draw from me, have corroded, and even exhausted the animal spirits, that maintain my sight, make mine eyes very dim, above what is proportionable to my age: and still there remains a succession of new sorrows, to invade me of my successive sins; one enemy after another still rileth up against me.

Whilst I thus bemoan my self before so gracious a God, I cannot but with confidence look up, and expect his speedy return unto my prayers, and consequently assure my self, that all the designs of my rebellious enemies shall be utterly frustrated by him.

He that hath promised not to despise a broken heart, to comfort the mourner, he whose title it is to be the hearer of prayer, the vindicator of the innocent, will certainly make good these promises to me at this time, in pardoning my sins, and averting these punishments from me.

And therefore I am most confident that all my opposers shall be discomfited, and sent back successful in their present designs, and how confident soever now they appear, they shall very suddenly be routed and put to confusion and utterly disappointed in their enterprise.

### Annotations on Psalm VI.

2.  
וַיַּי

V. 2. *My bones*] The chief difficulty in this verse will be removed by considering the meaning of וַיַּי which we render *my bones*, &c. so indeed it often signifies from וַיַּי *robustus* or *fortis* suit, but not only so, but in a greater latitude, the members of the body, and then the body it self, nay the substance or being, and not only the body, as Job 11. 5. וַיַּי *his bone* or *body*, is by the Chaldee rendered חַיָּתוֹ *himself*, in opposition to his goods and family, which had been toucht sharply, ch. 1. And so among the Rabbines וַיַּי is oft used for *ipimet*, themselves (see Note on Rom. vi. 2.) It being an ordinary figure among the Hebrews, to express a thing by the names of the parts of it. Thus Psal. xxxv. 10. *All my bones*

*shall say*, Lord who is like unto thee, where certainly the bones which lay, and praise God, are to signify the Psalmist himself his tongue, and heart, and every part of him. And so here being in conjunction with [ *I am weak* ] and *my soul is sore vexed* v. 3. it is but a Poetical expression, my bones, i. e. every part of my body. Now the word נִפְּלָה which we render *vexed*, from נִפְּלָה in *Niphal*, signifies any sudden commotion, or disturbance, or trembling, and so being joyned with *weak* נִפְּלָה *languishing* from נִפְּלָה to be sick or faint (and so weak in the notion of *debilis* in the New Testament, See Note on Rom. viii. m. and Gal. iv. a.) it must signify a sore affliction, perhaps literally a discale, a terrible shaking.

is fiered,  
moderaten  
from  
corrosus est  
a mind.  
indigna-  
tion.  
DyC Hic.  
of which  
see note on  
Psal. lv. d.  
Supra an-  
gel. lxxv.  
and se. Syr.  
Lat. Arab.  
Aeth.  
distresses  
oppressors  
hab re-  
ceived, s.  
all the ar-  
tium Trans-  
latione  
under the  
figure  
All my  
enemies  
shall be put  
to shame, &c.  
terrified  
great.  
(See v. 2.)  
they shall be  
turned back  
and put to  
shame.

king fit, as of a Paralytick, and this being founded in, and so including also his sin, the malady of the soul, which is likewise called *ἀσθενεια* weaknesse (see 1 Cor. viii. note 6.) the whole verse is the doleful description of him that hath committed any wasting sin, and being cast down under Gods punishments for it, is passionately suing out Gods pardon, the only means possible to recover or heal him again.

b. V. 10. *Let all my enemies* All the Antient Interpreters understand this last verse of the discomfiture and confusion of *David's* enemies: *יִשְׁתַּבְּחוּ* saith the Chaldee *they shall be confounded* both in the beginning and end of the verse; and the Syriack instead of the latter hath *אֲפֵרֶשׁ* *perish*; & the LXXII. their *ἐκζητήσας*

*let them be made ashamed* is to the same purpose: and whereas some Copies have for *יִשְׁתַּבְּחוּ* *ἀποστρέψουσιν*, which might incline to the rendering it of their conversion, or repentance (where to the Latine *convertantur* may seem to sound) yet *Asulanus's* Impression and others have *ἀποστρέψουσιν* *let them be repulsed*, and others more largely *ἀποστρέψουσιν εἰς τὰ ὀπίσσω*, *let them be turned backward*, and so the Arabick reads it, which must needs belong to their flight. That they put it in that mood of wishing, is ordinary with them, when yet the Hebrew is in the Indicative future sense, *יִשְׁתַּבְּחוּ* *they shall be put to shame*, and so forward. And thus surely best connects with the former verse, *The Lord hath heard; the Lord will receive my prayer; and then as an effect of that, All mine enemies shall be confounded*, &c.

יִשְׁתַּבְּחוּ

## The Seventh Psalm.

*Paraphrase.*

1. 7. Psalm  
107. 7.

*1. Higgaion of David which he sang unto the Lord concerning the words of b Caph the Benjamite.*

The Seventh is styled by a peculiar title, not elsewhere used in this Book, which yet signifies

a.  
b.

no more than a Song or Psalm of David, a pleasant delightful ditty, being indeed a cheerful commemoration of Gods continued kindness to, and care of him, and magnifying his name for it, together with a confident affirmation or prediction, that his enemies shall bring ruin on themselves, by designing to mischief him: and this he sang unto the Lord on occasion of some malicious words, delivered by some servant of Saul, stirring him up against David 1 Sam. xxi. 19. (The Chaldee Paraphrast misunderstands it as an interpretation of his song made on the death of Saul, to vindicate his ill meaning in it. v. 3.)

*1. O Lord my God, in thee do I put my trust, save me from all them that persecute me, and deliver me.*

Thy many continued deliverances and wonderful protections,

which assure me of thy special kindness toward me, make me to come to thee with alliance and confidence, and to appeal only to thy peculiar favour, and thy all-mighty power, so frequently interested for me, and upon this account to importune and depend on thee for my present rescue from all my persecutors and opposers.

*2. Lest he tear my soul like a Lion, renting it in pieces, while there is none to deliver me.*

Shouldst thou withdraw thy aid one hour, I were utterly

desperate; and then as the Lion in the wilderness prevails over the beast he next meets, seizes on him for his prey, kills and devours him infallibly, there being none in that place to rescue him out of his power, the same fate must I expect from Saul, my cruel implacable enemy.

I am accused to  
Saul as one that seeks  
his ruin, 1 Sam.

xxiv. 9. reproached by Achish that I have revolted from him. 1 Sam. xxv. 10. and that  
shows me thereby my own look on as an injurious person. But O Lord, thou know-  
est my integrity, that I am in no wise guilty of these things, I have not done the least  
injury to him; I may justly repeat what I said to him, 1 Sam. xxvi. 12. What have I  
done, or what evil is in my hand?

c. I have never pro-  
voked him by begin-  
ning to do him in-  
jury, nor have I have  
been very ill used,

retained any evil to the injurious: he is my enemy without any the least cause or pro-  
vocation of mine: and yet I never acted any revenge upon him, but on the  
contrary to a friend I have spared him twice, when he fell into my hands, 1 Sam. xxiv.  
4. 7. and c. xxvi. 9. 23. If this be not in both parts exactly true,

I shall be content  
to undergo any im-  
punity, even that  
he that ever pursues  
me to maliciously  
obtain his desire upon me, mistake, and use me in the most reproachful manner, and  
pour out my heart blood upon the earth.

But thou knowest  
my guiltless O  
Lord. To thee there-  
fore I appeal for my  
relief: he thou gra-  
tiously pleased to vindicate my cause, to expresse thy just displeasure against my mali-  
cious adversaries and calumniators, and speedily exercise the same justice, in taking  
my part against those that injure me, which thou severely commandest the judges on  
the earth to dispense to the oppressed.

This shall be a  
means to make all  
men admire thy  
works, to address and repair and flock unto thee, acknowledge thee in thy attributes,  
and enter into and undertake thy services, and let this be thy motive at this time to shew  
forth thy power and majesty, to execute justice for me, and to that end to ascend  
thy tribunal, where thou sittest to oversee, and to judge the actions of men.

Thou art the right-  
eous Judge of all,  
do thou maintain the  
justice of my cause,  
and vindicate my  
perfect innocence in this matter.

d. God will now soon  
bring to nought the  
malicious design-  
ments of wicked  
men, their sins will  
suddenly provoke and call down his judgments on them. In like manner he will shew  
forth his justice in upholding and supporting the innocent, such as he sees upon trial  
to be sincerely such: for as all righteousness belongs to him, the doing of all un-  
righteous things, bringing his fierce judgments on the obdurate, and uphold-  
ing and vindicating all patient persevering righteous persons, when they are cruelly  
accused or persecuted; so 'tis his property also to discern the secretest thoughts and  
inclinations, and accordingly to pass the most meriting judgments upon both sorts  
of them.

To thee it pecu-  
liarly belongs to deli-  
ver and vindicate  
those whom thou discernest to be sincere or inwardly upright, and accordingly my  
trust is fixt wholly on thee, and my resort is only unto thee, I beseech thee to shew  
forth thy power and fidelity for the preserving and securing me.

3. O Lord my God, if I have done this, if there be  
iniquity in my hand,

4. If I have rewarded evil to him || that was at peace  
with me: yea, I have delivered him that without cause is  
my enemy.

5. Let the enemy persecute my soul and take it, yea, let  
him tread down my life upon the earth, and lay mine  
honour in the dust.

6. Arise O Lord in thine anger, lift up thyself; be-  
cause of the rage of my enemies, and awake for me to  
the judgment that thou hast commanded.

7. So shall the congregation of the people compass thee  
about, || for their sakes therefore: return thou on high.

8. The Lord shall in truth people: judge me, O Lord,  
according to my righteousness, and according to mine in-  
nocence that is in me.

9. † O Let the wickedness of the wicked come to an  
end, but establish the just, for the righteous Lord trieth  
the heart and reins.

10. || My defense is of God, which saveth the up-  
right in heart.

is a right-  
knowledge,  
I. D. 20  
P. 13  
is rendered  
by all the  
arrows in-  
terpreted.

11. God <sup>†</sup> *isgeth the righteous, and God is angry with the wicked every day.*

God is a most righteous Judge, his impious he should

favour the practices of unjust men by whom his purity is continually affronted and provoked, though through his long suffering, designed for their reformation, he doth a while spare, and not presently confound them.

See note c.

12. *If he turne not, he will whet his sword, he hath bent his bow and made it ready.*

Will the wicked scorn and reject, God's mercies.

to warne, and threaten, to prepare and sharpen (as it were) his sword, his bow, to bend his bow, and make ready the arrow upon the string, shewing him from time to time, what severity he is to expect, if he do not at length reforme, and that it is utterly the compassion of this lover of souls to his creature, that he thus gives him time and warnings, and adds terrors also, if by any means he may be brought home surely to repentance. (Another sense of this verse see in note c. at the end.)

will make  
to hath  
made  
or punish-  
ing, ac-  
cording to  
the law.

13. *He hath also prepared for him the instruments of death, he ordaineth his arrows against the persecutors.*

On his further continuance in this wicked course, God

will continue his decree to bring final vengeance on him, in case he will not amend by all these warnings; and yet is he a while longer pleased to spare, if yet he may gain and reduce them.

14. *Behold he travaileth with iniquity, he hath conceived mischief, and brought forth falsehood.*

And it will all God's longanimity & mercy prove successful,

if it be perverted only into a means of incouraging him in mischievous, ungodly, uncharitable designs, attempts and actions,

15. *He hath made a pit and digged it, and is fallen into the ditch which he made.*

The infallible consequence is, that the mischief and ruin

which he designs to others, shall not seize on them, but on himself, and bring perpetual destruction upon him.

16. *His mischief shall return on his own head, and his violent dealing shall come down on his own pate.*

All his attempts against other men, his oppressions and

violences shall, when he least looks for it, like an arrow that comes down most sadly and piercingly upon his own head, and be the just re-  
reap of his mischievous machinations.

will praise  
the Lord

17. *I will praise the Lord according to his righteousness, and will sing praise to the name of the Lord most high.*

This is a signifi-  
cant demonstration both of his own righteousness and just judgements of God

(mixt also with exceeding patience and longanimity toward sinners) and challenge from every pious heart a gratefull acknowledgement, all hands and praises due to his supreme Majesty.

Annotations on Psalm VII.

2. <sup>1</sup> *Shiggaion*

Whence the word <sup>1</sup> *Shiggaion* comes, or what literally it imports, will hardly be defined. The use of it here, and *Hab. iii. 1.* (the only places where 'tis read in Scripture) giving us no farther light, than that in all likelihood it signifies a song or Cantic. Here 'tis rendred <sup>2</sup> *Psalm* by the LXXII; there <sup>3</sup> *an ode or song*; and so the vulgar Latine here, *Psalmus* <sup>4</sup> *David*. And that so (most pro-

bably) it signifies, we may conclude from the consequence <sup>5</sup> *which he sang*, the verb in the Hebrew, from whence is the ordinary noun <sup>6</sup> *a song or Cantic*. And so the Chaldee Paraphrase <sup>7</sup> *The interpretation of the Ode which he sang*, adding by way of explication <sup>8</sup> *when he spoke a song*— But the origination of the word doth not readily give it this sense; for the radix <sup>9</sup> *shg*

or <sup>עו</sup> both in Hebrew and Chaldee, signifies *ignorant* or *errant*; and from thence in the place of *Habakuk*, *Aquila* and *Symmachus* render it *ἀγνοῦντας ignorantes*, and *Theodotion* *ἐκμαρτυροῦντες voluntarie sins*; and the vulgar Latins have forsaken the LXXII. and render it *ignorantibus ignorantibus*; and the Chaldee making a long Paraphrase of it, brings it about to that sense of <sup>שגגה</sup> error or *ignorance*. Only the Arabick retains Song or Canticle, and the Syriack leaves out all mention of it both here and there. The Hebrews conjecture is not improbable, that this word was the beginning of an old Hebrew Song, to the tune of which this was to be sung, and so was intitled by it. But because there is no such word in use among the Hebrews for any thing else but a song, and because from thence regularly comes the plural <sup>שירים</sup> in *Habakuk*, 'tis most probable that as <sup>נחמד</sup> signifies *delectatur*, is *pleased* or *delighted* (Thus *Prov.* v. 19. <sup>נחמד</sup> we render, *be ravished*, the vulgar, *delectare* be thou delighted, and the Syriack, *be thou sed*; and so *Prov.* xx. 1. <sup>נחמד</sup> *qui delectatur*, who *forever is delighted*, saith the vulgar, *uteth it luxuriously* or *voluptuously*, saith the Syriack) so from thence <sup>שיר</sup> may be an old word for a song, in respect of the delight and pleasure of the Musick of it. And thus *Abu Isahd* understands it here, from the notion of delight, or rejoycing.

- b. *Tit. Cusb* What is meant by *Cusb* the *Benjamite*, is made matter of question: many, from *S. Hierome*, applying it to *Saul a Benjamite*, and (as some adde) the son of *Kish*, and the words delivered by him, *i Sam.* xxii. 8. (but there is great difference between <sup>כיש</sup> *Cusb* and <sup>כיש</sup> *Kish*, and yet more between the son of *Kish*, & *Cusb*

himself; ) and others to *Cusbi* the *Archie* (but his name is written with *n* and so very distant, and was *David's* friend, not enemy; ) others to *Skinet* a *Benjamite*, that is known to have cursed *David*, *i Sam.* xvi. (but that was in the business of *Alfalem*, and the time of his rebellion, to which this Psalm hath no propriety, but to the matter of *Saul*.) But that which is most probable is this, that *Cusb* was some servant of *Saul*, which had raised some malicious slander on *David*, as if he sought to take away the Kings life; and either his name *Cusb*, or else so styled here from the name of the nation, *Aethiopia*, ordinarily styled <sup>כוש</sup> because the *Aethiopi*ans being servants of all nations, the word <sup>כוש</sup> *Aethiopia* taken for one of that Countrey, as *Canaan* for a *Canaanite*, might proverbially be taken for a servant. Thus *Amos* ix. 7. where the Hebrew reads, *Are ye not to me as the sons of כוש* *Aethiopi*ans & the context inclines to interpret it, servants; for to that sense it follows, *Have not I brought up Israel out of the land of Egypt, redeemed them thence, and so brought them to be my servants* &c. Now that the servants of *Saul* are fitly called *Benjamites*, may appear both by *Saul* being so, and their retaining to him, and by the express words *i Sam.* xxii. 7. *Then Saul said to his servants, Hear ye now ye Benjamites—* That some one or more of *Saul's* servants, to incense their Master, should calumniate *David*, is easily believed: And to this *David* refers *i Sam.* xxvi. 19. in his words to *Saul*, *If they be the children of men that have stirred thee up against me, cursed be they before the Lord—* And some eminent passage to this purpose no doubt there was, though it be not set down in Scripture.

V. 4. *Requarred*] This verſe, by the ambiguousneſs of ſome words in it, is variously interpretable. The moſt literal, which I ſuppoſe is the ſafeſt rendring of it, will thus be collected. Firſt the word **לָוִי** which we render *return*, ſignifies not only to recompenſe, but ſimply to do either good or evil to any: and accordingly it is oft rendred by the Septuagint in the good ſenſe, *ἐν-εργεῖν, ἀγαθὸν ποιεῖν, to do*, not only to *repay good*; Sometimes 'tis ſimply *ἐνεργεῖν to work, ἐπι-χερῆν to attempt, ἐργάζεσθαι to do*; And whether it be of good or evil, the context muſt direct and reſtrain it. So likewiſe **וְשָׁלֵם**, which we render [*was at peace*] beſides that vulgar ſignification for *peace*, which generally belongs to the Noun, ſignifies very frequently to *give*, and to *retribute*, and is then rendred in the good ſenſe, *δίδωμι*, and *ἀντιδίδωμι*, to *give*, and *recompenſe*, very oft; and in the ill ſenſe *τιμωμαι* and *ἐπιτίμω*, to *puniſh* and *repay*, and the like; and ſometimes ſimply to *doe*, to *perform*, and is then *πληροῦν, ἀναπληροῦν, τελεῖν, οὐκ ἐτελέω, ποιεῖν*, to *fulfill*, to *perform*, to *doe*. This is obſerved by the great Grammarian *Abu Walid*, out of ſeveral examples, that both **לָוִי** and **וְשָׁלֵם** have a double ſignification, of doing a thing firſt, as alſo by way of *retribution* or *return*, whether in good or evil; and accordingly he gives a twofold ſenſe of theſe words, [If I have returned like to him that did evil to me firſt] and [if I have done evil to him that was at peace with me.] Thus then the ſenſe of the former part of the verſe ariſeth **וְשָׁלֵם לִי כִּי עָשָׂה לִּי עוֹנֵת** If I have done evil to him that did it to me, or, If I have repaid, or returned to him that did or returned me evil, i. e. If, when

to my good, or at leaſt blameleſs, innocent behaviour, *Saul* repayed nothing but evil, I have upon that provocation done or repayed injury to him. This is thus ſarr plain, whether either or both the words be taken ſimply for doing, or reſpectively for returning, repaying of evil; for 'tis certain, when evil is returned to good, this is called repaying of evil, as much as when it is returned to evil. And thus the LXXII. underſtood and render it, *ἐν ἀντιδωκα τοῖς ἀντιποδιδόσι μου κακά, If I have repayed evil to them that have repayed evil to me*; and in the vulgar, and the *Æthiopick*, *Si reddidi retribuentibus mihi mala, If I have returned evil to them that retributed evil to me*; both of them to the ſenſe of *repaying* in each place; whereas the *Syriack* hath it, *If I have repayed evil to him that did evil to me*, and to the *Arabick*, *If I have retributed to them that have done me evil*. With this coheres (and is not with any reaſon to be diſjoyned) the later part of the verſe, **וְשָׁלֵם לִי אִם עָשָׂה לִּי עוֹנֵת** *have, or, and if I have*— Here is an ambiguous word, oft ſignifying, and rendred *ἐξαίρετα, ἐξέρχεται, ῥίπα*, to *take out*, or *lead out*, or *ſnatch out*, and ſo to *deſtroy*; but it primarily ſignifies *deſtrahere, ſpoliare, adimere, exuere*, to *take off*, to *deſpoil*, and ſo *tranſlucence* is the noun **שָׁלֵם** a *garment*, which is wont to be put off or changed: (The *Jewiſh Arab.* expreſſeth it by **لَبَسَ** from **لَبَسَ** which ſignifies two contraries, to *put on*, and to *take off*, or *away*) In this ſenſe the *Syriack* expreſſy uſe it, *Aff. xix. 37.* where *ἐκκλεῖται Church-robbers* are rendred by this word **שָׁלֵם** that *rob'd* or *ſpoil'd* the Temple, and *Col. ii. 8.* *nequius* **שָׁלֵם**. Let no man deſpoil you,

(In this notion the Septuagint render it *Job xxxvi. 15.* ὁπίσθεν *to oppress*; and thus the Chaldee understand it here, *פָּרַח* (from *פָּרַח* *pressit, afflicxit*) and if I have afflicted them; and so the Syriack also, *if I have oppressed*;) and thus the sense is perspicuous and current, without any disturbance or confusion, *If I have returned evil to them that dealt ill with me, or if I have despoiled him that without cause was my enemy, then*— And in this peculiar notion of despoiling an enemy, in which it is most frequent, it seems to have some reference to *David's* dealing with *Saul*. In the cave he took not from him his garment, but the skirt onely; and that onely as a testimony of a greater kindness, the sparing his life. In the camp finding him asleep, he only took away his spear, and that upon the same ground; and having evidenced his integrity, returned it carefully again. The LXXII. have much changed this last part of the verse, rendering it *ἀπὸ πλοσσοῦ ἀεὶ ἀπὸ τῶν ἐχθρῶν μακρῶς*, *Let me sail away from my enemies empty* (and from thence the vulgar and Arabick and Æthiopic have their renderings;) and unless they thought the true sense of the words sufficiently express in the former part of the verse, and thereupon took liberty to give a various descant upon the latter, (as the LXXII. are oft observable to doe) I profess not to give an account of it. Other considerable variations they have in this *Psal. v. 6.* for *בָּעֲבִירִים* in the *rages* or *burnings*, from *בָּעֲבִיר* in *Hithpaal* *irā exarsit*, (and so rendered by the Chaldee *אֲרִיב* though applied to God, and not to the enemies) the LXXII. read *ἐν τοῖς πλεγμαῖς* in the *ends* or *bounds*, (taking it for *פָּרַח* which signifies thus, from *פָּרַח* *transit*) the

extreme parts or borders, which being taken by an enemy, give him a great advantage over the inhabitants; as *Ehuas* taking the *Foords of Jordan* toward *Moab*, *Jud. iii. 28.* (*פָּרַח* *fouris* from the same *radix*) was the sure means of subduing *Moab*, and destroying all the inhabitants at that time. Where yet one thing may be observed, and learnt from them, that *?* being in the beginning of the verb used for *in*, may most probably signify so here also, and be rendered *in*, or *over*; and so the Chaldee reads *over my oppressors*, and the Syriack, and Arabick, *over the necks of my oppressors*; and perhaps the LXXII. were willing to express this by *ἐν τοῖς πλεγμαῖς*, *lift up thyself in* or *over their bounds* or *borders*, as a phrase to express his subduing of them; choosing purposely not to repeat the word *anger* or *fury*, because that had been sufficiently express in the former part, as far as referred to God, to whom the Chaldee apply it also in the latter place, and the other ancient Translators doe not at all mention it. So *v. 9.* instead of *יְהוָה הַיָּשׁוּר הַיָּשׁוּר* the *righteous Lord*, they read *ὁ θεὸς ὀργῆς* *God*, and keep the other word divided to begin the next verse, *δίκαια ἡ βοήθεια μου, righteous is my help from God*—So *v. 11.* where the Hebrew hath *וְיָגֵז וְיָגֵז* and *God is angry every day*, the LXXII. read *?* it seems in the original notion for *fortis*, *strong* (and so doth the Chaldee also *בָּעֲבִירִים* in *fortitudine*;) but not only so, but then again read it *?* *nor*, and then make up this large paraphrase, instead of [*God is angry*] *?* *ὁ θεὸς ὀργῆς καὶ μακροθύμου. καὶ μὴ ἐργῶν ἐν ἡμῶν, and he is strong and patient, and doth not bring forth or let loose anger every day*; which the Arabick follow exactly, the Syriack as far as the *?* *par*, is not angry every



every day, and the vulgar to the same sense, *numquid irascitur? is he angry every day?* And considering the context, and the intire deligne of this and the following verses, this may well passe for a perspicuous paraphrase of it, and not any contradiction to the rational, though it agree not to the literal notion of it. So verse 12. *אם לא ישוב אל ה' אם לא ישוב אל ה' if he turn not, they read in the second person plural by way of paraphrase, אם לא ישוב אל ה' if ye turn not; and to the Latine and Arabick and Æthiopick. In this place Aben-Ezra's glosse may deserve to be remembered, who applyes אלו אם לא ישוב אל ה' if he return not to God, referring to אלו אם לא ישוב אל ה' v. 7. return thou on high; that as that belonged to Gods ascending the throne of judgment, standing up to exert his vindictive justice, to his not returning here, should signifie his *μακροθυμία*, his not appearing in this manner in vengeance.*

d. V. 9. *Come to us and* How is to be rendred both for the action and sense, will deserve to be considered. The word *מלא* complevit, *finivit*, uled sometimes for good, sometimes for ill, must here be in the latter sense, and then must be rendred either *filled up* simply, or else *destroyed* or *consumed*. In the former sense the LXXII. read *συνέλεδδεντες*, *let it be accomplished* or *filled up*, and to the Syriack and Æthiopick; but the Chaldee *מלא*, from *מלא* agreeing in signification with *מלא* destruxit, *let it be destroyed*; and to the Latine, *consumetur, shall be consumed*: and both these may well have place, being one consequent to the other; when iniquity is filled up, when tis come to the full measure, attained its end, saith the Arabick, then Gods judgments come, it shall be destroyed. But the Interlinear have

another understanding of it, *Consumet malum impius, Evil shall consume the wicked*; and in concert therewith, *Abu Walid* observes the verb *מלא* to be used transitively sometimes, and instanteth in this place, giving it the notion of *excidere*, and *consumere*, as well as *perficere*. And this rendring may deserve to be preferred before either of the former. Now for the sense it is certainly in the future, and not in the Imperative mood; yet those two are so promiscuously taken the one for the other, that the Interpreters for the most part render it in the Imperative, *let it be*— The thing from thence observable is, that in Sacred style, especially in the Prophetick Dialect, the use of the Imperative mood must not be alwayes thought to denote a wish, or, when it is of ill, to be a curse, but only a prediction. And this may be of use frequently in interpreting this Book of Psalms, wherein those many passages which in sound passe for wishes of ill, or curses, are but predictions of the ills that shall befall wicked men. To *מלא* is here annexed the particle *אם* now, either as an expletive, or to denote the approach of the destruction spoken of.

V. 13. *Arrows against the persecutors* The Hebrew *קוצים* signifying two things, to *persecute*, and to *beset as fire*, (see note on Ps. x. 2) the LXXII. renders *καυαίνουσιν* here by *Kaυaίνουσιν*, and the Latine by *ardentibus*, and to the Syriack (and the rest) seems to take it, *حرقين*; I suppose it should be, *حرقين* from *חرق* *ferbuit, ebullivit*. But the Chaldee restrain it to the other notion, of *persecuting*, by the addition of *מלא* the *righteous, he will make*

his arrows against the persecutors of the righteous. And this may probably enough be resolved on as the sense of the place. And yet the words are capable of a yet farther rendering; thus; *וַיַּעַשׂ סִגִּיתָא* Sagittas suas fecit in ardentibus, or in persequen-  
 4 *tiis*, he hath made his arrows for burning of persecuting ones, as that signifies, he hath made his arrows burning or pursuing arrows. Thus the preposition *בְּ* may either be a pleonasm, as it is not unusual; or rather may serve to help the construction of the verb, with a double accusative, as it doth *Exod. xxvii. 3.* *וַיַּעַשׂ בָּרָקִי* All

the vessels thereof thou shalt make brasie. So *Abu Walid* thinks, and renders it, he maketh his arrows bright; the *Jewish-Arabick* translator, swiftly pursuing, persecuting arrows. And thus burning arrows, as burning darts, may well signify sharp, and terrible arrows, which yet being but made or ordained, or (in the present) in fieri, in making, or ordaining, and not yet shot or sent out of the bow, as terrible as they are, they still denote Gods sparing a little longer, meanwhile preparing for it, and giving fair treatable warnings, of what will come at last, if they reform not.

## The Eighth Psalm.

### Paraphrase.

a.

The Eighth Psalm was composed by David for the magni-

fying of Gods wonderfull goodness, as more general in the fabrick of the world, and his dignations to mankind, in making him Lord of that great work of his, so more particular to himself, in using him as his instrument, to discomfit Goliath of Gath, the proud boasting Giant, the Champion of the Philistines; and in the Propheticall mystical sense, his more admirable mercy to men, in exalting our humane nature above all the creatures in the world; which was eminently completed in our Saviours assumption of our flesh, and ascending to, and reigning in heaven with. This Psalm he committed to the Prelect of his Musick to be sung in plaid.

**T**O the chief Musitian upon a Gittith, A Psalm of David.

O thou Lord, Creator and sole Governour of heaven and

earth, which hast pleased to be known to us men in a peculiar relation of care and special kindness, to instruct, and reveal the knowledge of thy will to us, How art thou to be admired, and praised, and magnified by men and Angels, and by all both in heaven and earth? whose superlative greatness and supereminent Majesty is infinitely exalted above all the most glorious creatures. This is most true of thee in thy divine invisible nature, true also in thy strange vouchsafements to me at this time; but above all is most admirable matter of observation and acknowledgment to us vile sinners. If considered in the great mystery of our redemption, the descension first, and then exaltation of our Saviour (to which this Psalm is distinctly applied, *Mat. xxi. 16.* *1 Cor. xv. 27.* and *Heb. ii. 6, 7, 8.*)

**I. O Lord our Lord, how excellent is thy name in all the earth? who hast set thy glory above the heavens.**

*וְהַמְּלִיכָה*  
Our master  
is teacher,  
say the  
Chaldea.

is thy blessed and gracious will to give strength to me, a child, as it were, to subdue this proud

giant, and in him to discomfit the host of the Philistines. As in the economy of the world, thou wert pleased to choose us men, which are poor mean impotent creatures, to be principal instruments of thy service and glory, to acknowledge thy power, and magnify thee in all thy glorious attributes; and to that end to send thine eternal Son out of thine own bosom, to reduce us, when we were fallen, and call us to this dignity of thy servants; which mercy thou hast not vouchsafed to those which are much higher than we, the Angels, these glorious creatures, who when by pride they fell, were never restored by thee. And in like manner among us men, thou art pleased to make choice of the meanest and lowest, the most humble-spirited persons,

**2. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightst still the enemy and the avenger.**

and oft times very children in age, to beg N. Annals to the son of David, (See Mat. xxi. 16. and note d.) to acknowledge and promulgate thy majesty and might; when the great, and wise, being oft also the proudest men of the world (such were the Jewish rulers and Pharisees in Christ's time) are not thus chosen, or honoured by thee. And this hast thou done on most wise and glorious designs, that they whose pride makes them resist and despise thee, and thy precepts, may be thus visibly punished, finding themselves despised, and rejected by thee: and above all, the Devil, that proud and rebellious enemy of God and goodness, is by this means subdued, and brought down: first cast out of a great part of his kingdom in mens hearts, (none but the proud obdurate sinner being left to him) and at last utterly confounded and destroyed. 1 Cor. xv. 27.

3. *When I consider the heavens the work of thy fingers, the Moon and the Stars which thou hast ordained;* When I look up and behold those glorious creatures,

the Heavens, and the innumerable hosts of Angels, which behold thy face, and attend thee there, the first fruits of thy creation, and in the outworks, the visible parts of those heavens, observe those radiant beauties, the Sun, Moon, and Stars, all much more excellent creatures than are any here below, let each of them in their sphere by thine eternal decree, on purpose to wait on, and minister to us;

4. *What is man that thou art mindful of him, and the son of man, that thou visitest him?* It is in my thoughts a miracle of superabundant mercy to poor miserable mankind, that was at first formed out of the vilest materials, the dust of the earth, and is still of a very frail, infirm, mortal condition, that thou shouldst thus vouchsafe to advance, and dignify, and take care of it, above thy whole creation. And for me particularly at this time, a youth of a mean parentage, and the most despicable of all my brethren, 'tis admirable thou shouldst enable me to do so great a service for thy people. But above all, this is eminently applicable to Christ; that mean despicable son of man, scorn'd, and scorn'd, and crucified, yet not forsaken by God, or left in the grave, but exalted by a glorious resurrection. (Heb. ii. 6. 9.)

5. *For thou hast made him; a little lower than the Angels, and crowned him with glory and honour.* Thou hast at first created man in a lower condition, than that of the Angels; yet hast abundantly recompensed that lowliness of his present state: whilst he lives here, those glorious spirits minister to him, and at length he is allowed to partake of their glory. Nay, our humane nature, by being assumed by Christ, is thereby extolled above all Angels. And for me at this time, thou hast advanced me to the employment of an Angel, by thy chastising, and subduing this vaunting champion by my hands. And in the divine sense, Christ the son of God, being for a while humbled to our flesh, and for the space of three and thirty years submitted to a lower condition than that of Angels, is yet by this diminution exalted, by suffering in our flesh on earth, advanced to the greatest dignities in heaven; made supreme ruler and Judge of men and Angels. (Heb. ii. 7.)

6. *Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:* This vile clod of earth, man, thou didst at first invest with a sovereign power over all inferior, subaltern creatures, Gen. 1. 26. 28. all beasts,

7. *All sheep and oxen, yea, and the beasts of the field:*  
8. *The souls of the air and fish of the sea, and whatsoever passeth through the paths of the seas.* and souls, and fishes, and plants, to be commanded, and enjoyed by him. And in the like manner thou hast given me power over the chief of these, over the Lion and the Bear. 1 Sam. xvii. 36. and over this giddy Philistine. And, in the mystery, thou hast given to Christ, a man on earth, a power over all these inferior creatures, for them all to be absolutely subject to all his commands, to still the sea, remove mountains, &c. and so likewise the victory over all his enemies, over men, and devils, and over death itself; and in thy time this victory shall be so completed, that there shall be nothing left of opposition to his Kingdom, and absolute sovereignty, which shall not be wholly subdued unto him. See Heb. ii. 8. and 1 Cor. xv. 27.

9. *O Lord our Lord, how excellent is thy name in all the earth?* O thou omnipotent Lord, and our most gracious Master, how glorious is thy Majesty in all that thou hast and shalt do among us? The whole world shall never cease to glorify thee for these things.

miserable mortal man,

† Adam, or easily man,

† a little while. See Annot. on Heb. 4.

† The Chaldee read Leviathan that passeth

## Annotations on Psal. VIII.

2.

*Tit. Githib.*] The *Titles* of the *Psalms* are known to have great *difficulty* in them, and accordingly the explanations must be very *uncertain*. Many of them refer to the names of instruments, and divers of those may well be unknown to us. Besides, the names and titles of such kinde of compositions, as they are very various in all languages, so are they inexplicable to all those that are not acquainted familiarly with the *Poetry* and *Musick* of each *Nation*. The several sorts of matter give several names to *Poesses*; as *Panegyrick*, *Elegy*, *Hymne*, and *Anthem*, &c. The particular matters do so in like manner; as on *Cush* the *Benjamite*, or when he fled from *Abfalom* &c. So again the occasions or seasons for which they were provided to be sung.

Next, the *measure* of the *verse* is considerable, from whence it is an *Ode*, an *Epode*, &c. So the *Moode*, either *Dorick*, or *Ionick*, &c. among the *Grecians*; a *Pæon*, or *Alman* &c. among us: So the *key*, a song in *Gammut*, in *D Sol Re*, and the like: And lastly the *tune*, of which there be innumerable names taken from the first known *Ditty*, that was set to each. This shews us in general how difficult, or rather impossible it must be, for those that are not acquainted with the *Hebrew Poetry* or *Musick* (of which we have now small remainders) to pass any certain judgment on those things we wholly depend on this. Accordingly to it is in the particular now before us, what is the meaning of *גִּיתִיב* here, and in some other places: The *Chaldee* on one side, and the *LXXII.* and those that follow them on the other side, have

pitched on very distant renderings of it. The *Hebrew* *גִּיתִיב* and *גִּיתִיב* signifies a *winepress*, and from thence the *LXXII.* and *Latine* and *Athiopick* have their version, *גִּיתִיב* *תֵּיב* *לִנְכֹר* *pro torcularibus*, for the *winepresses*; as if this *Psalme* of thanksgiving were appointed to be used peculiarly in the vintage, as a time wherein Gods mercy to man in the fruits of the earth were to be acknowledged, and from thence, by way of allusion of the soul, his other sublimer mercies, which with the eye of faith and prophecy David saw afar off, under the times of the Gospel. But the same *גִּיתִיב* is also the name of a *City* of the *Philistims*, and *גִּיתִיב* *גִּיתִיב*, a man of that city, and from thence the *Chaldee* deduceth the word, and renders it *גִּיתִיב* *כְּלִיב*. This is ordinarily rendered *cithar*, a *quam attulit de Gath*, a *Musical instrument* which he brought from *Gath*. But of any such we find no mention elsewhere in Scripture, nor the least ground of suspicion among their writings, that *Githib* should be the name of an *Instrument*. *Kimchi*, that recites the names of them, hath another notion of this. It will therefore be the more pardonable boldness to propose a slight conjecture on this paraphrase of the *Chaldee*; viz. that the word *גִּיתִיב* may have been by the Transcriber lightly varied from *גִּיתִיב*, a *strong man*, or *giant*. Thus we have in the *Targum* *ii Sam. xxi. 20.* *גִּיתִיב* *גִּיתִיב*, a *giant of Gath*. And then why should not the whole Paraphrase of the *Chaldee* *גִּיתִיב* *כְּלִיב* *גִּיתִיב* be rendered, the *giant* (i. e. *Goliath*) which was of *Gath*, or from *Gath*? However thus much we have gained

gained from their Paraphrase, that *שִׁיר* may signifie *that* or *him*, *שִׁיר מִגַּת* that was from Gath; and then sure we way thus lately interpret *שִׁיר* *שִׁיר*, viz. that this Psalm was made on Goliath the Philistin of Gath, or Goliath the Gittite, ii Sam. xxi. 19. and i Chron. xv. 5. set here without name, only be that was from Gath] (though composed some time after David's encounter with him, and victory over him) that mighty gyant that proudly and scornfully defied all the host of Iraci. And to this the Psalm at least in some part seems to belong, being a meditation of Gods power and wildome, in subduing the proud by weak despised instruments, children and sucklings, as it were; and this enlarged, and farther considered and observed both in Gods dealing toward mankind in general, and toward particular men, toward young David at this time, and toward Christ in his state of eximiation. Against this conjecture twill be obvious to object, 1. that two other Psalms, Lxxxi. and Lxxxiv. are also intitled *שִׁיר* *לְגַת* upon Gittith, and yet are not either of them applicable to this matter of Goliath the Gittite; and 2. that there also the Chaldee Paraphrase is the same; and 3. that as there we read *שִׁיר* *עִיִּתָּה*, so 'tis ordinarily relolved by Lexicographers, that Gittith was a Musical instrument, and that so called from *גִּת* a winepress, because it was used to be played on in the time of vintage, which was a festival time. To all this I have but one thing to say, viz. that the learned Hebrews, that set down the Musik of the antients, doe not set down Gittith for an instrument, but much otherwile. Witness Kinnori, before named, on the third Psalm; where having once for all, set down the instru-

ments of the Jewish Musick, that were used in the house of the sanctuary, Cymbals, Cornets, Trumpets &c. he addes, that these Musical instruments were divided into melodies, which were known among them, i. e. there were severall tunes well known among the Jews, that were skilfull in that art, (to which they played on these instruments) and Gittith was one of them. Here now is evidently a great difference betwixt these instruments themselves, and the severall melodies or tunes that they played upon them; and Gittith is with him expressly the name of a tune, and not, as was supposed from the Chaldee, an instrument brought from Gath. Now of tunes it is well enough known, that they take their names from the songs which were first composed to that tune, sometimes from the matter of the song, and sometimes also from the first words in it. And if so, then why may not this *שִׁיר* *לְגַת* be the first which was made to this tune, and from the matter of it be here inscribed *שִׁיר* *לְגַת* upon the Gittite, or Philistine of Gath; and then all other *שִׁיר* *לְגַת*, afterward set to that tune, called after the name of the first, and so the Lxxxi. and Lxxxiv. be inscribed *שִׁיר* *לְגַת* to signifie them to be set to the same tune with this, which was made on Goliath the Gittite. If there be small probability in this, it remains that we return to that which was first said, that the difficulties of this kinde are inexplorable. And this may stop, though not satisfy your curiosities.

V. 3. *When I consider*] In this place is by the Chaldee rendered *לְגַת* because or for, and by the Lxxii. *ἐν*, because, and so in the rest of the Antient Interpreters, this being the most frequent use of *ἐν*. Yet 'tis certain the Hebrew particle hath

hath four significations; and in one of them denotes a condition (and is best rendred *if*) and also time, and is fully rendred, *when*. So Gen. iv. 12. "the Chaldees read *if*, or, *when thou tillst the ground*; and so ii Sam. vii. 1. *It came to passe when the King sat in his house*, for which i Chron. xvii. 1. they read *when*, and we render,

as, i. e. *when he saie*. And thus the context inclines it here, *when I consider—what is man*—i. e. I have then by that consideration all reason to cry out by way of admiration, *what is man*.—And thus the Jewish Arabick translation renders it, *when I see the heavens &c. I say, what is man*.—

## The Ninth Psalm.

### Paraphrase.

a.

The ninth Psalm is a solemn thanksgiving for Gods deliverances, and by the title may be thought to reflect on the death of Goliath of Gath, the great Champion of the Philistines, vanquish'd and kill'd by David; but the Psalm made some space afterwards, when the Ark was placed in Sam, and the Philistines were utterly destroyed, v. 6. and yet in some other time of distresse, v. 13. and of absence from Zion, v. 14. and committed to the perfect of his Musick.

**TO the chief Musitian upon <sup>12</sup> Math-Lablen, A Psalm of David.**

or the death of the Champion

O Lord of all power and mercy, which art pleas'd to inter-

pose thy omnipotence for us, and thereby to enable thy feeble servants to passe through many great difficulties. I doe with all the devotion of my soul acknowledge and proclaim this, and all other thy great mercies.

1. *I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works.*

This is matter of infinite joy, and transporting delight unto me, without the least reflection on my selfe, (when thou art exalting) to magnifie thy sublime and most powerfull Majesty: and tribute all my successes unto thee.

2. *I will be glad and I rejoyce in thee; I will sing praises to thy name, O thou most High.*

† exult, leap for joy  
† sing  
† praise

b.

By thee are our enemies put to flight, and flying they meet

with gall-traps in their way, and so are lamed, overtaken, and killed in the pursuit. (This befell the Philistines on the discomfiture of their proud Champion, i Sam. xvii. 51, 52.) And to thee only is it to be ascribed; 'tis thy Majesty that hath done the whole worke intirely for us: thou foughtest against them, and thereby they were thus worsted, put to flight, and destroyed.

3. *When mine enemies are turn'd back, they shall be slain and perish at thy presence.*

† shall be slain  
† shall be slain

When in the duel between that Champion and me, and so in many other batrels with my enemies, the cause was committed to thy sacred judgment, thou wert pleas'd to take my part, to defend me, and to judge on my side, and with perfect justice to plead, and decide the controversy betwixt us, and give the victory to thy servant.

4. *For thou hast maintained my right and my cause; thou sittest in the throne judging right.*

† pleaded  
† pleaded

By the death of the impious profane Goliath the Philistias Champion, thou hast put their whole host to flight, and made this victory a foundation of their extirpation to that nation of the Philistines.

5. *Thou hast rebuked the heathen, thou hast destroyed the wicked; thou hast put out their name for ever and ever.*

See note to Psalm xxxii.

עַמִּי דִּלְשָׁתָא the peoples of the Philistines, Chaid.

i. consum-  
mate to the  
end, ca-  
for ever.  
4. ex-  
trips-  
red  
מִן־הָאָדָם

And the  
Lord shall  
endure for  
ever, he  
shall abide  
hath

6. O thou enemy, & destructions are || come to a perpe-  
tual end, and thou hast destroyed cities, the memorial  
is perished with them.

their ruine) no remainders of them discernable: and all this must be attributed to thee, O Lord.

They are now final-  
ly destroyed, their  
cities raised to the  
ground, and (unless  
it be in the stories of

c.

7. d || But the Lord shall endure for ever: he hath pre-  
pared his throne for judgment.

sitting in heaven as on a throne, or tribunal of judicature.

A signal evidence  
of thy power and  
immortality, of thy

d.

8. And he shall judge the world in righteousness; he  
shall minister judgment to the people in uprightness.

administer, and dispose of all things here below, with all exact justice and uprightness.

From whence thou  
shalt from time to  
time dispense and  
administer

9. The Lord also will be a sure refuge for the oppres-  
sed, a refuge \* in times of trouble.

\* for sea-  
son, or op-  
portunity,  
in distress.  
מִן־הָאָדָם

by disas-  
ters, or  
calamities,  
in which  
oppor-  
tunities  
but, in  
troubles;  
as, Lat.

pressor, so to the seasonable support of all that are unable to relieve themselves; when their tribulations, and so their exigencies, are greatest, then have they in thee a sure sanctuary, to which they may opportunely resort, and be confident to receive relief from thee.

And this as to the  
punishing of the  
proud obdurate op-  
pressor

10. And they that know thy name, will put their trust  
in thee: for thou, Lord, hast not forsaken them that  
seek thee.

persisted in themselves these thy faithful all-righteous dispensations, in the execution of the world, those glories of thine, resulting from the continuance of all thy attributes, of power, and justice, and wisdom, and mercy, &c. will thereby be firmly grounded in their trusts and reliances on thee, (without applying themselves to any of the sinful aids and policies of the world for succour) laying this up for an anchor of hope, that God never forsooke or left any pious man in his distress, that by pray-er and faith made his humble and constant applications to him.

And accordingly all  
that know any thing  
of religion, that  
have either learnt  
from others, or ex-

11. Sing praises to the Lord, which dwelleth in Zion;   
declare among the people his doings.

of God, and to that end assemble to the sanctuary, where he is pleased to preside himself, giving all men knowledge of the || wonderfull acts he hath wrought for us.

Let us therefore all  
joyne in magnifying  
the power and mercy

bism st.  
cies. Arab.

12. When he maketh inquisition for blood, he remem-  
breth them: he forgetteth not the cry of the humble.

+ afflicted,  
מִן־הָאָדָם

oppressors, hath a cry that goes up to heaven, Gen. iv. 10. and is most precious with God: he will never suffer it to goe unpunished, but will set severe revenges for it; pursue and smite out the guilty persons, and pour his plagues upon them.

The blood of harm-  
less, pious, helpless  
men, that is shed by  
oppressors

13. Have mercy upon me, O Lord: consider my  
|| trouble which I suffer of them that hate me, thou that lift-  
est me up from the gates of death.

|| affliction,  
or, oppressi-  
on from my  
enemies  
מִן־הָאָדָם

mercy the low and afflicted condition of thy servant at this time; and as thou art wont to interpose thy seasonable reliefs, when there is most need of them, to raise those that are brought lowest, so to reveal thy selfe to me opportunely at this present.

Oo these grounds I  
continue to make my  
addresses to thee, O  
Lord, beteeching  
thee to behold in

14. That I may shew forth all thy praise in the gates  
of the daughter of Zion: I will rejoyce in thy salvation.

That so I may have  
continual matter of  
thanksgiving to pay  
thee, when I enter into the assembly, in the midst of the inhabitants of Zion, and triumphantly rejoyce, and bless thee for thy deliverance afforded me.

e.

15. The heathen are sunk down in the pit that they  
made; in the net which they hid is their own foot taken.

certain ruine on them: the mischief that they designe to others, falls constantly on themselves.

The evil machinati-  
ons of Godless men  
bring nothing but

And this is a notorious act of Gods righteous judgment on them, that their acts and attempts of hurting others are all converted to their own ruine.

16. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands.  
|| Higgsaion, Selah.

|| See note on Ps. iii. 6.

And in somme, that all that forsake and despise God, and refuse to enter into

17. The wicked shall be turned into hell, and all the nations that forget God.

his service, or having entered apostatize from him, shall, whole nations together, be utterly and finally destroyed.

For though God for a while permit his meek and obedient

18. For the needy shall not alway be forgotten; the expectation of the poor shall not perish for ever.

servants to be oppressed, and triumph over, and in the eye of the world to be forgotten, forsaken, and perish; yet if they constantly adhere to him, and contentedly wait his leisure, without flying for relief to any unlawful means, 'tis certain he will at last return to them, and rescue them out of the oppressors hands.

On these grounds, O Lord, I have now all confidence to fly,

19. Arise, O Lord, let not man prevail; let the heaven be judged in thy fight.

and pray to thee, that thou wilt not permit wicked men any longer to prosper and be victorious, but that thou wilt interpose thine own just hand of vengeance,

To chastise them sharply and subdue them; that by this means they and all other presumptuous sinners may be humbled, and instructed, brought to a sight of themselves, and a fear of thee, and thy judgments.

20. Put them in fear, O Lord, that the Nations may know themselves to be but men.

† *apostroph*

L  
|| or, for them a re-  
tor.

### Annotations on Psalm IX.

a.

*Tit. Muth-Labben*] The title of this Psalm (as of the former) hath been matter of much question and uncertainty, in both parts of it, *מִי־לֵב*, and *לֵב־לֵב*. For the former, many of the learned Hebrews incline to read it, as one word, *מִי־לֵב*. So *Abu Walid*, who saith that, perhaps, from that notion of the word, wherein it signifies *occultari*, it might be a certain way, or kinde of *still, hidden*, or *low Musick or Melody*. And so the *Jewish Arabick Translator* interprets it, an *hidden low slender tune*. To this the *LXXII* agree, who rendering it *μελὶ τῶν χαλκῶν*, appear to have read it *מִי־לֵב* in one word, and either *לֵב* before it, or else supplying the want of that *proposition* by *μελ*. Then for *Labben*, the *Jewish-Arabick translator* would have it to be from *Ben*, the name of one of the *Præfets of Musick*, mentioned 1 *Chron.* xv. 18, as if the Psalm were for

*Ben*, or those belonging to *Ben*, to sing. And thus, it seems, *Kimchi's* father took it. To this interpretation that place in the *Chronicles* seems somewhat favourable, where, as v. 18. of those of the second degree are reckoned *Zachariah, Ben, Jaziel, She-miramoth, Jebiel, Unni, Eliab, Ben-naiab, Alasaph, &c.* so ver. 20. eight of the same persons are repeated again (which number must reasonably be supposed to contain all the rest) as *singers to sound with Psalteries on Alamoth*, where the Hebrew *מִי־לֵב לֵב* is retained by the *LXXII.* *μελὶ τῶν χαλκῶν*, and most probably signifies the name of a tune known by that title: and so indeed *Kimchi* among the known tunes of the Hebrews names *Alamoth* for one. And to this is no improbable account of this title. Yet in a matter where there is not ground for any more then conjecture, it may not be amisse

|| *see Pl. 3.*



to set down some other descants. First then, it will be found no news, for the *antient* interpreters to put into *one*, those words which were, and ought certainly to be *divided* in the Hebrew. An example we have in this very particular, *Psalm* xlviii. *he shall be our guide* מוֹדֵל יְהוָה *unto death*. The Chaldee render, as if it were one word, מוֹדֵל יְהוָה *youth, in the daies of our youth*: where yet the *Masorites* read in two words מוֹדֵל יְהוָה *till death*; and so there the LXXII. render it in sense, though not in words, εἰς τὴν αἰῶνα *for ever*, (for by that they might more probably express מוֹדֵל יְהוָה *till death*, than be thought to have read מוֹדֵל יְהוָה *secula*, as some learned men conjecture.) And thus *Kimchi* reports of his father, that in his opinion *Almoth* were two words, yet to be read as one. And if they were two, [מוֹדֵל יְהוָה *upon the death*] then all the difficulty will be, what is meant by לַבֵּן *Labben*. That some of the Hebrews will have read by way of *Anagramme* backward לַבֵּן as if it were *on the death of Nabal*: but that sure is but *phantasy*, though I see it taken up by a very learned man. The LXXII. render it *son of the son*, simply: And some account may be given of that, not from those that will understand it of the death of Christ, the Son by way of eminence, but in a far different sense, so as to understand it of one whose father was not known; in which notion the Latine conceiving לַבֵּן *1 Sam.* xvii. 4. to be *literally* [a man, or one of the sons] have rendered it *vir spurium*, a *bastard*. And though the LXXII. there read in a distant style ἀνὴρ δυνατός, a *mighty or strong man*, a *giant*; yet I suppose this is but consequent to the same notion. For it is by the Hebrews observed from *Gen.* vi. 2. and 4. that the *giants*, i.e. *great or mighty*

*men*, were begotten by those unlawful conjunctions or promiscuous use of women, and so generally lived without observation of any laws of chastity, or marriage, (which is the meaning of corruption and violence *v.* 11.) and so might well be thought to be meant by that phrase [men of the sons] as that signifies a *spurious* offspring, whose father is not known (as generally 'tis observable of any *giant* in *Scripture*, that he hath no other extraction taken notice of, but either that he is a *son*, or of the sons of the *giant*, *1 Chron.* xx. 4. and 6. or a *brother* of such a man, as of *Goliath* *v.* 5.) somewhat like this we finde in *Sam.* xxi. 16. where *Ishbithenob* is said to be of the sons of the *giant*, and in the Chaldee מוֹדֵל יְהוָה of the sons of the strong man, without naming any father. And it is not improbable that the name it selfe *Ishbithenob*, was a light variation from that phrase מוֹדֵל יְהוָה a man of the sons, as a known title for a *giant*. And if this be applicable to לַבֵּן *Labben* here, then it may signify the *Giant* of *Gath*, *Goliath* and give ground of conjecture either that this *Psalm* was composed (though long after) in remembrance of, or reflexion on *Goliath* his death, as the Chaldee *v.* 5. (and *Kimchi*, who is not of this minde for *Labben*, doth yet acknowledge the matter of the *Psalm* to agree to *Goliath*) or else was set to the tune of one that had been composed on that subject, for so *Kimchi*, as was said, among their known tunes, names *Almoth* for one, which sure refers to this place. Besides this, one farther interpretation there is, of which the word may be deemed capable, and that concurring to the same end, to determine *Goliath* the person here referred to, For לַבֵּן in Hebrew and Chaldee signifies

signifies *inter* or *in medio*, between, or *in the middle*, and may fitly denote a *Champion*, or *Combatant*, that stands forth, and is in the middle, to challenge the enemy. So 1 Sam. xvii. 4. when Goliath comes out to challenge the Israelitish host, it is, וְהָיָה הָיָה *uir inter-medius* saith the interlinear, a man, or one in the midst came out from the camp of the Philistines; and the Chaldee in like manner וְהָיָה הָיָה a strong man, or giant, or champion from among them. And many like passages there are in Authors, of combatants standing forth betwixt the camps: So he whom *Manlius Torquatus* killed in *Lévié* I. vii. This || *Homer* expresses in like style, by *ἐν μέσσοις* in the midst,

*Ἀνδρῶν ἐν μέσσοις ἐξ Ἀφρίστου Μενέλαον.*

i. e. saith *Euflathius* p. 291. l. 23. *μεσσοῖς τῶν δύο στραμάτων*, betwixt the two armies, which, saith he, after *Homer's* time, *μεσσοῖς πασι* or *μεσσοῖς χυμῶν*, they expresse by one word, which signifies between the armies, and is saith he, † afterword more fully described by *ἐλίγη δ' ἐν ἀμυγῇ* *ἀμυγῇ*, there was a little plain or field about them. Agreeable to which is our style of *duellers*, *challenging* to the field. And in reference to this it may possibly be, that *Goliath* should be here noted by וְהָיָה הָיָה or simply וְהָיָה the man between, i. e. the *Champion*. And then וְהָיָה הָיָה the death of this (here called *Labben*) will be no more than the plainer words express 1 Sam. xvii. 51. וְהָיָה הָיָה that their strong man or champion was slain or dead: which the Lxxii render *τὸν δυνάστην ἀνίστην*, their mighty man (as v. 4. they rendered וְהָיָה הָיָה the man between) and the *Syrack*, and *Arabick*, their *giant*. Of him then this title may

be understood; and the *Psalms* either have been composed for some anniversary commemoration of his death, or else set to the tune of some that was thus composed. But this is but conjecture in a matter of great uncertainty.

V. 3. *Shall fall* ] The notion of וְהָיָה here is *militant*, being spoken of enemies in warre, and it refers to those that either faint in a march, or are wounded in a battel, or especially that in flight meet with gall-traps in their way, and so are galled and lamed, rendered unable to goe forward, and so fall, and become liable to all the ill chances of pursuits, and, as here, are overtaken, and perish in the fall. And thus 'tis by the Chaldee וְהָיָה הָיָה (being lightly varied from this) *impingent*, *stumble* or light on any gall-trap, or other sort of scandal. But the Lxxii, both here and in most other places render it *ἀδυνάμει* being weak, and so the *Latine* *infirmantur*, and the *Arabick* and *Aethiopick* all to the same sense; meaning no other then this of being galled, and so made unfit for progress: See *Psal.* xxvii. 2. *ἐδύνεισαν ἐξ ἔπεσσαν*, they were weak, or wounded, or galled in their march, and then they fell, as a consequent of it. And thus must it be rendered here, not falling, but being galled and lame, precedent to falling. And so in *S. Paul Rom.* xiv. 21. *ακαθάρτισται ἐξ ἀδυνάμει*, offended and made weak, are in the same sense for him that is galled and discouraged, or hindered in his *Christian course*. See note on 1 Cor. viii. b.

V. 6. *Destructions* ] The *Hebrew* וְהָיָה *castatus* est, hath many nouns derived from it: וְהָיָה *desolation*, *destruction*, and also a *fight*, or war; וְהָיָה a sword; and וְהָיָה a souldier. And accordingly the Lxxii, render וְהָיָה here *ἐκκαταίνας* *swords*, and so the *Syrack*, and *Latine*; the *Arabick*

וְהָיָה  
וְהָיָה

וְהָיָה

† *Ibid.* p.  
256. l. 20.

b.  
וְהָיָה

c.  
וְהָיָה

*Arabick* read it *weapons*, and the *Chaldee* paraphrase it by *armies* and *castles*. But the ordinary rendering is to be preferred (though the other need not be despised) and so the sense will be, that the *Philistines* destructions are completed to the uttermost; (as εἰς τὸ τέλος to the end, by which the LXXII. render ἔσται here, is duly translated 1 Thess. ii. 16.) and then that which follows, and thou hast destroyed cities, must not be applied to the enemy, in the beginning of the verse, but to the God of Israel, who destroyed them. And thus the *Jewish Arabick* translator applies it. The enemies country desolation hath fully seized on, made a full end of it; The people of their cities thou hast cut off, till, or so that their memory is utterly perished.

In the end of the verse where the *Hebrew* hath יחד with them, the LXXII. it seems read ἁπλῶς a noise or tumult, and so render it ἁπλῶς with a sound; and so the *Latine* and *Arabick* and *Aethiopic* after them: But the *Chaldee* have מִמֶּנִּים from them; and the *Syriack* leave it out as redundant, being contained in מִמֶּנִּים their memorial, precedent.

V. 7. But the Lord The rendering of this verse is best learnt from the *Chaldee*, who make three parts of it. 1. וְיָדוּ לְעוֹלָם i. e. literally, And the Lord for ever, they render, The word of the Lord for ever, by way of *Ellipsis*, to be supplied by addition of some verbe, is, or abuleth for ever. 2. וְשֵׁן יָשֵׁן he shall sit, which they paraphrase, his habitation in the highest heavens. 3. וְיָדוּ — he hath prepared his throne, or tribunal for justice. The two former of these the LXXII. confound, and put into one, and so the *Syriack* and *Latine*, and *Arabick*, and *Aethiopic* after them: but the more distinct reading, which the *Chaldee* follows, is most

literal and full, and with reason to be preferred.

V. 14. Daughter of Sion The word daughter, applied to a city or nation, signifies the people or inhabitants of it, the city being as it were the parent from whence they spring; and accordingly the *Chaldee* here expresses it by בְּנֵי שִׁיּוֹן the assembly of Sion, from בָּנָם and שָׁבָה congregavit.

V. 20. In fear The LXXII. rendered νομοδότης a Law-giver; and so the *Syriack* and *vulgar* and *Aethiopic* follow them, and the *Arabick* with a little change, a doctor or teacher of the Law, probably referring to מוֹדֵר a doctor or teacher, coming regularly from מוֹדֵר decuit. The *Chaldee* render it מוֹדֵר fear, as if it were מוֹדֵר from מוֹדֵר timuit. And so between these, the generality of interpreters is divided. If the former be accepted, the sense will well bear it, thus; Set them a teacher, an instructor, that, as it follows, they may know themselves to be but men, learn humility and piety by this means, and Gods judgments or punishments may be this teacher: as 1 Tim. i. 20. delivering to Satan to be buffeted, and afflicted by him, is ἵνα μαθεύσῃ, that they may be taught not to blaspheme. If it be the second, then 'tis; Put them in fear — i. e. bring them to the acknowledgement and fear of thee, and that by thy punishments also. But 'tis sure the *Hebrew* מוֹדֵר according to its punctuation here signifies a Razor; so Jud. xiii. 5. וְיָמֹת and a razor, וְיָמֹת say the *Chaldee*, shall not come upon his head, and 1 Sam. i. 11. in like manner. Now this in the *Prophetic* style is frequently used for the execution of Gods vengeance: See Is. vii. 20. The Lord shall shave with a razor that is hired, even the King of Assyria, and Ezek. v. 1. take thee a barbers razor, thereby to signify

Gods judgments upon Jerusalem. And this, and nothing but this, is the importance of the word, thus pointed; and then it will fitly be rendered, in prophetick dialect, set them, or thou wilt set them a razor, bring some sharp punishment upon them, that so they may know themselves to be but men.

## The Tenth Psalme.

### Paraphrase.

**T**HE tenth is a Psalm of *David*, joyned by the LXXII. to Psalm ix. but in the Hebrew divided from it: and it is a complaint made to God of the riotous oppressions of wicked men, and an humble reliance on him for his repressing them.

O thou all-seeing Lord, thou art sometimes pleased to *thy self in times of trouble* withdraw thy self a while from the aid of suppliants, and in times of the greatest fireights (which are the fittest opportunities) to suspend thy interpositions, and permit oppressors to prosper, and we silly creatures are often posed thereby, discern not the causes which move thy wisdom to it.

|| In designe  
elays in  
Sal. lxxii.  
Sec  
Psalm ix.  
8.

That wicked men should make use of their worldly power to injure and bear down those that are not able to resist, is nothing strange, their pride incites them to it: But it is thy property to resist the proud, and defend the needy, and to bring ruine on godless men, by the same means by which they designed it to others. Be thou now pleased thus to reveal thy selfe.

|| or, in the pride of the wicked the power is set on fire.

b.

For 'tis to the great dishonour of thy name, that the wicked is thus permitted to prosper in his designs: he boasteth and placeth a pride in it, that without any check he can do what he please. And so the covetous designer, that for the enriching himselfe oppresses and injures others, either persuades himselfe that God sees not at all, or that he meddles not with the government of the world, or else makes God an accessorie, and favourable to it; every of which is indeed an horrible blasphemy, and must needs provoke him exceedingly.

\* and the covetous blasphemous and provoketh God.

c.

For thus the impious Atheistical worldling resolves within himself, that all his designs are so subtilly and closely managed, so politically laid, and secretly wrought, that no God in heaven shall ever be able to discover them, much lesse to frustrate or punish them.

|| The wicked in the haughtiness of his look, † saith, God will not regard us or consider or search out all his devices, or will not seek; all his thoughts are, there is no God.

d.  
\* His wiles shall tra-  
vail, or  
bring forth  
a every  
season.

He pursues his own wicked courses very constantly and industriously: As for Gods laws, or the judgments due from him to sinners, he never considers or layes them to heart: and so being confident of his own wit and strength, and setting all his thoughts on the mischiefing his oppressors, and never dreaming of any check from any, he despiseth, and contemns them all.

- 6.** He hath said in his heart, *I shall not be moved; for I shall never be in adversity.* And resolves in his own thoughts that he will never give over his oppressive and wicked ways, upon any apprehension or fear, whether of God or man. c.
- 7.** His mouth is full of *curfing and deceit and frauds,* On this account he makes no scruple to take and break under his tongue is mischief and *vanity.* oaths, to imprecate all curses on himself, for the confirming of that which is most false; and so he may cheat and injure others, cares not what maledictions he calls down upon himself; and thus is he always employed. His tongue serves him for no other use, but to oppress and defraud others. f. g.
- 8.** He siteth in the lurking places of the *villages;* And all advantages he makes use of to catch and kill; he is in the secret places doth he murder the innocent: his eyes *are privily set against the poor.* always upon some secret design of rapine and blood; and innocent poor men that never provoked him, or were his enemies, are the special persons at whom his treachery is directed. h. i.
- 9.** He lyeth in wait *secretly, as a Lion in his den;* For these he lies in ambush, as a Lion in expectation of his prey, on purpose to when he draweth him into his net. *a k.* layes his toiles to insnare them, with all the subtlety imaginable; draws them into his power; and then with the utmost violence upon them rends them and preys on them. k.
- 10.** He coucheth *β* and humbleth himselfe, that the poor may fall by his strong ones. And as a Lion is then most couchant, when his sinnes are most bloody, and designs that insidious posture to that very end; so doth he put on the guise of the greatest meeknesse and humility, on purpose, that, as a Lion again, he may make use of it to the greatest advantage of seizing on his prey (oppressing any that are weaker than he) whensoever it comes within reach of him. l. Arab.
- 11.** He hath said in his heart, *God hath forgotten; he hideth his face, he will not see it.* All this while he persuades himselfe that God takes no notice of these oppressions of his, is confident never to be called to any account for them. m.
- 12.** Arise, O Lord; O God, lift up thy hand, forget not the *humble.* But thou O Lord of all power & justice, and wealth of grace and mercy to them that wait on thee, be pleased at length to stretch forth thy hand of defence and relief to all that are thus oppressed and injured. n.
- 13.** Wherefore doth the wicked *extenuate* God? he hath said in his heart, *Thou wilt not require it.* This thy longanimity in forbearing of wicked men and permitting them to prosper, makes them blaspheme thee, as one that either doth not see, or will never punish their violences. *v. g.* o.
- 14.** Thou hast seen it, for thou beholdest mischief and *spight,* to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherlesse. But they will one day finde themselves in a sad error, and discern to their cost, that God hath seen all the oppressions of their lives, and will repay indignation and anger and wrath upon every Soul that hath gone on in this enormous Adversical course; and on the other side take a special care of all helpleffe men, that rely and trust on him, and commit themselves by patience and piety to his custody. p.
- 15.** Break thou the arme of the wicked and the evill *man;* *β* seek out his wickednesse, till thou finde none. For thou, Lord, wilt shew forth thy vengeance, and bring to nothing the oppressors power: visit him and his deeds, till they be utterly destroyed. q.

III. Thus will God vindicate himselfe to have the governing of the world in his hands: and though wicked men and oppressors prosper for a time, and this tempt men to some doubts, and Atheistical disputes; yet the conclusion will clear the doubt (and confirm all, that consider it, in the adoration of Gods power and justice,) viz. the utter extirpation of wicked men out of Canaan, the emblem of heaven.

16. *The Lord is King for ever and ever; the wicked are perished out of his land.*  
 Thou hast, O Lord, by promise obliged thy selfe never to reject any humble to heare. 17. *Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to heare.*  
 supplicant that wants, and waits for thy help: the ardency of humble addresses to thee is thine own gift; and then thou canst never reject or despise those requests, which are thus, by thine own spirit and appointment, directed and brought to thee.

And this gives security and confidence to the most helpless and desolate, that thou wilt in thy good time interpose thy aids and thy vengeance, to relieve the oppressed, when he is duly qualified for that mercy, and to subdue and confound the Atheistical tyrannizing oppressors, and shew them how small reason they had, to rejoyce and boast of Gods not seeing or considering their actions.

18. *To judge the fatherlesse and the oppressed, that the man of the earth may no more oppress.*

\* tyrannize  
 זרע?

### Annotations on Psalm X.

a.  
 p. 77.  
 V. 2. *Persecute*] פָּרַד signifies two things (as was said note on *Psalm* vii. c.) to *persecute*, and to be set on fire: and though we render it in the former sense, and so apply it to פָּרַד the wicked, in the active sense [the wicked persecutes the poor] yet the antient interpreters generally render it in the passive, and apply it to פָּרַד the poor, that in the pride of the wicked he is set on fire, i. e. brought into great tribulation; פָּרַד פָּרַד lay the xxxii. in the sense that S. Peter uses πόνος 1 Pet. iv. 12. for a great persecution and affliction, that fell on godly men. And thus the sense will very well bear it in this place, and the matter be little varied, which way soever the rendering be; it being all one, whether the wicked in his pride persecute the poor, or the poor be persecuted, and afflicted, and oppressed in, or through the pride of the wicked. The Chaldee exactly follows the Hebrew, and is as ambiguous as that, but is translated in the passive sense.

b. V. 3. *Blesseth*] Some uncertainty word to *blesse*, as Mr. Pocock cites it

there is in rendering this latter part of the third verse. The xxxii. besides that they take פָּרַד the wicked from the beginning of the next verse, and joyn it with this [Παράγει τὸν κακὸν ἐκμαστωλός, the wicked hath provoked the Lord] they also render פָּרַד passively, בּוֹלֹגִים is *blesse*, and פָּרַד אֲדִיזֹן, the injurious; and so the Syriack and Latine. But the Chaldee varies from them, and keeps neerer the Hebrew. The chief difficulty is in the rendering of פָּרַד; which though in *Kal* it signifies to *blesse*, yet in *Piel*, as here 'tis used, it is observed sometimes to signify in a contrary sense, to *curse*, or *blaspheme*. So evidently Job 1. 5. peradventure they have sinned פָּרַד and cursed God in their heart; the Targum read פָּרַד and provoked God: so again v. 11. and c. 11. 5. and 9. curse God and dye: so 1 King. xxi. 10. of Naboth, פָּרַד thou hast blasphemed, or cursed God, פָּרַד saith the Targum, blasphemed before God: and so again v. 13. And thus the Arabick

פָּרַד

it out of *Nebayab*, signifies also to *reproach* or *rail* at; and many other words of *contrary significations* are noted by him, *Not. miscell. ch. 2.* And so most reasonably it must signify here; and then the meaning will be clear עֲלֵי in the *nominative* case, as in the beginning of the verse עֲלֵי had been, and no *ellipsis* to be supplied, save only of the *copulative* [and] (which is much more frequent and *calic* than what is necessary to the common way of interpreting it) thus, עֲלֵי וְעֲלֵי and the *covetous* (or in the LXXII. their rendering, ἀδικῶν the *injurious*, or *oppressor*) *blasphemes* אֵלֵינוּ אֱלֹהִים and *provokes* the Lord.

V. 4. *Seet*] What עֲלֵי here signifies is matter of some question. The *Syriack* renders it מִדְּחֵק from דְּחֵק to *search* or *examine*; the *Latine* renders it *perpendere*, to *perpend* or *weigh*, the *Chaldee* עֲלֵי which signifies to *require* (and thus it is used in the notion of *atenging* or *punishing*, *Gen. ix. 5.* and here v. 13.) the LXXII. ἐκείν, and so the *Latine* to *seek*, the *Arabick* to *search*. It signifies also to *interrogate*, in order to *learning*, so to *ask*, as when we *consult*, or take any thing into *serious care* or *consideration*; and then if the עֲלֵי be applied to the *wicked* (as generally the *translators* apply it) the rendering must be, the *wicked* in the *haughtiness* of his looks will not *consult*, or *search* after, or *consider* God. And then the chief difficulty will be in the latter part of the verse, אֵלֵינוּ אֱלֹהִים i. e. literally, *No God all his thoughts*: which being *elliptical*, must be supplied either by addition of [is in] *God is not in all his thoughts*; so the *Syriack* understands it, מִדְּחֵק no *God* in all his thoughts, and to

the same purpose the LXXII. and *Latine*, and *Arabick*, ἐκείν ὁ θεὸς ἐν ὅντι αὐτοῦ, *God is not before him*: or else by the addition of [sees or knows] *God sees not all his thoughts or devices*, (And thus the *Chaldee* expounds it, but yet with a farther addition (necessary to connect it to the former words) אֵלֵינוּ אֱלֹהִים and will say in his heart, all my devices are not manifest before the Lord:) or yet more promptly, and with less change, *There is no God, are all his thoughts*, so the *Jewish Arabick* seems willing to supply it, rendering it, in all his thoughts he saith there is no God; and this is agreeable to *Kimchi* and others. In this variety of conjectures, how the *ellipsis* may be best supplied, it may not be amiss to propose another rendering of the whole verse, by addition but of one word in the beginning, viz. [saith] (than which no word almost is more frequently understood) thus, *The wicked in the elation of his countenance* (as that is an indication of his heart, and therefore the *Chaldee* reads בְּגִסּוֹת רֵיחוֹ in the pride of his spirit) saith, אֵלֵינוּ אֱלֹהִים בְּלִי אֱלֹהִים God shall in no wise (so the double negative בְּלִי אֱלֹהִים signifies) *require* (in the notion of *punishing*) or (in the other vulgar notion) *consider* all his devices. Thus the words flow very naturally, and the *ellipsis* is much more *intelligible*, and easily supplied, than any other way: and to this sense the context inclines; *Thy judgments are far out of his sight*, v. 5. and he hath said in his heart, *God hath forgotten, he hideth his face, he will never see it*, v. 11. and this the interpretation of his *blaspheming* God, foregoing v. 3.

V. 5. *Grievous*] אֵלֵינוּ is here by the *Chaldee* rendered אֵלֵינוּ are prospered, as if it were from אֵל to be strong, or prosper, by the LXXII. ἐκείνους are polluted, or

d.  
1771

or profaned, as from *ללן* to violate or pollute, or profane, and so the sense will well enough bear; *His ways are alwayes polluted, or defiled*, as the *Aibesiss* alwayes must be, who considers not, nor dreads Gods judgments. But the *radix* *ללן* from whence it regularly comes, signifies properly to be tormented, after the manner especially of women in labour, and accordingly 'tis frequently used for bringing forth: so *Iſa. liv. 1.* *ללן* and *ללן* are words of the same importance, as *travailing* and *bearing*; so *Jer. iv. 31.* *ללן*, as of one that *travaieth*; so *Pſal. xxix. 9.* the voice of the Lord, or thunder *ללן*, makes to bring forth (speaking of the birds, which are said to bring forth with difficulty, and to do it with more ease, when being frightened with thunder, their wombs open;) and so very frequently in other places, where the LXXII. render it *adivno* to be in travail. And thus it seems to learned men to signify in this place. See *Schiadler pentaglott. p. 539. D.* who renders it *parient*, *enixe urgebunt vias suas*, they shall painfully, industriously urge, or presse their own ways (so we had *ללן* *ללן*, *travailing with iniquity* *Pſal. vii. 14.*) or rather in the singular of the person, *his ways shall travail or bring forth at every season*; [*his ways*] in opposition to [*Gods ways or judgments*] following, which are said to be far above, not considered by him. In this verse the *punctuation* may possibly lie thus, *Thy judgments are far above; over against, or before him* (*ללן*) *are all his enemies*, (his eyes and thoughts pursue them only) *be puffeth* (breatheth out threatenings and reproaches) *at them*. This way the Hebrew suffixes do more clearly answer one the other.

c. V. 6. For I shall never] The particle *ללן* which] doth also

sometimes signifie *quod*, in the notion of *quia*, because; and so our ordinary rendering suppoſes here, and takes *ללן* *evil*, not for sin, but punishment; and then *ללן* *ללן* is not amisse translated [*for not in evil, i. e. for I shall not be in evil, or adversity.*] But all the ancient interpreters understand both *ללן* and *ללן* otherwise. The Chaldee joyn it with the former part of the verse, thus, *I shall never be moved* *ללן* *ללן* *ללן* from doing evil. The LXXII. and Latine and Arabick all seem to designe the same sense, & *μὴ σαλευθῶ* — *δρῶ κακῶ*, I shall not be shaken or moved — without evil; and the Syriack by way of Paraphrase, *ללן* *ללן* *ללן* be meditates mischief. All which inclines us to understand *ללן* in the notion of *ut*, that, in which 'tis frequently used, *Gen. xi. 7.* *ללן* *ללן* (as here) *ut non*, that they bear not, and in many other places: and then the meaning will be perspicuous, *he saith in his heart, I shall or will by no means be moved for ever and ever, that not* (i. e. so as not to be) *in mischief, or so as not to be doing some ill*, (as *ללן* *Exod. xxxii. 22.* signifies being set on wickedness, the same that *ללן* *ללן* *ללן* *1 Job. v. 19.*) which there the Chaldee have fully paraphrased, *I shall never be removed from doing ill*, and the LXXII. more briefly, and imperfectly, [*without ill*] which yet is equivalent to [*that not with ill*] and so to be interpreted, which the Syriack meant to expresse more fully, [*they imagine evil*] *meditate evil*, i. e. evil, and nothing else, have no kinde of check in so doing.

V. 7. Cursing] The verbe *ללן* signifies to swear, (and sometimes to forswear) but so to swear, as was usual among the Jews, with imprecation joyned with it, (as when

ללן



when *Matth. xxvi. 74.* 'tis said of *Peter* that he *curfed and fwore*, i. e. *fwore* with an *imprecation* ) praying for evil againſt themſelves in caſe they *fwore falſe*. And in this ſenſe the noun is here taken, for that oath with *imprecation*; and being rendred [ *curſing* ] it is not *malediction*, or *execration* of others, but of *himſelfe*, in caſe he performed not his oath: and *דָּבָר דִּבְרֵי* *deceit* joyned with it (with the LXXII. render *πικρα* *bitterneſs*, as if it were *דָּבָר* which ſignifies that, and the rather becauſe *δῶλ* following was ſufficient to expreſs *deceit*) denotes the *perjury*, and ſo really *imprecating* all *curſes* on themſelves, which in order to *gaining* to themſelves, and *oppreſſing* of others, they are without any regret frequently guilty of.

V. 7. *Vanity*] The Hebrew *נִפְתָּל* ſignifies not only *ſorrow*, and hard *travail*, or *labour*, from whence the LXXII. render it *πόνος* here, but alſo *violence*, *rapine*, *injury*, *iniquity*, *Job xi. 14.* *Prov. xxx. 20.* and *Pſal. v. 5.* and ſo 'tis to be rendred in this place, and the Greek *πόνος* to be underſtood in that notion, wherein *πορνεία* *wicked* doth come from it, meaning primarily him that doth *πόνος* *inſerre*, *injures*, *oppreſſes* any other See *Mat. v. 39.* Note 8.

V. 8. *Villages*] *קִיָּפִין* a court, open without walls, ſignifies alſo a *village*, as that differs from a *walled town*, and *city*, and ſo alſo any place, without *dwellling* or *building* in it, a *field* &c. and in *Arabic* *green graſſe*; and ſo *Pſ. ciii. 15.* *the life of a man is קִיָּפִין* as the *herbe* or *graſſe*. And this is more proper for the turn in this place, ſpeaking of *ambuſhes*, or *laying of wait*, for which the *villages* (in our ordinary uſe of the word for *little towns*) are not ſo *commodious* as the *green graſſe*,

wherein one may lie and be hid, or the *fields*, which are far from any *houſes*. The LXXII. read here *μὲν πλουσίων*, with the *rich*, reading (as 'tis moſt probable) *οὐκ ἔστιν*, with the change of two letters *ε* *ο* into others of a near ſound with them, *U. V.*

V. 8. *Privily ſet*] *סֵת* ſignifies to *hide*, or *lay up in ſecret*; but withal to *watch*, or *intidiouſly* to *lay wait*. So *Prov. I. 11.* *לֹא יִסְתֶּם* we render it, *let us lay wait for blood*. So *Pſal. xvi. 7.* *יִסְתֶּם* we render, *they hide themſelves*, but the ſenſe directs to this end of *hiding*, to *lay wait*. And ſo here undoubtedly it ſignifies, as both the *antecedents* and *conſequents* demonſtrate. The LXXII. render it *ἀποβλέψουσιν*, and ſo the *Latine* and *Syriack*, noting the *inteneſs* of his *looking*, or *watching*, as for a *ſpoil* or *prey*; the *Arabick*, *shall lock upon*, or *oſerue*; and ſo belong to the ſame ſenſe, which the *Chaldee* more fully expreſs by *יִסְתֶּם* *infidialitur*, *lie in ambuſh*, or *ſecretly oſerue*.

V. 10. *He croucheth*] This paſſage may a while deſerve to be examined, as it lies in the antient interpreters. And *יִסְתֶּם* is from *סָתַם* *comminuit*, *contrieſt*: the *Chaldee* read *סָתַם* *conteret*, and the *interlinear* *atteret*; but both ſeem to uſe it in the reciprocal ſenſe. But 'tis poſſible it ſhould be rendered tranſitively, and he *teareth him in pieces*, and ſo *conneſt*, and be joyned with the end of the former verſe, as the expreſſion of *Lion-like cunning*, and *cruelty* there deſcribed, thus, [ *he catcheth the poor by drawing him into his net*, and *rends him into the ſmalleſt pieces*. ] Thus the LXXII. ſeem to have underſtood it, rendering it *κατασφύσσει αὐτόν*, he *ſhall humble* (as from *κατασφύσσει* *humiliavit*) him, i. e. the *poor*, and joyning it with *ἐν παγιδεύματι*, in

L  
LXX

K  
סָתַם

P.  
LXX

Πόνος.

h.  
קִיָּפִין



facile in every part; whereas our ordinary rendering joyneth the singular *fall*, with the plural *poor*; and though the margin reads *in two words*, and the interlinear render it *congregatio attritorum, the army, or congregation of afflicted ones*; yet neither any of the ancient interpreters acknowledge that reading, nor can there be place for it here, this word *being used twice more in this Psalm* (though no where else) to signify the *poor*, v. 8. and 14. It is more reasonably suggested in favour of that interpretation, that it is an elegance both in Hebrew and Arabick, to use the verb singular with the nominative plural, especially when the verb is placed first, as here it is; and therefore I acknowledge that to be no objection against the ordinary rendering in case the former of the notion of *be of no force*; of which, as of a conjecture only, the Reader may pass his judgment; And if he shall prefer the ordinary rendering, then the main difficulty will be in the phrase *And the poor shall fall*. And 1. the *shall* will not be barely either *conversivum*, or *copulativum*, but as *Aben-Ezra* oft compares it to the Arabick *fa* denoting the consequence of one thing to another, so as to imply [that] or [untill] and so 'twill be rendered, *he humbleth himself and the poor fall, or that, or untill the poor fall*—Then for *that* may be rendered *assaults*: So *Abu-Walid* saith it is here a noun signifying *contention*, or *assault*, and applies this notion to it in other places of Scripture, and in the *Mishnaoth*, and so doth *Kimchi* in his *Radices*; and in his commentary on this Psalm he puts both together, *strength and contention*, rendering it, *by the strength of his contention and war-*

*like assaults*. But then thus also it will be as well applyable to the other interpretation, which understood *of the assailant*, he *saileth with his fierce assaults* (understanding the preposition *on*) *on the poor*; and in this sense *Abu-Walid* compares *to fall*, and *to fall on*, in sense of *assault*.

V. 15. *Seek till thou finde none* To be sought and not be found] signifies proverbially that which is lost or destroyed utterly. So *Psal. xxxvii. 36. I sought him but he could not be found*] is but another phrase to signify what went before [he passed away, and loe he was not] So *Job xx. 8. he shall flee away as a dream, and shall not be found*] all one with, *He shall perish for ever, they shall say, where is he?* v. 7. So *Ezek. xxvii. 21. though thou be sought for, yet shalt thou never be found again*. So *Rev. xvi. 20. the mountains were not found, i. e. they were destroyed*. So *Ch. xviii. 21. Babylon shall be thrown down, and shall be found no more at all*. So *Psal. lxxix. 20. I looked for comforters but I found none*] to express a heavy, disconsolate condition. So *Jer. i. 20. the sins of Judah shall be sought for, and shall not be found*] is a propheticall expression to note the taking away of sin, viz. by pardon and remission, which is the blotting them out, for so it followes, *for I will pardon them, &c.* And here it is taken in the same manner, not for the pardoning, but destroying, and so best connects with breaking the arme of the wicked (destroying him and his oppressions together) precedent, and the heathens perishing out of the land, v. 16. The Chaldees more fully express it, *Let their impiety be sought for, and not found*; and so the LXXII. and the Latine, and the Arabick, *his sin shall be sought, and he shall not be found because of it*.

I.  
לֹא יִמָּצֵא  
לֹא יִמָּצֵא  
לֹא יִמָּצֵא

Other like phrases there are, As *Psal. xxviii. 5. thou shalt destroy, or pull them down, and not build them up. They shall fall and not be able to stand; Shall lie down, and not rise, and the like.*

*V. 16. Heathens* ] *What* nations or heathen ] signifies in this place, is manifest by the former verses, especially the fifteenth immediately foregoing, where the subject of the discourse is the *wicked and evil man*; who as there they are to be *broken, and sought and not found*, so here of the *Heathens* 'tis said, that *they shall perish*. 'Tis therefore to be resolved, that the *nations or heathen* are here, as in many other places of the *Psalmist*,

*the wicked men among the Jews, and not only the idolatrous Gentiles so called. So Psal. lxi. 5. Awake to visit the nations, or heathen, i. e. the wicked transgressors, in the end of the verse, those of the Jewish nation sent by Saul to slay David. So v. 8. thou shalt have all the heathen in derision, speaking of the same men. That the Greek *ἔθνη*, parallel to this, signifies not the Gentile nations onely, but sometimes, when the context enforceth, peculiarly the Jews, see *Annot. on Matt. xxiv. 9.* and proportionably *ἔθνος*, an heathen ] is used for a desperate obstinate sinner, *Matt. xviii. 17.**

## *The Eleventh Psalm.*

### *Paraphrase.*

*The Eleventh Psalm* **T**O the chief Musitian, A Psalm of David, is a declaration of David's full confidence in God, in despite of all discouragements, and was by him composed, and committed to the practice of his *Quint*.

*My full trust and confidence is in God, not in my strength* 1. *In the Lord put I my trust: how say ye then to my soul, flee as a bird to a || your mountain.* || the  
or preparations of my own: and therefore their advice is very unreasonable, that as in a state of delirium and despair, counsel me to retire to some remote place of solitude, for fear of mine enemies forces; as when fearful birds fly to the tops of mountains, out of the fowlers reach.

*They are dayly discouraging me, with the approach, and preparations of mine enemies, and the closeness, and unavoidableness of their designs against me.* 2. *For loe, the wicked bend their bow, they make ready the arrow upon the string, that they may privily shoot at the upright in heart.*

*Assuring me that within a while all my preparations and forces will be routed, and then 'tis not my righteousness will give me any support or security.* 3. *If the foundations be destroyed, what can the righteous do?* || For the strong holds will be demolished.  
|| the

*But my full reliance and confidence in God, arms me against all these temptations to fear and despair. Let the strength, and preparations of my enemies be what they will, and my condition as low and desolate, in the eye of man, as is possible; yet I am sure God sits in Heaven, as in a sanctuary, and on a throne: so that I have my double appeal, and resort, to his mercy and his justice; the former to secure the righteous, the latter to subdue and destroy the wicked oppressor: and from these two I have grounds of assured confidence, that that all-seeing Majesty, that knoweth and judgeth the actions of men, will not fail to judge on my side, to secure me, and destroy my cruellest adversaries.* 4. *The Lord is in his holy Temple, the Lords throne is in Heaven; his eyes behold, his eye-lids try the Children of men.*

\* or, and  
the wicked,  
and he that  
loveth vio-  
lence baweth  
his own  
soul.

C.

D.

h a tempe-  
stuous wind  
shall be  
הוה  
הוה

5. The Lord tryeth the righteous ; \* but the wicked and him that loveth violence <sup>c</sup> his soul hateth.

and sentence all and every action of all sorts of men, both good and bad, and approves, and justifies, and acquits, and withall maintains the cause, undertakes the patronage of the sincerely upright person, and though he permit him to be under some temptations, and seeming defilements for a while, yet finally delivers him, and vindicates his integrity, and suffers not any thing which is truly ill to befall him, but converts all into good to him; so on the other side, he abhors violence and injustice, and permits not that finally to prosper, save to the destruction and endless mischief of the Authors of it.

6. Upon the wicked he shall rain Snakes, <sup>d</sup> fire, and brimstone, and || an horrible tempest : this shall be the portion of their Cup.

not intrap them, or overcome them by his policy, God will do it for him, bring them into some trap or other, that shall keep them fast enough from enjoying their projected prey, from hurting the righteous; and this oft so unexpectedly and so strangely, as that it shall be acknowledged the immediate work of God, as much, as if it came down in a shower of rain, visibly from Heaven. And so when men cannot by their own strength resist them, God will destroy them by his interposition, and and that so observable to pious considering spectators, that it shall be attributed to him as immediately and signally, as was the destruction of Sodom by fire and brimstone, or of the Egyptians by means of the strong east-wind, Exod. XIV. 21. which drowned them c. XV. 10. and secured the Israelites. Thus shall God finally deal with the wicked oppressors, though he bear patiently with them for a while.

7. For the righteous Lord loveth righteousness ; his countenance doth behold the upright.

ly abhors all the injustices and oppressions of wicked men; so doth he think himself obliged to favour and protect innocence, wheresoever it is, and accordingly considers and regards, and with his own eye of special watchful providence defends, and secures all those that walk uprightly.

Annotations on Psalm XI.

a.  
הר  
הר

V. 1. *Your mountain* ] where the Hebrew now reads *הר* *to your mountain* a Sparrow, all the ancient interpreters uniformly read, *to the mountain as a Sparrow* : *הר* *say the Chaldee*, *הר* *to the mountain as a Sparrow*, and so the rest, and so the sense exacts, and so it is possible the reading *anciently* was, without the *הר* *to the mountain as a Sparrow*, as Psal. cii. 7. we have *הר* *as a Sparrow upon the house top*. However, if it be, *the Sparrow to your mountain*, the sense will be the same, as a Sparrow to the mountains (*your*) being redundant in sense ) so the Jewish-Arab, to some of the mountains.

b.

הוה

V. 3. *If the foundations* ] It is not certain, what *הוה* signifies here. The word is once more

found Isa. xix. 10. where we read *purposes*, and in the margin, *foundations*, and by some learned men 'tis rendred *nets*, by others, more agreeably to the context, *dammes* or *pool-heads*. The *Radix* *פ* *posuit*, denotes promiscuously to make or prepare, or raise, whether a damme, a work, a fortress, and rampart of any kind, or a family, or an army, &c. From the first of these (wherein tis used Isa. xxvi. 1. *God saith הוה he will found or cast up Salvation for walls and bull-warks*) the nouns may here signify a refuge or place of strength, such as were ordinarily built on hills, which were mention'd v. 1. from the second is *Seib* name, Gen. iv. because, saith *Exe*, *God הוה hath prepared me another seed for Abel*; *bath given me*, saith

the Chaldee; *ἔχεται* not, raised up, say the LXXII. In the third sense is used *Psal. iii. 6.* for laying siege, incamping, raising an army, *וַיִּבְנוּ וַיִּשְׁכְּנוּ* assembling, saith the Chaldee, in a militarie manner: so *Isa. xxii. 7.* *וַיִּבְנוּ וַיִּשְׁכְּנוּ* shall set themselves in array. And it is most probable that here in a discourse of enemies and hostility, it should be used either in that first or in this third sense, either for fortresses or strong holds, or else for other forces and preparations militarie. It is thought also capable of another notion, for laws, the foundations of Government, and the defences or bulwarks of every mans right, which, by another word *בְּמִצְוֹת*, are so stiled, *Psal. lxxii. 5.* speaking of Judicature perverted, *All the foundations of the earth are out of course.* But the context here speaking of David and his enemies, and using another word, doth not so well allow of this. To that of fortresses the storie agrees not, for David had none such. To the latter of forces or preparations militarie the LXXII. (and the other interpreters following them) best agree, *καὶ καταργήσω καὶ καταλύσω, they have destroyed what thou hast prepared; and the Syriack yet more fully* *ܩܬܠܘ ܕܡܥܬܐ ܕܡܢ ܕܡܢܐ ܕܡܢܐ* what thou hast prepared, they have dissipated. The Latine not so fully, yet to the same sense, *qua perfecti destruxerunt, they have destroyed what thou hast done, i.e. (the preter for the future) they will soon scatter and dissipate all thy preparations; and when they have done so, וַיִּבְנוּ וַיִּשְׁכְּנוּ what hath the righteous done? i.e. what can or will he do? His righteousness will stand him in little stead. And thus it is fitly a part of the speech of the distrustful friends of David, that discouraged him, and bid him* *flee to the hills, places of strength*

or safety, v. 1. (and it may be farther observed, that in Scripture stile we frequently read of the foundations of the mountains, or hills, *Deut. xxxii. 22. Psal. xviii. 7.*) and so still insist here, telling him that the enemy will destroy all his forces, and then a righteous man or cause, without any other defence, will soon be taken, and ruined. And therefore this is most probably the meaning of it.

V. 5. *Soul hateth*] The different significations of the particle I have made this verse capable of several interpretations. For if as a Copulative it be rendred [And] then the first part of the verse runs thus, *The Lord trieth the righteous, וַיִּבְנוּ וַיִּשְׁכְּנוּ and the wicked, i.e. examines the actions and thoughts of both: and this seems most probable, as best connecting with v. 4. his eyelids trie the children of men, i.e. all men in the latitude, righteous and wicked, good and bad. And then, as a consequent of that, it fitly follows, And he that loveth violence hateth his own soul, i.e. doth instead of oppressing others, mischief himself; he is sure to have the worst of it; when God comes to examine it, his unjust dealing will be the greatest cruelty to his own soul: and for this the before וְהוּא יִבְנוּ וַיִּשְׁכְּנוּ be that loveth violence] may be indifferently rendred, [and] or [but] but most fitly [and.] This sense the LXXII. have imbraced *ὁ δὲ ἀγαπῶν ἀδικίαν μισοῖ τὴν ψυχὴν αὐτοῦ, but he that loveth iniquitie hateth his own soul; and from them the Latine, qui autem diligit iniquitatem, odit animam suam; and so the Arabick and Ethiopick: and there is only this prejudice against it, that וַיִּבְנוּ is in the feminine, and so more fitly agrees with וַיִּבְנוּ his soul in the nominative case. On the other side then, if in the first place signifie [but] then**

c.

then it will disjoyn <sup>וְהָיָה</sup> the wicked, from the former part of the verse, and make it begin the latter part; and then our *ordinarie* rendring of it, which is favoured by the *Chaldee*, will be most *commodious*, so as to make an *opposition* betwixt the *fate* of the *righteous* on one side, and the *wicked* and *violent* on the other; that *God trieth* the one, and then *trying* mult *signifie* either *permitting* to be tempted and *afflicted* for a while, or else (as *δοκιμαζω* to *trie* sometimes *signifies*) *approving* the former, and *abhorreth* and *despiseith*, and so will severely *punish* the latter. And the only exception against this understanding of it is, that *נִסָּה* *trieth*, is in the 4th. verse used in another sense, for a *judicial Examination* of *mens actions*, such as is *common* to the *sons of men* indefinitely, i.e. to all sorts of them, *good and bad*, and not peculiar to the *righteous*; as in the notion either of *tempting* for a while, or of *approving*, it must be. In this uncertainty I thought it best, that the *Paraphrase* should not be confined to one, but *enlarged* so as to take in both of them.

verse is best divided, by making the *pause* after *וְהָיָה* *saues*, thus, *Upon the wicked he shall rain snares*; putting all that follows [*fire and brimstone, and winde of tempestis or tempestuous winds*] into one *allo*, of all which together it is affirmed, that they are the *portion* of his *Cup*. And thus the *Lxxii.* read it, *πῦρ ἐὶ θεῶν ἐὶ πνεύμα καταιγίδος ἡμίχλης τὸ ποτόν ἐστι αἵμα*, and so the *Syriack* and *Latine*; and thus there is no *ellipsis* to be supplied, but only of the *verb*, *are*, or, *shall be*, thus, *Fire and brimstone and a tempestuous winde shall be the portion of their Cup*: which last phrase [*portion of Cup*] is *proverbial* in *Scripture*. *Gods gifts and dispen.sations*, *good and bad*, are ordinarily *expressed* by a *Cup poured out*, and *given* men to *drink*; thus 'tis very frequently in *Scripture*. And even the *Heaven* had the same expression of their *Gods*; *Αὐτοὶ μὲν κρητῆρες* in *Homer*, *there be two cups* of the *Gods*; one of *good things*, another of *bad*. And then *נָתַן* *portion* from *נָתַן* *numerauit*, to *tell out*, signifies either a *payment*, or that which is *destin'd* to any, as his *portion*, or *portion*, in a *division*.

d. V. 6. *Fire, brimstone*] This

## The Twelfth Psalm.

Paraphrase.

In the Eight, see Psal. 6.

TO the chief Musician upon *Sheminith*, a Psalm of David.

The Twelfth Psalm is spent in meditation of the malice and

wickedness of men, and the relief which is to be expected from none but God. It was composed by David, and committed to the Master of his Musick to be sung, or played on the harp of eight strings.

\* Or, *bede-lit* אֲבִיבִים  
as *Lxxi.*  
and so *Syr.*  
*Ezr.* *Arab.*  
*Ethiop.*

I. *Help Lord, for the Godly man ceaseth; for \* the faithful fail from among the children of men.*

It is a sad sight or meditation, to consider how wicked the

world grows, very few pious men to be met with any where; so few that one may rely on, or trust, that I have reason to complain, that even truth or fidelity it self is departed out of this earth of ours. And this may well drive one to his one sure hold, the help and assistance of God; on which alone I rely, and in that I rest, and beseech him in his good time to afford it me.



Among men there is nothing but flattery and dissimulation; fair words perhaps, but no reality in them.

2. They speak vanity † every one with his neighbour : † one with another  
with flattering lips and || with a double heart do they speak. פִּנְיָן וְשֵׁן

But God shall destroy these false deceitful persons, and all such Atheistical designers, which if they can by any policy attain their ends, never apprehend or fear any revenge from God, and make no scruple to profess so;

3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. || with a heart, and a heart, כִּזְיוֹן כִּזְיוֹן

Saying, our tongues shall gain us whatsoever we want, supply all other defects of right, &c. who can hinder us from making our utmost advantage of these, to acquire whatsoever we can by the use of them? why should we stand so strictly to consider, whether what we say be true or no? So we may advantage our selves by it, to whom should we be accountable for that?

4. who have said, With our tongues will we prevail; † with us, our lips are † our own, who is Lord over us? אִנְּנוּ

To such Atheistical oppressors and despisers as these God will at length shew forth his power, and just vengeance: the prayers and sighs of the injured, and the loud cry of his proud damning oppressors impieties, will excite and raise up the Lord of hosts, to the rescue of the one, and infliction of vengeance on the other. Those that cry to him, and rely on him, he will certainly hear and relieve effectually; or he that scorns his all-seeing eye, and just providence, shall be scorned and rebuked by him.

5. For the oppression of the poor, for the sighing of the needy, now will I arise \* saith the Lord; I will set him in safety a || from him that passeth at him. \* will the Lord say, אֲנִי

This God hath promised, and then there can be no doubt of his fidelity in performing it. The silver that is most perfectly refined, is not freer from dross, than his words from all mixture of deceit. He cannot lie, nor will he ever fail those that rely and trust on him.

6. The words of the Lord are pure words, as silver tried in \* a furnace of earth, purified seven times. || he will speak freely to him, or pass at him, or it shall speak out to him. \* a crucible, or fusing pot כִּזְיוֹן

He will undoubtedly perform his promise, keep his word inviolable, and so, I am confident, support and defend every godly person from this sort of wicked Atheists, how often, or how constantly soever they shall rise up against him.

7. Thou shalt <sup>b</sup> keep them, O Lord, thou shalt † preserve <sup>c</sup> them from this generation for ever. † preserve him, אֲנִי אֲשֶׁר

And it shall be matter of observation, \* and withal of astonishment to wicked men, to be witnesses of this act of Gods justice; to see those whom they most extremely riled, to be now exalted by him, and made evidences and instances of his Governing the world, and taking special care of those that depend on him, how vile and abject soever they are in the eyes of men,

8. The wicked walk on every side, when the <sup>c</sup> vilest \* of the sons of men. \* of the sons of men, אֲנִי אֲשֶׁר

### Annotations on Psal. XII.

V. 5. Passeth ] Of אֲנִי it is questioned, whether it be the right reading, or no; for all the ancient interpreters read it in the first person: תַּפְסִידוֹרְקוּאִי say the Lxxii. *fiducialiter* again saith the Latine, and I will testify saith the Chaldee, and אֲנִי אֲשֶׁר

אֲנִי אֲשֶׁר I will work salvation openly say the Syriack. And so all these suppose it to be

אֲנִי (not אֲנִי) I will — as in the antecedents, the Lord saith, אֲנִי אֲשֶׁר I will rise, and אֲנִי אֲשֶׁר I will set; whereas our English translation, that read and render it in the third person, do 1. suppose a very unusual ellipsis, to be supplied with no less than three words [from him that] and 2. apply the following [to him] in the singular to [the poor and needy] both which are in the plural [אֲנִי and אֲנִי] and so cannot



not accord with it. If we shall take it in the first person, then for the nature of the word, it is acknowledged that *נִפְּסֵהוּ* signifies two things: 1. *flavit, sufflavit, to blow, and puffed, and so to scorn or despise*; and 2. by a metaphor, to *speake boldly, freely, confidently*, (as sometimes also 'tis simply to *speake*.) This latter notion some of the antient interpreters follow: *נִפְּסֵהוּ אֶת הַצָּדִיקִים*, say the LXXII. and *fiducialiter agam in eo*, the Latine, *I will speake or deal boldly with him*; and the Chaldee with some change, *I will testifie evil against the wicked*: the Syriack (as was said) and Arabick express it by addition only of [*psalm openly*] to the precedent phrase [*I will work salvation openly*]. In either of these renderings the sense will not be amiss; either *I will speake freely to him* (i. e. to the unjust Athesistical oppressor, mention'd in the former part of the Psalm) or, *I will puffed at him*. If the former should be it, then *speaking freely to him*, must signifie *rebuking of him*, and that as an act of Gods vindicative justice, which he now promises to execute upon the oppressor, when at the same time he will redeem the oppressed: If the latter, then *puffing at him* is contemning or scorning his proud language, foregoing. And with either of these accord the consequents, *The words of the Lord are pure words*—i. e. his promises of *deliverance* to the poor, by *rebuking, or contemning the oppressor*, are very faithful, such as he will undoubtedly perform. Thus much on supposition, that the word were *נִפְּסֵהוּ* in the first person. But if we leave this conjecture, and retain *נִפְּסֵהוּ* in the third person, and render it, *he shall rebuke him*, or in the first notion, *he shall puffed at him* (as *Psalm x. 5.*) i. e. *scorn, or*

*contemn him*, then still this will return to the same, if it be so understood as to belong to God; and so it may, if it be in confirmation connected with *נִפְּסֵהוּ אֶת הַצָּדִיקִים*, the Lord will say thus, *The Lord will say, I will arise, and set them in safety; he will puffed at him, contemn, and scorn, or rebuke him*. But it may also be in the third person, and yet not be referred to the Lord, but perhaps to the immediate antecedent *וְעַל שְׁלוֹמִי* *salvation or deliverance*, thus *וְעַל שְׁלוֹמִי אֶפְּסֵהוּ* *I will set him in safety, or give, or work salvation*, *וְעַל שְׁלוֹמִי אֶפְּסֵהוּ* *it shall speake, or speake aloud to him* (so as *Job. ii. 3.* *וְעַל שְׁלוֹמִי אֶפְּסֵהוּ* *it shall speake at the end*) i. e. shall give him the effect, and shew him the accomplishment of my promise. This perhaps the antient interpreters saw, (but only thought it more perspicuous and intelligible, to render it not literally in the third, but by way of Paraphrase, in the first person) especially the Syriack, whose rendering [*I will work salvation openly*] comes perfectly home to it. And to this fully connects v. 6. *the words of the Lord*, &c.

V. 7. *Shalt keep them*] 'Tis not ordinarily observed to what the *וְעַל שְׁלוֹמִי* refers. That 'tis a connotation of the whether persons, or things in the plural, that God will keep, there is no doubt; And 'tis ordinarily applyed to the persons. The Chaldee renders it *וְעַל שְׁלוֹמִי אֶפְּסֵהוּ* *the just*; the LXXII. *inquit*, and so the Latine, and Arabick, and Aethiopick; the Syriack *וְעַל שְׁלוֹמִי אֶפְּסֵהוּ* *them*, and so our English, *them*, both there, and in the next words, where yet it is *וְעַל שְׁלוֹמִי* *thou shalt keep him* in the singular. But that which removes all difficulty, is to understand the [*them*] of the words of the Lord, in the precedent verse, so as *וְעַל שְׁלוֹמִי* to keep, is to ob-

(*crue*)

serve and performe, whether statutes, or promises, as ordinarily 'tis used. And then the [him] following, will certainly be the godly, or just man, to whom those words or promises are made. And this may be relolved on to be the meaning of the verse, *Thou, O Lord, shalt keep, or performe these words, thou shalt preserve the just man from*—The Jewish Arabick translator takes a great liberty here, rendring *וְאַתָּה* in the latter place, as in the first person plural, and thus expresse the whole verse; *O Lord, as thou hast promised to keep them, so keep us from a generation that is thus conditioned.*

- c. V. 8. *Vilest men*] The meaning of this last parcel of the Psalm is very obscure. The LXXII. render it *καὶ τὸ ὑψίστου ἐπιδεικνύσας τοὺς υἱοὺς τῶν ἀνθρώπων*, according to thy height thou hast highly or greatly regarded the sons of men; and from thence the Latine verbatim, save that they have turned *ἐπιδεικνύσας* thou hast regarded, into *multiplasti* thou hast multiplied. Of this rendring of the LXXII. I suppose this account may be given; 1. that the transcribers mistake *ου* for *ε*, and that we are to read it *καὶ τὸ ὑψίστου ἐπιδεικνύσας*, according to the height or degree, wherewith thou hast taken care for the sons of men, or according to the height of the care which thou hast taken—2. that the LXXII. for *καὶ* read *καί* with the change of *τ* for *ι* and *ι* for *ι*. This word we finde *Psal. xxx. 1.* where we rightly render it [*thou hast lifted up*] but the LXXII. have *ὑπελάβης* thou hast taken up, or taken care of, in the sense of *πολυμερῶς* to take special care of. And then their meaning is plain, [*according to the height wherewith thou hast taken care of the sons of men.*] But then still this is nothing to the

reading *καὶ*, which now we have. In the next place then, the Chaldee paraphrase renders it, *as a blood-sucker which sucks the blood of the sons of men*, for *כְּחִי*, reading *כְּחִי* as a worm, from a third notion of *כְּחִי* for *vermibus* scates, and understanding by *כְּחִי* either the vilest parts of the body, to which those blood-suckers are fastened, to suck out the corruptest blood, (as the Syriack renders it *obscenities*) or possibly taking the word in that notion of *כְּחִי*, wherein it signifies *alforbere, deglutire*, as here *Abu-walid* and others interpret it for devouring of men. Passing by all these, as remote from the meaning of the place, the plain sense of it will be best gathered, by observing the importance of *כְּחִי* *vilitates*, literally, *basenesses*; but that to be explained by the adjunct, *sons of men*, so as to signify the vilest persons; probably not those which are really such, but in the esteem, and repute of men; *ἐξουθενούμενοι* 1 Cor. vi. 4. those that are despised and made nothing of among them. Such was *David*, to whom particularly *R. Salomo* applies it, who was exalted from a very low and mean condition. And then, whether we read *כְּחִי* *secundum*, or *juxta exaltationem*, or with a light change *כְּחִי* in *exaltando*, the sense will be clear, *The wicked walk about; or on every side* (as those that would view a thing thoroughly doe use to doe, goe round about, to view it in every appearance of it) *as the exalting of the vilest of the sons of men*, i.e. when those that are most vilified by them, are by God exalted, and let above them. Thus some Greek Copies render it, *ἔταν ὁ υἱὸς τοῦ θεοῦ ἐν ἐπιδείξει τῶν υἱῶν τῶν ἀνθρώπων*, when the mean or vile of the sons of men are exalted. So that now the onely question is, what

קריב  
רשעים

what is meant by the *wicked walking round about*: and that, I suppose, will best be answered, that by this expression is set out their *seeing evidently*, & being witnesses of it, and observing withall, and wondering, and perhaps grieving at it, as that which they did not fear, or look for, and now that they see it, finde themselves pitifully defeated; and thus it best agrees with the context, *Thou shalt keep, O Lord, &c. from this generation for ever*, v. 7. i. e. thou shalt preserve these good men that are thus despised, from their

proudest enemies, that thus villify them; and then follows, *The wicked walk on every side—they see and observe and wonder at it*, but cannot help it. But if indeed רשעים should signifie those that are *really base and vile*, then the meaning must be, *when vile and base persons are exalted*, then wicked and injurious men bear all the sway, swarme every where. And this also hath some affinity with the former part of the Psalm v. 1, 2, 3. but doth not so properly connect with the immediate antecedents.

## The Thirteenth Psalm.

Paraphrase.

**T**O the chief Musician a Psalm of David.

The thirteenth is a complaint, and prayer in time of

great distress, *and shall* a confident cheerful appeal to, and testimony to, Gods mercy, compiled by David, and committed to the Rink of his Musick.

1. *How long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?*

Blessed Lord, thou art pleased to withhold the wanted de-

clarations of thy favour and loving kindness from me, to exercise me for some space, to defer the gracious acceptance of, and answer to my prayers: I cannot but think it very long that thou art thus pleased to withhold the blessing beams of thy countenance from me.

\* מ' שפדו-  
דו, חבד.

2. *How long shall I take counsell in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me?*

I am in continual thoughts of sadness, by black melancholick reflections on my present

destitutions; not knowing what to do, which way to turn, whilst I discern thy wanted favours withdrawn from me, and a sad effect thereof, the prevailing of mine and thine enemies against me. O Lord, be thou pleased in thy goodness to set a speedy period to this.

3. *Consider and hear me, O Lord my God, a lighten mine eyes, lest I sleep the sleep of death;*

Thou, Lord, art my only preserver and deliverer, my sole

almighty refuge, to whom I may successfully resort: be thou at length pleased to receive my favourable countenance, to hear and answer my prayers, to grant me some refreshing and reviving in this black state of sadness, which will without thy support soon bring me to my last; Lord, let me not for ever lie under it.

|| death, or,  
do, or, in  
death,  
ton

4. *Lest mine enemy say, I have prevailed against him, and those that trouble me rejoice when I am moved.*

If thou continue thus to withhold the merciful revelation

of thy selfe, this will be matter of triumph to them that oppose me, and so thy Ordinance in me. If they continue thus prosperous, and I thus improperous, they will think themselves conquerors over that cause which thou dost own, and so that either thou art not able, or willing to support thy servants: And this will be matter of great rejoicing and boasting to them, if thou please not to check it speedily.

5. But

This I know thou wilt doe, and am assuredly confident, that as I have constantly relied on thee for ayde, so I shall have the pleasure and comfort of being timely delivered by thee.

5. But I have trusted in thy mercy; my heart shall re-joyce in thy salvation.

b. I have had so frequent and constant experiences of his goodness and mercy toward me, that I cannot doubt of the continuance of them; and therefore I have nothing to doe, but thus to comfort and stay my self in him, and praising him for what I have already received, place my chearfull affiance in him for the future.

6. I will sing unto the Lord, because he hath dealt bountifully with me.

† rendered good, or, death well.

### Annotations on Psalm XIII.

a. V. 3. *Lighten mine eyes* ] what is the meaning of this phrase, האיר עיני *lighten mine eyes* ] may perhaps be best judged by *Jonathans* speech i. *Sam.* xiv. 27. who being very hungry, and ready to faint, dipt his rod in an honey-comb, and eat of it, and the text saith, *his eyes were enlightened*, i. e. he was refreshed by it. Dimness of sight is a frequent effect of long fasting, and then eating is the proper means of repairing that decay; and so this effect is by metonymy set to signify that refreshment, which causeth this. See, saith *Jonathan* v. 29. *how mine eyes have been enlightened, because I tasted a little of this honey*, i. e. how I have received refreshment by eating this. There indeed the *LXX.* render *and my mine eyes have seen*, either reading וַיִּרְאוּ from וַיִּרְאוּ to see, or more probably, thus to express the meaning more perspicuously; for his eyes seeing was an evidence of their being enlightened, and his being thus refreshed from his hunger: and so before v. 27. אִלֶּלֶה לְךָ אֱלֹהִים, say they, *his eyes received sight*, or saw clearly. This was literally applicable to *David* when he came to *Nob*, 1 *Sam.* i. for then being threatened by *Saul*, and advised by *Jonathan* to flee, he was so distressed by hunger, that he was fain to eat the *Shew-bread*. And so again in the time of *Alsalam* rebellion, *David* and his forces were hungry, and weary, and thirsty in the wilderness, 2 *Sam.* xvii. 29. had not *Shobi*, and *Machir*, and *Bazziel* refreshed, and so enlightened their eyes, v. xxvii. 28. But it may also by an eacie Metaphor be applied to the political state. When in any time of affliction, express frequently by darkness, and gloominess, the person is relieved or refreshed, his eyes are said to be enlightened, in proportion to that refreshment, that hungry fainting persons receive by meat. So *Ezra* ix. 8. the restitution after captivity, giving them a little reviving in their bondage, is styled *Gods lightening their eyes*. And so it is in this place, in the midst of that sadness that now lay on *David*, parallel to a fainting fit of hunger in the body, or to captivity in a state, which if it were not speedily relieved, would end in death quickly: See more of this Psalm xix. note c.

V. 6. *Dealt bountifully* ] נָתַן signifies to retribute, whether good or ill, or simply to do either; and which it is, the context must direct. Here all interpreters agree of the good sense. The *Chaldee* adde טוֹבָה good; the *LXX.* read εὐεργετοῦσά, and the *Latine* *bona tribuit*, given me good things, and so the *Arabick* and

b. נָתַן

and *Ethiopic*; the *Syriack*, *ܠܡܕܢܐ* bath delivered me, and so we finde it *Psal.* cxvi. 7. and cxix. 17. and in many other places, and 'tis indifferently used either with *on*, or *to*, after it; and so 'tis best rendred here, *bath dealt well with me.*

## The fourteenth Psalm.

Paraphrase.

**T**O the chief Musitian, a Psalm of David.

The fourteenth Psalm is a sad reflection on the wickedness and the conspiracy and rebellion of Absalom, 1 Sam. xv. looking only to God for deliverance from them. It was indited by David, and committed to the Psalm of his Quire.

1. *The fool bath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doth good.*

This wicked nation is now made up of such, as have cast off all fear, and care, and even acknow-

ledgement of God: whatsoever they do with their mouth, (which perhaps are not let loose to that boldness) their actions, as far as they are interpreters of their thoughts, evidence an Atheistical principle of belief within them, that God hath not the governing and judging of the doings of men; for such are their dealings, so false, so detestable, and so universally such, that a man cannot judge more favourably of them, than that they never expect to be accountable to God for what they do.

לֹא אֱלֹהִים  
אֵין אֱלֹהִים  
אֵין אֱלֹהִים  
אֵין אֱלֹהִים  
God hath  
not the go-  
vern of the  
earth Chal.

2. *The Lord looked down from Heaven upon the children of men, to see if there were any that did understand and seek after God.*

Should God from his throne of Majesty and tribunal of just judgement survey, and examine all the

inhabitants of the whole nation, making inquisition for those that consider and make conscience of duty, and endeavour to approve themselves to his pure eyes;

3. *They are all \* gone aside, they are altogether become † filthy; there is none that doth good, no, nor one.*

He would finde a most lamentable appearance, an univer-

sally detestable decay of all justice, all duty, both toward God and man. Inseparable conversation, and no considerable degree of piety, or humanity, or any thing that is good in any. (This as it was observably true of Israel, that people of God, so eminently owned and favoured by him in Davids time, and in their behaviour toward him: so had it a farther † prophetick truth in it, in respect of the Universality of them at the time of Christs appearing in the world, and in their actions toward him, and his Apostles after him, to the Jews of which age St. Paul applies it, Rom. iii. 10.)

2.

4. *Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, \* and call not upon the Lord †*

'Tis strange the conspirators should thus go on in their Atheistical folly, and never be wrought on

by all the evidences of Gods power and justice among them, \* never brought to any degree of shame or remorse, but still go on in their presumptuous (and without affiduous, constant) course of injustice and cruelty. And the chief is yet more sad; others that see them go on thus, follow them into their impieties, do not adhere (as they ought) to God, depend on his support, but join and comply with the conspirators,

לֹא יָדָעוּ  
אֵין יָדָעוּ  
The Psalm  
was by the  
spirit of  
Prophecy  
delivered  
by David.  
Chal.  
\* אֵין יָדָעוּ  
Lxxii.

5. *There † were they in great fear, for God is in the generation of the righteous.*

When they appear-  
ed powerful, and  
threatened all that

would not go along with them, the men of Israel were universally terrified, and joyned themselves to the rebel forces; but this most causelessly and impiously, never considering, that God is more to be feared than man, and that he will never fail those that stick fast and constant to him.

6.



tions he had gained the hearts of a great part of the people, and was now proclaimed King in Hebron, then many others, for fear of this his growing power, came in, and joyned with him: and that was the cause of the universality of the defection of the tribes of Israel; they that were not corrupted by his flattery, were yet by fear brought over to him, and where ever he moved, all were so farre wrought on by this fear, and debauched from their duty, that in fine the story taketh not notice of any that made opposition against, or refused to joyne with him. And so this shews us the fitnessse of the connection of this passage with the former verses. *David* complains of Israel, that they were universally guilty of this defection, v. 3. none adhered to that duty of allegiance that they ought, those that were in the conspiracy devoured and destroyed every day the subjects of *David*, whom he calls his people, v. 4. and by this means carried all before them: The reason was, they feared a tear, or a danger, fear possesse them, and inclined them to a general compliance with *Abshaloms* party: and so that is the most probable perspicuous meaning of the place. Now as this Psalm, besides the literal Historical, had also a Mystical, Prophetical sense, and as such, is signally referred to by the Apostle, *Rom. iii.* as a testimony (Prophetical) of the universality of the defection of the Jews from God in that age; so most evidently it was: The Scribes and Pharisees conspired against him, and by fear gained the people to the like compliance; they that did believe, durst not professe it, for fear of them; his friends kept their kindnessse to him secret, but the

persecutors did oppose him openly, and so the voices of the people were brought to joyne with the Rulers, to require him to be crucified. In the Apostles times it was thus also: The fear of the persecution from the Jews kept many from receiving the faith of Christ, many that had received it, from assembling with them; *Heb. x. 25, 26, 38.* and generally this was the ground of the Gnostick Heresie, or rather Apostacie, the fear of persecutions; and so in the *Revelation c. xxi. 8.* the fearful Gnosticks and unbelieving Jews are joyned, as in the sin of denying the faith, so in the punishment of it. And to this is the account that is visible to be given of those testimonies *Rom. iii. 10.* some taken from this Psalm, and the rest which follow v. 13, 14, 15, 16, 17, 18. out of several other parcels of the Psalms: All which (from that place of the Apostle, in all probability) some Christian transcribers of the copies of the *LXXII.* have here put together, over and above what is to be found either in the Hebrew, Chaldee, or Syriack; for that the Translators before Christs time should here interpolate those additions, it is not imaginable. In this verse also the *LXXII.* have made an addition to these words [*there they feared a fear*] annexing, *וְלֹא יָרָא וְלֹא יִפְּחַד*, where there was no fear, or danger; and it is uncertain, whether the Transcribers transferred it by memory from *Psal. liii. 6.* where the same phrase is, with that addition; *וְלֹא יָרָא וְלֹא יִפְּחַד* no fear was] or whether the *LXXII.* (after their Paraphratical manner, frequently observable in them) added these words, either the more to express the nature of the fear, viz. that it was a meer worldly, and so causelesse fear, or else to fit the words

to connect with what follows, *δὲ τὸ δαίς ἐν γενεᾷ δικαίων, because, or, for God is in the generation of the righteous*, thus; The generality of the people was moved with fear to joyn with *Abſalom*; but this a *Panick, causeleſſe feare*: if they had called on God, v. 4. and adhered and relyed on him, they had not needed to fear any evil; for God is preſent among ſuch, to protect them, and to convert all their temporary ſufferings to their advantages. But this ſenſe is as fully contained in the Hebrew words without this addition, it only the ׀ that followes be rendered not [for] but [*but*] which is not an uſual ſignification of it; *Gen. i. xv. 8. it was not you that ſent me hither, ואלהיך ׀ but God,* &c if it be ſo rendered here, the ſenſe will be perſpicuous: *There they feared a fear*, the generality of them fell off; *but God is in the generation of the righteous*; by the help of God I have been ſuſtained, though the generality of my ſubjects, through flattering inſinuations firſt, and then through fear, was fallen off from me. Here only it is to be remembered, that the generality (though ſet in very comprehensive phraſes, *All gone out of the way, none that doth good, no not one*) is not ſo to be interpreted, as to belong to all, and

no Jew at that time; for it is certain ſome, though very few in compariſon, adhered to *David*, 2 Sam. xv. 17, 18. and went out to fight with *Abſalom*, 2 Sam. xviii. 1. And ſo in the Prophetick ſenſe, as it belonged to the times of Chriſt and his Apoſtles; when though 'tis ſaid they were all gone out of the way — *Rom. iii.* yet, as elſewhere appears, a remnant there was, which ſtill adhered to God, believed in Chriſt, and remained ſtedfaſt in his doctrine: ſee *Rev. vii. 4.* But theſe phraſes muſt be interpreted ſo, as general expreſſions are wont to ſignifie, i. e. ſo as to admit of ſome exceptions, or elſe be applyed only to the men of *Iſrael*, who univerſally went after *Abſalom*, 2 Sam. xviii. 6. whiſt *David's* forces were raiſed only of his own ſervants, men of *Judah*, and the *Cherethites*, *Pelethites*, *Gittites* which came after him from *Gath* 2 Sam. xv. 18. and, flying from *Jeruſalem* he was relieved by the *Ammonites* &c. c. xvii. 27. and *Jitai* the *Gittite*, of *Gath* a city of the *Philiftines*, ſubdued by him, was one of his three chief commanders, c. xviii. 2. And ſo this perſpicuouſly applies the whole *Psalm* to this particular manner of *Abſalom's* rebellion.



# The Fifteenth Psalm.

## Paraphrase.

### A Psalm of David.

The fifteenth Psalm is a description of a pious man, such as

shall be admitted into Gods presence, to serve him here in the place assigned for his worship, and to be rewarded with heaven hereafter; and seems to have been composed by David in reflection on the time of his restitution, or coming back to the Ark, and the Tabernacle, from which he had been driven for some space, as at other times, so on occasion of Abshai's rebellion. See 2 Sam. xv. 27.

1. *Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy hill?* Let me take hold-  
ness to interrogate  
and demand of the

Lord of heaven and earth, what kinde of person it is, that may have assurance and confidence of his favour, so as to be accepted in the number of those that performe his solemn worship here, and rewarded with eternal blisse in heaven hereafter. And the answer will, I suppose, certainly be this,

2. *He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart:* He, and none but he,  
that is just and  
blamelesse in all his

actions, that lives and goes on in a course of righteousness, steady and constant, neither offending against the rules of justice, nor mercy, but on all occasions and opportunities that offer themselves, abounding in the exercises of both, and withall hath care that his tongue should not offend in delivering any thing, which he is not sincerely perswaded to have perfect truth in it.

3. *He that backbiteth not with his tongue, nor doeth evil to his neighbour; nor taketh up a reproach against his neighbour:* He that makes strict  
conscience of de-  
tracting or calumni-  
ating, or doing any  
kind of wrong, i. e.

carefully abstains from speaking or acting ~~any reproachfull~~ word or deed against any.

4. *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord: he that sweareth to his own hurt, and changeth not:* He that indavours  
to detest and dis-  
countenance all sorts  
of wickednesse, that  
instead of conqui-

ing with the disallowable practises of the world, represents them in their own ugly colours, and deterrers all men from imitating such examples; and on the other side, desires to bring virtue, and piety, and conscience of all kinde of duty, into a creditable esteem and reputation, and payes an hearty honour and respect, and gives all manner of encouragements to every good and godly man, and attracts all to the imitating such, and that he may do so, demonstrates by his own actions, how dear a price he sets upon it; and consequently, if by any promissory oath he have bound himself to the performance of any thing, that comes to cost him never so dear (proves unexpectedly most mischievous, or dangerous to his estate, or even his life it selfe,) he doth yet most strictly oblige himselfe to the discharge of it, knowing there is no ill so great, as that by which his soul is wounded, as it is sure, to be most dangerously by any breach of oath.

5. *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never fall.* He that hath not ad-  
mitted any covetous  
desires into his  
breast, that will not  
for the enriching

himselfe lessen any other mans possessions; as doth the Usurer, and taker of bribe in judicature, the one grinding the face of the poor borrower, the other selling the right, the estate, perhaps the life of an helpless, but innocent person: but on the contrary, lends freely to him that wants that charity, and so is as helpful to him as he may. (For loans being of the most advantageous charities, assisting mens wants, and obliging their diligence, that they may be able to repay) and to him that is mightily afflicted or impleaded, gives all timely succour that justice can afford, which justice in this case is an eminent charity also. These few things though they be not an enumeration of

of all the duties of a man, are yet so comprehensive and significative, contain so many branches, especially of our duty to our neighbour, and that uniformly performed, is so sure a signe of faith, and love, and fear of God, and all other duties of piety, that I may conclude this mans title very good both to the priviledges and dignity of Gods servants here, and to the eternal reward of such hereafter.

Annotations on Psal. XV.

a.  
וְהָיָה  
V. 4. *To his own hurt*] וְהָיָה doth certainly signifie *to doe hurt*, from וְהָיָה which in *Kal* signifies *to be evil*, but in *Hiphil*, to *doe evil*. To whom this *evil* is done, is thought fit to be exprest by the Chaldee, *he swears*, saith the Targum, וְהָיָה לְנִפְשׁוֹ לְהַשְׁמִיץ אוֹתוֹ *to be afflicting or hurting himself*. But the LXXII. instead of וְהָיָה *to hurt*, seem to have read וְהָיָה *to his fellow*, for they render it τὸ πᾶσι τοῖς ἀδελφοῖς *to his neighbour*; and to the Syriack and Latine and Arabick and Ethiopick: which yet, supposing the oath to be a promissory oath, made to some other, (as the context inclines it, the whole Psalm from v. 3. referring to *works of justice toward other men*;) is no considerable change of the sense: for if he do not אֶשְׁתָּו (as it follows) *cast* his oath made to his neighbour, (the word which contains *all other men* (see *Psalm* xii. 2.) to whom we have any relation, Superiors as well as equals) then is he this just man that is here spoken of. Only the Hebrew reading sets off his justice with some advantage, by mentioning the greatest temptation to breach of oaths and promises to others, *viz.* when the performance brings mischief on our selves; for then is the tryall of the mans virtue, and not when either he designs to *gain*, or not to *lose* any thing by it. The particular occasion of *Dauids* specifying in this, may, I suppose, deserve here to be con-

sidered. The Psalm was most probably penn'd after the quietting the rebellion of *Absalom*, in relation to his return to the Arke and Tabernacle, from which he had been for some time separated. Now in that rebellion he had taken notice of the fear of worldly sufferings, that had ingaged many in that Apostasy, (see *Psalm* xiv. 5. note b.) and in reference to them, that for fear of men made no conscience of their allegiance to *David*, their lawful, but perfectted soveraign, he thus most fitly specifies and sets it down, as a principal part of the character of a truly pious man, that whatsoever his sufferings by that meanes are likely to be, he makes conscience of performing all oaths that ly upon him, and so in the first place that of allegiance to his Sovereign, (which that subjects took in those dayes, appears by *Solomons* words *Eccles.* viii. 2. *Keep the Kings commandment, in regard of the oath of God*) as that which is most strictly incumbent on him, how dear soever it be likely to cost him. *Aben Ezra* and *Jarchi* have another glosse, that וְהָיָה here signifies to *afflict the soul*, (which the LXXII. render πᾶσι τὴν ψυχὴν, *to hurt the soul*, to use it ill) as that belongs to some vow of self-denial, or penance *Num.* xxx. 13. But this is not so probable in this place, the antecedents and consequents belonging to acts of justice and charity to other men,

# The Sixteenth Psalm.

## Paraphrase.

David's  
Jewel, on  
Scripture.

### Michtam of David.

David's composition, full of confidence in God (through Christ, whose resurrection is therein prophetically represented,) and of resolute adherence to him, and humble dependance on him.

The sixteenth is a special, precious, memorable Psalm, of

1. *Preserve me, O God, for in thee do I put my trust.* O most powerful and most gracious God, I am by thy wise providence permitted to fall into a great distress, from whence I am no way able to rescue or relieve myself: in thee is my full assistance; to thee I resort, for the seasonable interposition of thine hand to my preservation and deliverance.

† or, I have  
said

2. *† O my soul, thou hast said unto the Lord, thou art my Lord; c my goodness extendeth not to thee.* When I consider thy dealings toward me, I have nothing to do, but to admire thy grace and free undeserved mercy in them; which as I cannot merit, so I acknowledge I have nothing to retribute to them, but that which is thine already, all that I have coming first from thee.

\* To the  
Saints that  
are in the  
earth, and  
to the ex-  
cellent, all  
my delight  
is in them.  
† Let their  
Lives be  
multiplied;  
let them  
hasten after  
another, or  
endure, or  
presume an-  
other.

3. *\* d But to the Saints that are in the earth, and to the excellent, in whom is all my delight.* All that I can do to express mine infinite obligations to thee, is to devote that love and gratitude, due to thee, to all thy pious servants upon the earth, to value them, and esteem of them, above all the greatest men in the world, upon that one account of being beloved, and prized, and set apart by thee. And this I heartily do, and proclaim to such, that all my joy and delight is in them.

† Let their  
Lives be  
multiplied;  
let them  
hasten after  
another, or  
endure, or  
presume an-  
other.

4. *† Their sorrows shall be multiplied that hasten after another God; their drink-offerings of blood will I not offer, nor take up their name into my lips.* Mothers fall off from the true God, and betake themselves to the worship of idols, the false heathen Gods of the Syrians, Moabites, &c. and about them; yet will not I by any means be brought to partake in their unhuman detestable sacrifices, of the blood not of beasts, but men, nor ever swear by any of their false Gods, nor pay any respect unto them.

\* holdest,  
see note f.

5. *The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.* The true and only God of Heaven and earth is he whom I worship; his service is perfect, and, by his own direction, set up in that kingdom which is fallen to me, as my portion, whilst other princes of the world live in ignorance of him, and follow their detestable idol-worships. 'Tis he that hath honoured and blest me exceedingly, giving me a kingdom, and such a Kingdom: from his special providence alone it is that I enjoy all that I now enjoy.

† The por-  
tion.

6. *† The 8 lines are fallen to me in pleasant places, yea, I have a goodly heritage.* I have all joy and pleasure in that condition wherein thou hast placed me here, (though it be mixt sometimes with afflictions and pressures;) the greatest Prince in the world, which rules over Heathens, and knows not the true God, is not fit to compare with me.

† I chastise  
my

7. *I will bless the Lord, who hath given me counsel: And for the afflictions that God is pleased to permit to fall upon me, and the many sad thoughts, in reflection thereon, which presseth and exercise me whole nights together, I have all reason to bless and glorify his name for them, to think it all joy (Jam. i. 2. 1 Pet. iv. 13, 16.) that I am thus exercised: these being the most regular and effectual means to instruct and admonish me, and cure the follies and faults that I have been guilty of.*

And when the sadnesses or sharpness of my pangs seem most to threaten my fall, even unto destruction and destruction, I have yet my refuge and refuge, which will secure me from all such black despairing thoughts. The remembering of God, who is always present with me, ready to support me under afflictions, and in his time to deliver me out of them, is to me an anchor of the firmest hope, that I shall never be finally forsaken by him, cast down by the enemy, or deprived of that dignity to which my God hath advanced me.

† cast down  
DOWN

i. This is full matter of joy to my heart, and of boasting to my tongue, and of all kind of assurance to every part of me.

k. For thy promises to me are firm, and oblige thee not to fail.

10. For thou wilt not leave my soul in k bell, neither wilt thou suffer thine holy one to see corruption. I take occasion as that I shall be either killed by Saul, or oppressed finally by him or any other. Thou hast designed me to be King, and therein favoured me exceedingly, (see note on v. 1. d.) and all the notice of men, though they bring me never so low, shall not finally prevail against me. (And this having a first literal, but lower completion in David's petition, was more fully and ultimately to be fulfilled in the Son of David, the eternal Word of God, the Messiah of the world, who in the days of his flesh, though he were crucified by the Jews, should yet by the power of his eternal Godhead be raised again from the dead, and that within the compass of three days, before his body should naturally tend to corruption. See Acts ii. 20. and xiii. 35.)

Thou shalt protect me, and keep me alive from the malicious designs and machinations of mine enemies, and refresh, and comfort me abundantly with thy favour and love, and special care of me, and by continuing me in that throne, whereto thou hast advanced me, give me continual matter of rejoicing. (And this was most eminently completed also in Christ, when by the power of his Father he was more than preserved from death, rescued from it, when he was under it, raised from death to life, and exalted in great triumph to his everlasting kingdom in heaven; and so applied, Acts ii. 28.)

### Annotations on Psalm XVI.

a. **Tit. Michtam**] From מִכְתָּם *fig-nare, notare, insculpi*, to seal, to note, or engrave, is מִכְתָּם any precious thing; either such, as for securing of it is sealed up, as a *καυχήλιον*, or for preserving it from forgetfulness, is engraven in marble, &c. Hence it is, that the *Targum* renders it here מִכְתָּם a right Sculpture, (מִכְתָּם from the Greek *ἐνgravē* to engrave) and the *lxxii.* ἐνgravē, an inscription on a Pillar; not reading it מִכְתָּם as some conjecture, from מִכְתָּם scriptis, to write, but מִכְתָּם from מִכְתָּם insculpsi, to engrave, to denote it a Psalm fit to be engraven for everlasting memory (π) ἐνgravē ἐπιτύμη, on an eminent Pillar, laith *Apollinarium*, to

be written in golden letters (as מִכְתָּם also signifies the finest gold, Psalm *xlv.* 9.) and preserved in our hearts for ever. And this especially, as containing a signal prophecy of the resurrection of Christ, recited from hence, Acts ii. 25, 26, 27. (three verses cited from this Psalm v. 8, 9, 10.) and again Acts xiii. 35. As when Job delivers that notable speech, applied by the ancients generally to the resurrection (though, as this here, capable of a first interpretation, which was to be verified in his own person, in raising him from his present calamitous estate,) I know that my redeemer liveth, and that I shall stand in the latter day upon the earth;—he introduceth it in



lxxii. accord, τοῖς ἁγίοις τοῖς ἐν τῇ γῇ, to the Saints that are in the earth; only they adde αὐτοῖς instead of ἁγίοις (which they saw to be a pleonasm, and insignificant,) and thereby more distinctly connect it to the foregoing words, thus, *I said unto the Lord, my goodness, &c. To the Saints on his earth, or, to his Saints on the earth, &c.* One speech appportion'd to the Lord, that of an humble reflection on himself; another to the Saints of the Lord, favouring of charity and kindness to them. But for the latter part of the verse, the lxxii. seem to have read it otherwise; not *ἁγίοις* and to the excellent, but *ἡμίῃ* in *Hipbil*, he magnified (as the word is used *Isa. xlii. 21.*) for so they read *ἡμᾶς* ὡς περὶ τὰ τὰ θελήματα αὐτοῦ ἐν ἀσέβει, (applying it to God) *he hath magnified all his pleasures (as if it were ἡμῶν his, not, my pleasures) in them.* But the Chaldee and the Syriack agree to the vulgar reading throughout, and so the sense and context require. The Jewish *Arabick* translator would have the words of these two verses thus distinguished; *I said to the Lord, thou art my Lord; not unto you, or from you, said I to the Saints, &c. i. e. my good is not from you, but from the Lord.*

e. V. 4. *Sorrows* | In what notion *ἰσχυρῶς* is to be taken, is uncertain among the antient interpreters. From the two notions of *ἰσχυρῶς*, one for *doluit*, to grieve, the other for *elaboravit*, to labour, or form, or make any thing, there are two significations of the *Noun*: the first for sorrow or pain, and in that sense the lxxii. here take it, rendering it *ἀσθεναι* αὐτῶν, their weaknesses, and the *Latins*, *infirmities* (in the notion of weakness for sickness or pain) and so the *Syriack*

דאִסְחָרָא (and to the same sense the *Arabick*) *their pains*. The second for an *Idol*, or *image*, so *Hof. viii. 4.* *their silver and gold they have made* *דאִסְחָרָא* images; the Chaldee render it *לִפְנֵי* the lxxii. εἰδωλα idols. So 2 *Sam. v. 21.* and *Mich. i. 7.* And thus the Chaldee understand it here, and render it *לִפְנֵי* their idols. And this is most agreeable to what follows, *וְלֹא יִשְׁתַּחֲוּ*, either let them hasten a contrary way, or after another, (i. e. another God, for which the lxxii. have *μετὰ ταῦτα*, either reading *אֲחֵרָה* after-ward, for *אֲחֵרָה* another, or else meaning by *μετὰ ταῦτα* *ἰσχυρῶς*, hastening after these) following, or worshipping of Idols, which sure refers to their idol-worship, or in another notion of *דאִסְחָרָא* in *Kal* to endow, or send gifts, or presents (see *Kimchi* in *Radic.*) for so to endow another is, in the prophetick stile, to marry the daughter of a strange God; *Mal. ii. 11.* and by that means to be brought to their *Idol sacrifices*, *Num. XXV. 2.* And to give gifts to another is in like manner to present the false Gods, as *Ezech. xvi. 18.* *thou tookest thy broadened garments, and coveredst them, (the idols, v. 17.) thou hast set mine oyle and incense before them, my meat also, &c.* and so to this fitly connects, *their drink-offerings will I not offer*; and so doth also the not taking their names into his lips, viz. as that literally signifies, the avoiding the names of false Deities, and substituting, as the Jews did, words of detestation in stead of them; or else not swearing by them, as *דאִסְחָרָא* to take the name signifies to swear by it, in the third *Commandment*, *Exod. XX. 7.* and *Dent. v. 20.* and so *Psal. XXIV. 4.* *דאִסְחָרָא* to take his soul, is to swear by his soul, and *Psal.*

*Pfal. l. 16. and takest my covenant into thy mouth, the Chaldee render it יְדִים בְּשֵׁם יְהוָה וְיִשְׁבַּע וְיִשְׁבַּע and swear-est by my name, and remembrest my covenant. But Abu Walid prefers the notion of יְדִים for hastening, and so doth Kimchi also in his Comment on this place, though in his roots he reject it.*

*V. 5. Cup] the frequent and proverbial use of the word כַּסֵּי cup, or pot, among the Hebrews, may here deserve to be taken notice of. It signifies by metaphor any thing that befalls any man, good, or bad. So Mat. xx. 22. Can ye drink the Cup that I shall drink of, i. e. endure the afflicted condition that expects me? and so c. xxvi. 39. let this cup pass from me, i. e. the sorrow that was then approaching. For as those that are of the same family, or at the same table, drink of the same Cup, the wine in the pot, or cup is distributed among them, and every one hath his part, or portion of it, one the top, another the middle, another the bottom of it; and if there be any bitter mixture in the cup, (as in the myrrhate wine) then he that drinks the bottom, is said to suck out the dregs of that cup: } so in the distributions and dispensations of Gods providence, every man hath his portion, either sweet or bitter, and this, from this analogie, is called the portion of his cup, that part, which in the distribution comes to him; διὸ καὶ κλάσας saith Apollinarius, the lot, or part, or portion of his cup. So Psal. xi. 6. See note d. And thus it is most fitly joyned with חֵלֶק מִיְּרֵשָׁתִי portion of mine inheritance or division, (from חָלַק divide) i. e. of any possession or land, divided among many, distributed in like manner, as the cup among the guests, every one his portion. And thus doth David (raised by God*

*to be the King of the Jews, that people to whom God had in a special manner revealed himself, & by whom he was worshipped) very fitly say, that God in opposition to the many false heathen Gods, was the portion of his division, worshipt by that people over whom he was King. As for חֵלֶק מִיְּרֵשָׁתִי that follows in the end of the verse, it is best rendered, thou holdest my lot, } meaning thereby thou givest me mine inheritance, the portion of worldly wealth and greatness, that I have, comes all from thee. For the old way of sortition was by staves, or rods, as appears by the choise of the tribe of Levi to the service of the altar, Numl. xii. 2. Take of every one of them a rod, & c. and write his name upon the rod, and Aarons name upon the rod of Levi, v. 3: and the mans rod whom I shall choose, shall blossom, v. 5. and Aarons rod blossoming, Levi was chosen. And by this means tis said, that the land of Canaan was divided. Josh. xiii. The several shares or portions, and also the names of the several tribes being written on staves or rods, the priest having put on the Urim and Thummim, took up in one hand a rod of shares, in the other a rod of tribes, and thereby assigned to all their portions. So that for God to hold in his hand the lot, is, in reference to that custom, to give, or assigne a portion to him whose lot it is. See Schindlers Pentateuch. p. 342. B. And to this critically agrees the word חֵלֶק here, from חָלַק to hold, or take into the hand. And by this of sortition by rods I suppose may be explained that of Psal. cxxv. 3. the rod of the wicked shall not rest on the lot of the righteous, (the word חֵלֶק here) i. e. the wicked shall not continue to prosper in this world; that portion which is pro-*

חֵלֶק  
מִיְּרֵשָׁתִי

חֵלֶק  
מִיְּרֵשָׁתִי



misd and assigned good men, felicity in this world, (though with a mixture of persecutions, yet godliness hath the promise of this life,) shall not be lasting or durable to the wicked, lest the righteous be thereby tempted to do as they do, to put their hand unto wickedness, as there it follows.

V. 6. Lines] From חבל to bind, is חבל a cord. With cords they used to measure their grounds in surveys, Amos vii. 17. thy land shall be divided by cords, and Zach. ii. 5. in his hand was חבל חבל a cord of measure, or measuring cord; so 2 Sam. viii. 2. And from hence, by metonymy, it comes frequently to signify any space or portion of land, that belongs to any. So Deut. iii. 4. חבל חבל the LXXII. render it *περίχωρος Ἀργεῖ*. All the territories of Argob; the Syriack read, all the tract; the Vulgar, all the region; the Chaldee, all the places of the Province of Argob. So Zeph. ii. 6. woe to those that inhabit חבל חבל the LXXII. render it *χολμοίμα θαλάσσης*; the Vulgar, *funiculus maris*, the cord of the Sea; but the Chaldee, חבל חבל the shore of the Sea, and so the Arabick; but the Syriack, the Maritime tract, or region by the Sea side, i.e. Palestine. This therefore is the fittest rendering of the word, not literally, lines, but in the figurative sense, portions: and so the Targum reads it, חבל חבל lots or portions; and so we read it Jos. xvii. 14. חבל חבל not, one line, but, one portion, as that is all one with one lot, foregoing; and so v. 5. חבל חבל ten portions.

b. V. 7. Reins] This verse hath some obscurity in it, which perhaps may be best removed by considering the importance of חבל חבל my reins instruct me. From חבל in the notion of hoping, expecting, desiring, comes the

nomine חבל reins or kidneys, as the seats of desire. These by metonymy signify not only desires, but the secret or inward thoughts: as Psal. vii. 10. when God is said to try the hearts and reins, i.e. all the desires and thoughts of the heart of any; so Jer. xii. 2. thou art near in their mouth, and far from their reins, i.e. frequently spoken of, but seldom considered, or thought of by them. And in this sense, I suppose, it is to be taken here, for thoughts of the heart. Then for חבל it signifies to chasten, to punish, to rebuke: so 1 King. xii. 14. my father חבל chastened you with rods, but I חבל will chasten you with scorpions: so Psal. vi. 1. neither חבל chasten me in thy displeasure: so Deut. xxii. 18. the Elders of the city shall take him, חבל and shall chastize him. And thus, I conceive, it is to be taken here, not for instructing simply, but for chastisement which is designed for instruction. The Chaldee reads חבל חבל which the Latine renders, *castigant me*, but 'tis hard to guess, how that word should so signify, unless from the notion of חבל, to deal with as with a child, to lead gently: but the Syriack read חבל חבל (which

makes it reasonable to conjecture the Chaldee reading to be mistaken חבל for חבל from חבל to chasten) my reins chastened me; and so the LXXII. have *ἐπαιδωσάμεν*, chastened me, the Latine *corripuerunt rebuked*, the Arabick, *communuerunt me*, and Apollinaris paraphrases it by *ἐδάμην*, I was tamed, which is relative to chastisement. And then the meaning will be, my thoughts punish me, I have many assailing thoughts in the night season, when I consider, and reflect upon my present state of distress, the difficulties that encompass me. For it is certain this



this Psalm was made by him in a time of distresse, and that makes him begin with calling on God for preservation: and though the following verses are spent on another subject, yet what now succeeds v. 8, 9, 10. is all to this matter; his confidence that he shall not be left in *שׁוֹכְלִי*, which we render *hell*, being an evidence, that he considers himself, as in that melancholy state at the present. So Job xix. 27. where he refers to his present calamitous condition, his expression is *עֵינַי בְּלִי לֵבִי מְיָאֵל* *my eyes within my bowels fainted, or are consumed.* And then we may probably resolve, what sort of counsel it was, that, in the beginning of the verse, he saith God had given him, and for which he praises or blesses him, even such as best agrees with *deallising*, such as he gives those children which he loves best, and for which our Saviour and his Apostles command us to rejoyce, and bleste and glorifie God, and of which David himselfe acknowledgeth, that it gave him understanding (which is the meaning of counselling here, and accordingly the LXXII. render it *συνέλεον, making him wise or intelligent;*) and that is *affliction*: not that the Hebrew *עָנָה* signifies *punishing*, or indeed any thing but *counselling*; but because *affliction* sent from God is expressly a *doctrine*, or *lesson*, or *counsel*, or *admonition* to them that are thus *afflicted*, and a means very proper to bring them to the most wise and sober thought, that in time of prosperity have forgotten themselves, and so wanted such kinde of counsel.

V. 9. *Glory*] Where the Hebrew reads *כְּבוֹדִי* *my glory*, and the Chaldee *כְּבוֹדִי* *my honour*, (and the Syriack in the same word *כְּבוֹדִי*) the LXXII. renders *γλῶσ-*

*σς* *my tongue*, and so the Latine, and Arabick, and Æthiopic; and so Apollinaris, *γλῶσσε αὐτοῦ γλῶσσαι, my tongue rejoyced.* This some learned men attribute to their reading *לְשׁוֹנִי* *my tongue*, instead of *כְּבוֹדִי* *my glory*, words which have little affinity one with another in the letters of them. 'Tis more reasonable to resolve, that David in a Poetick writing should use the word *כְּבוֹדִי* *glory*, by metonymy, for those parts where by God is glorified or praised; i. e. either the soul, or especially the tongue. So Psal. cxviii. 10. *that my glory may sing praise to thee,* the LXXII. there render literally *εὐλόγησάν με* *my glory*; but *εὐλόγησάν* signifies either the *soule*, or *tongue*. So Psal. lvii. 8. *Awake* *כְּבוֹדִי* the LXXII. render literally *εὐλόγησάν με* *my glory*; but in all reason, that signifies *my tongue*, so as to connect with *singing*, precedent, and the *Harp and Psalter*, following. So Psal. cxviii. 1. *I will give praise even with my glory*, i. e. *my tongue*; and so, I suppose, Psal. cxlix. 5. *Let the proud in their hearts rejoyce* *כְּבוֹדִי, εὐλόγησάν* say the LXXII. *in glory*, i. e. *in or with the tongue*, that so it may connect with what follows, *Let them rejoyce in their beds, Let the praises of God be in their mouths.* And thus no doubt it signifies here; and the precedent mention of the heart] restrains it in this place to the *tongue*. And this being discerned by the LXXII. it was no fault in them to render it (according to the sense not letter) *γλῶσσεσάν με* *my tongue*.

V. 10. *Hell*] That *שׁוֹכְלִי* signifies the condition or state of the dead, there is no question, and so *לִשְׁכַּתִּי* *in*, or rather *to that state*; and in that sense the *leaving his soule in it*, or *to it*, is applied by the Apostle S. Peter Act. ii. 27. to the *abiding of Christ in the state*

separation of his soule from his body, from whence he arose or returned the third day, and so was not left in it, or to it. And in this sense both S. Peter there v. 29. and S. Paul c. xiii. 36. duly resolve, that this verbe, of not being left in *scheol*, and not seeing corruption, was not applyable to David, for that he was dead and buried, and his Sepulchre remained with them till that day, c. ii. 29. and again, he fell on sleep, and lay with his fathers, and saw corruption. This then being supposed, in respect of the grand and principally designed sense (the propheticall mystical, completed onely in Christ, and not in David) there may yet be a first, but lesse eminent sense, wherein it was also true of David, that his soule should not be left in *scheol*, nor this holy one of Gods (so David is oft called) see *corruption*, viz. so as *רָחַץ* sometimes signifies extreme distresse, here in this life: so Psal. cxvi. 3. *רָחַץ בְּיָדַי*, the distresses of *scheol* signifies exceeding great distresses, interpreted by what follows, *I shall finde trouble and heaviness*: and so as (in like manner) *רָחַץ*, which we render corruption, from the LXXII. *διαφθορά*, doth sometimes signifie no more than great weaknesse, Dan. x. 8. (where 'tis opposed to vigor, and expounded by *having no strength*;) sometimes a pit, as that differs from death, Ezek. xix. 4. where the Lion taken in their pit, *רָחַץ* (where the LXXII. render it *τῇ διαφθορᾷ αὐτῶν*, in their corruption,) was carried into Egypt, taken, but not killed; and so Prov. xxviii. 5. Jer. xv. 3. And then the meaning is, that he shall be certainly delivered by God from all those distresses. Or again, as *רָחַץ* signifies death, or final destruction, or deprivation of that state wherein any one is; as

when of Capernaum 'tis said, thou shalt be brought down to *Ades*, (the Greek for *רָחַץ*) which we render hell, Mat. xi. 23. the meaning is, that it shall be destroyed from being a city; and in proportion with that, to be left *רָחַץ* in or to *scheol*, and to see corruption (in the sense that the word is used Psalm cvii. 20. when 'tis said of God, that he saved the Israelites *רָחַץ*, *ἐκ τῶν διαφθορῶν αὐτῶν*, out of their corruptions or destructions) will signifie to be killed by his enemies, &c. to be turned out of that Kingdome, which God had designed him. This Saul earnestly endeavoured, but prevailed not: the same did Absalom afterwards: But Gods promise to David, that he would bring him to the throne, and set of his seed on the throne after him, was certainly to be fulfilled, and in strength of that, he thus resolved, that his soule should not be left in this distress, to be swallowed up by it, or left to it, to be thus destroyed: neither of which import either his not coming to the grave, nor dying at all, for, as S. Paul saith of David, after he had served the counsel of God in his generation, he fell asleep, and was laid with his fathers; nor that he should rise from the dead again, without rotting in the grave, for there he did thus continue saith the same Apostle, and saw corruption, and his sepulchre is with us to this day, saith S. Peter Act. ii. 29. And so this more eminent completion of the words, respecting resurrection from the dead, is reserved onely for Christ, who lay not in the grave so long, as that by the course of nature his body should putrefie, which it would have done, if it had continued in the state of death above three dayes, according to that which Lazarus's sister saith of him, by this time he stinketh, *τεταπαισται*.

צָרָא לִי יְהוָה יִשְׁעִי, for he hath been  
dead four days. To the same  
purpose the last verse of the *Psalm*.  
is applied by *S. Peter*, *Acts* ii. 28.  
and so, though it have one literal  
sense belonging to *David* (so as  
the way of life) may denote means  
used by God for his preservation,  
and Gods presence or countenance ]  
his favour and providence, and his  
right hand ] the regal power con-  
ferred on him, and secured to  
him by God; ) yet it must be re-  
solved to have another, more  
principal, ultimate, and withal  
more literal sense also, respect-  
ing the raising of Christ to life,  
ascension to Heaven, the place  
of Gods peculiar presence and vision,  
and the setting him at Gods right  
hand, in equality of power and  
glory with him, and that simply

to endure for ever; which can-  
not, but in a limited sense, be  
affirmed of *David*. These three  
verses being so expressly applied  
by the *Apostle* to this prophetick  
sense, there can be no doubt of  
it: But the former part of the  
*Psalm*, no way appearing to be  
throughout interpretable of Christ,  
yet fitly belonging to *David*, it  
was necessary thus to assign a first  
literal sense to the whole *Psalm*,  
wherin it might connect and ac-  
cord every part with other, and  
not so to sever the three last ver-  
ses from the rest, as that those  
should belong to Christ only,  
and not to *David*, whereas the  
former part (at least some bran-  
ches of it) belong to *David* only,  
and not to Christ.

## The Seventeenth Psalm.

Paraphrase.

### A Prayer of David.

commenced to God, for deliverance from all his oppressors and persecutors.

The Seventeenth  
Psalm is an earnest  
request by David

|| or O God  
of righte-  
ousness, or,  
righteous  
God.

1. Hear || the <sup>a</sup> right, O God, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

Thou, O God, art  
a most righteous  
Lord, the refuge  
and defense of all in-  
nocent persons: be

thou pleased to attend to, and grant my humble request, to receive with favour the affectionate prayers that I now address unto thee.

2. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

By thee I desire my  
cause may be heard  
and sentenced, and

that according to the justice of it, thou wilt undertake the patronage thereof, to plead for me, or to judge on my side, and so to protect me against mine adversaries.

3. Thou hast proved mine heart, thou hast visited me in the night, thou hast tried me and \* shalt finde nothing: I am purposed that my mouth shall not transgress.

For thou, Lord,  
knowest the sinceri-  
ty of my heart, thou  
art the searcher of  
the secretest thoughts

\* he is not  
found; and my  
mouth has  
not trans-  
gressed.

and depths of the most deceitful breasts; and accordingly thou hast examined me to the utmost. In the night, when the darkness hath concealed me from the eyes of men, (and so taken off those disguises, which men put on their deeds of the day, their more publick actions) and at once offered me all the temptations and occasions of doing, or at least thinking ill, which perfect secrecy can suggest, thou hast still been present to my greatest privacies, to discover, if there were any close evil, any unfin-  
cerity in my heart. Again, thou hast tried me with afflictions, as the Metallists try  
their Gold, (and many that appear very pious men in times of prosperity, in time of

4

6

persecution fall away, are found to be mere dross, when they are cast into the fire, put to this sharper trial.) And in both these ways of probation, I hope, I have approved my self to thee, that my tongue and my heart have gone the same way, and so that there is no deceit or un sincerity in me.

As for the practices

of the world, thy

commandments have

kept me from any communion with them:

when I might have had security from the eyes of men,

(when Saul fell too into my hands,

that I had nothing to restrain me from using violence to him,

but only thy commandment to the contrary,

in making him King, and when I was persuaded and incited to it, 1 Sam. xxvi. 8.) yet in pure obedience to thee, I have carefully kept my self from this, or any other disloyal or unlawful practice.

And as often I have made my humble addresses to thee,

thou hast not failed to grant them. This gives me full confidence now to come unto thee for thy support and relief. O merciful God, be thou pleased to continue thy wonted dignations to me.

And 'tis not my innocence I depend on (for though in this matter of my dealings with them that are mine enemies, I can clear my self, yet my many other sins make me incapable of using any such plea;) but 'tis thy mercy and pardon to sinners that I confide in, and thy mere pity and compassion to those that want thy relief. Be thou pleased then to exercise these thy mercies toward me, in that high and wonderful degree, that thou art wont to do to those that place their full assurance in thee. Thou, Lord, art the deliverer of all such, thy will it is to be so.

Thou, Lord, art the deliverer of all such, thy will it is to be so.

Thou, Lord, art the deliverer of all such, thy will it is to be so.

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Thou, Lord, art the deliverer of all such, thy will it is to be so.

Thou, Lord, art the deliverer of all such, thy will it is to be so.

4. Concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer.

† or, with  
lust.

5. d || Hold up my goings in thy paths, that my foot-  
steps slip not.

† By hold-  
ing up my  
goings in  
thy paths,  
my feet  
have not  
slipped or  
staggered.  
\* because  
thou hast  
heard me.

6. I have called upon thee, \* for thou wilt bear me,  
O God: incline thine ear unto mee, and bear my speech.

† Magnify  
thy mercies  
הַמְּלִיכָה  
הַמְּלִיכָה

7. † Shew thy marvellous loving kindness, O thou  
that savest by thy right hand them which put their trust in  
thee, from those that rise up against them.

† the black  
of the apple  
of the eye,  
אֵין  
בְּאֵין

8. Keep me as | the apple of the eye, hide me under the  
shadow of thy wings;

† the orbicular  
apple,  
which is in  
the middle of  
the eye.  
Child.

9. From the wicked that † oppress me, \* from my  
deadly enemies who compass me about.

† I speak  
אֵין  
אֵין  
\* my ene-  
mies en-  
compass  
me  
with the  
sea.

10. || h They are inclosed in their own fat; with their  
mouth they speak proudly.

† With fat  
bene they  
shut up  
their  
mouths,  
they speak  
\* to cast  
me down to  
the ground.

11. They have now compassed us in our steps; they  
have set their eyes \* i bowing down to the earth.

† Like as a  
lion that is  
greedy of his  
prey, and as  
it were a young  
lion lurking in  
secret places.

12. k † Like as a Lion that is greedy of his prey, and as  
it were a young Lion lurking in secret places.

† other beast of the field comes within reach of him.

13. Arise

14. Arise

15. Arise

16. Arise

17. Arise

18. Arise

19. Arise

20. Arise

21. Arise

22. Arise

23. Arise

24. Arise

25. Arise

26. Arise

27. Arise

28. Arise

29. Arise

It prevent  
him.  
† or by thy  
sword.  
\* the men  
by thy hand  
O Lord,  
from the  
men —  
and from  
thy trea-  
sure, or  
with thy  
good things,  
thou fillest  
their belly;  
they have  
plenty of  
children,  
and leave  
the remain-  
der of  
their rich-  
es to their  
little ones.  
† I will  
through  
righteous-  
ness behold  
thy face: I  
shall be fil-  
led at the  
awaking of  
thy glory.

13. Arise, O Lord, || disappoint him, cast him down; And unless thou, O Lord, shalt be pleased to interpose to stop them in their course, to bring them down, to appear as a champion with a sword in thy hand thus timely to deliver me, I shall certainly be destroyed and devoured by them. Be thou therefore pleased, I beseech thee, thus to do, hasten to my defense, and rescue me from these wicked men; These men, I say, the rich and great men of the world, who have all their good things allowed them by thee in this life, and so here have all riches and plenty, and having a numerous posterity, have wealth also sufficient not only to enjoy themselves, but also to leave abundantly to their children (as having no care of charity or mercy to others, on which to exhaust any thing.)

14. From \* men which are thy hand, O Lord, from men of the world, which have their portion in this life, || and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15. † As for me, I will behold thy face in a right-  
ousness; I shall be satisfied, when I awake with thy  
likeness.

be pleased graciously to reveal thy selfe unto me; not doubting, but thou wilt, in thy good time, stir up thy power for my rescue: and then I shall be abundantly provided for, I shall want nothing.

Annotations on Psalm XVII.

a.

PTX

V. 1. Right, O God,] It is not agreed among the ancient Inter-  
preters, to what the word PTX  
righteousness belongs and connects.  
The Latine reads, *justitiam*, righte-  
ousness, (and so the Arabick)  
and that connects it with [beare,]  
Hear the justice, or righteousness,  
or right; and so Apollinaris,  
Καὶ σὶ μου ἰουδικίης, beare my just  
cause. But the Chaldee hath  
PTX in righteousness, and then  
it coheres with [beare] againe,  
Hear in justice, or righteousness, O  
Lord. But the LXXII. joyns it  
with [Lord,] Κύριε τῆς δικαιοσύ-  
νης μου, O Lord of my righteousness,  
as in the beginning of the fourth  
Psalm; where though it be PTX  
my righteousness, not PTX righte-  
ousness, yet these may be all one;  
and so the LXXII. might think fit  
to render it more explicitly  
(not reading otherwise than we  
have it, but) thus expressing their  
understanding of it, whereas the  
Syriack more exactly (joyns it,

as they doe, with Lord) read

κύριε ὁ ἅγιος κύριος; as  
Lord of righteousness, is righteous  
Lord, and righteousness in God is  
all one with holynesse. And this  
seems to be the fittest rendering of  
it, according to the sense, O  
righteous Lord, or more literally  
(but to the same purpose) κύριε  
ὁ κύριος τῆς δικαιοσύνης. The  
Jewish-Arabick translator reads, O  
Lord of justice or equity.

V. 3. Thou hast tried me] Some  
difficulties there are in this v. 3.  
First, what is meant by trying. But  
that is soon resolved; viz. that  
PTX signifies exploring, such espe-  
cially as is of metals by fire, Psal.  
LXVI. 10. and of men by temptati-  
ons or afflictions, Isai. XLVIII. 10.  
and accordingly the LXXII. here  
render it, ἐν πυρὶ ἡσθὶς ἐκείνους  
the fire, in the same notion in  
which we have πρὸς πειρασμόν I Pet. iv.  
12. for tribulation or affliction, and  
that as a special reason to try the  
sincerity

l.  
m.  
n.  
o.

b:

PTX

sincerity of those, who have in times of prosperity made greatest professions of piety, but oft faile, when they meet with pressures in his service. This tryall as of Gold in the Fire, is here thought fit to be added to that former of visiting him in the night, when the eyes of men being shut out, his thoughts and actions were most free, and undisguised, and such as come from the very heart; which cannot so surely be said of his day-actions, which are oft awed by the eyes of men. And God by examining him by these two waies, visiting his night-thoughts, and trying him by afflictions, must needs know, if there be any insincerity in him. The next difficulty is, what is the full importance of *אָפְתָּה לָּךְ* *thou shalt not finde*: ] and that may be discerned by remembring what was noted *Psal. x.* note I. *אָפְתָּה לָּךְ* to be sought and not found, proverbially, for that which was not at all, but was lost or destroyed utterly. In proportion with which, for God to try; and not finde, is a phrase to signify sincerity and uprightnesse, without any such mixture, as is wont to be discovered by trying (i.e. melting any metall) without any drossie, i.e. hypocrisie, in him. This the LXXII. have expressed by *ἐν ἐμοὶ οὐκ εὑρίσκειται ἀδικία*, *iniquity hath not been found in me*: and to the same sense the Syriack, and Arabick, and Latine, not much mistaking the sense, for *adikia iniquity* is that drossie which is wont to be discovered by temptation, but yet probably reading the verse otherwise than now the punctuation will permit, and 1. taking the verbe *אָפְתָּה* *cogitavi* from the latter part of the verse, and reading it with other points *אָפְתָּה* *my thought* (which is oft used in the ill sense, and so sometimes rendered *anomia iniquity*, *Lev. xix. 29.*) and 2. removing the other words *אָפְתָּה לָּךְ* *my mouth shall not transgresse*, with which the verse concludes, to the beginning of the following verse, *Ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου τὰ ἔργα τῶν ἀνθρώπων*, *that my mouth may not speak the works of men*. But the reading which we retain is surely the true, and is so acknowledged by the Chaldee Paraphrase, which explaining *אָפְתָּה לָּךְ* by *אָפְתָּה לָּךְ* *thou shalt not finde corruption*, renders *אָפְתָּה לָּךְ* *אָפְתָּה* *I thought, my mouth shall not transgresse* ] *אָפְתָּה לָּךְ* *I have thought ill, my mouth hath not transgressed*. This therefore being resolved to be the reading, the last difficulty is, what will be the meaning of the Hebrew phrase. And 1. for the word *אָפְתָּה*, though it be oft taken in an ill sense, and so understood here by the Chaldee, yet tis sometimes in a good sense, as *Prov. ii. 11.* (where *אָפְתָּה* from that verbe is by us duly rendered *discretion*, by the LXXII. *βουλὴ καλὰ* *good counsel*, and so by the Syriack, *a good minde*, and by the Arabick, *firme counsel*;) and sometimes indifferently neither good nor bad, and so in that place 'tis rendered by the Chaldee *אָפְתָּה* *thought simply*. And thus I conceive it signifies here: for if it were *evil* (as the Chaldee supposes) that he *thought*, how could he be acquitted by Gods proving of his heart, where that *evil* thought would have been found, and have *accused* him rather? The more certain meaning then of the words will be this, *I have thought, and my mouth shall not transgresse it*, i.e. *my mouth and thoughts shall*, or (as the future is oft taken for the past, oft for the present) *doe goe, or have gone together*. The deceitful man, or the hypocrite thinks one thing, and

and speaks another; but the sincere and upright (such as David here avowes himself to be, and appeals to God's strictest scrutiny to judge if he be not) hath his tongue and heart going still together, and not one out-going (so <sup>727</sup> signifies praeterit, transist) the other. This sense is acknowledged by the learned Sebastianus Castellio, who renders this latter part of the verse, non deprehendes me aliud in pectore, aliud in ore habere, thou shalt not find me to have one thing in my breast, another in my mouth. And to this is the full meaning of that which is by the Psalmist, after his manner, more concisely expressed.

V. 4. The destroyer] From <sup>727</sup> to break, or break through, is the noun <sup>727</sup> a thief or violent person, and so here it may signify all the violent wicked practises of the world. The Chaldee read <sup>727</sup> the strong man, or violent person, probably to denote the sword-man, such as Abilhai, that exhorted David to kill Saul 1 Sam. xxvi. 8. But the LXXII. as if it were <sup>727</sup> rupture, render it *αυληος rough*, *εφ' αλαξα εδ' ες αυληος*, I have taken heed of (so I suppose *εφ' αλαξα* is there to be rendered) the rough, or harsh ways; not in the sense wherein the Latine seems to have understood them, *custodivi vias duras*, I have kept the hard ways, but as *εφ' αλαξα* is to take heed of, and so to avoid, to which the Syriack agrees, thou, say they, hast kept me from the evil ways.

V. 5. Hold up my goings] The chief doubt in this verse is how <sup>727</sup> shall be rendered. That it is the infinitive mood from <sup>727</sup> sustain, to support, or establish, or hold up, there is no doubt. But this infinitive is elsewhere frequently taken in the sense of the imperative: and so here the Chaldee <sup>727</sup> sustain, or confirm thou;

and so the LXXII. and the Latine *consolidavi, perfice, Perfice my goings*. The Syriack read <sup>727</sup>

And thou hast established—but the Arabick, that my rising (or going) might be strengthened in thy paths. Which reading of theirs seems to be founded in the infinitive sense, which is often thus expressed by [ut, that.] And indeed this of the infinitive, as it is the most simple, so it seems to be most agreeable to the context, and connects best with the former verse. For there he had set down his steadiness, in not being drawn by any temptation to the wiles of the violent: together with the means by which he continued so steady, the power of God's law, called there the words of God's lips, and his adhering constantly to it, the conscientious observing of all his commandments. And to that same sense this verse will be best expounded in the infinitive, thus; By confirming (i. e. by God's confirming) my steps or goings in thy paths, (so <sup>727</sup> in the infinitive signifies in the notion of a Latine gerund) *אני עומד ברגלי* my feet (so <sup>727</sup> in the plural signifies) have not been moved: And so there is no ellipsis in them, the sense perfectly current, and exactly agreeable to the former verse; God's paths here being all one with the words of his lips there, (the ways that God commanded him to walk in) and his not being moved, all one with his not being wrought on by temptations, to go on with the violent in his ways. And thus the interlinear understands it; *sustentando gressus meos in orbitibus tuis, non nutarunt pedes mei*, by holding up my goings in thy paths, my feet have not gone aside, or tript.

V. 6. Thou wilt hear me] <sup>727</sup> is indeed in the future here, and so is the Chaldee <sup>727</sup> by which they render it literally, thou shalt



*receive.* But 'tis very ordinary with both Hebrew and Chaldee, to use the *futures* in the *preterite*; and so the LXXII. here render it, ἐπακουσας με, *thou hast heard*; and so the Syriack and *Launc.* and *Apollinaris*, εἰσας δὲ μὲν ἔκλεις ἀκούης, *thou hast heard my voice.* And so 'tis most probably to be understood as a *second argument* to enforce his petition to God for his defence and deliverance, in the following verses. The *first argument* had been taken from the *sincerity* of his own heart, and *uprightness* of his *actions*, the *qualification* to make him capable of Gods defence, &c. this *v. 2, 3, 4, 5.* And now this second is from Gods former mercies, which are generally pledges of future: *Deus donando debet*, saith *Cyprian*, God by every donation of mercy makes himselfe debtor of more to him that *worthily receives* them: and so the words will be best read to this sence, *I have called upon thee, O Lord, because thou hast heard me.*

V. 7. By thy right hand] The only doubt in this v. 7. is of the rendering the last word מְצִיָּא. The LXXII. rendering it τῇ δεξιᾷ σου [thy right hand] do joine it with ἀντιπαραστήσει· resist.] and then the construction lyes thus; Thou that sevest those that trust in thee from them that oppose thy right hand, meaning the counsel and purpose of God, (called Gods hand XX. iv. 28.) to make David King. And thus the Latine understand it, resistentibus dextera tue, those that resist thy right hand; and the Syriack, those that rise up ܡܕܝܢܐ ܕܥܝܠܐ against thy right hand. But the Chaldee put in ܡܕܝܢܐ ܕܥܝܠܐ against them after ܡܕܝܢܐ those that rise up, and to leave ܡܕܝܢܐ to signifie [by thy right hand,] which then must joine with ܡܕܝܢܐ Saviour, thus, Thou that deliverest by thy right hand

them that trust in thee, from those that rise up against them. And *ἡ Ἀπολλωνίου*, *Ἡλίου* & *σῶμα* *παρὰ τὴν ἐκδομένην σὲν ἀλὰ*, By thy strength (that is the meaning of his right hand) delivering all these that trust on thee. And this is retained by our English, and is the most probable reading.

V. 9. *Deadly enemies*] The notion of *שׂוֹנְאֵי* may here deserve to be considered, *שׂוֹנְאֵי* as it signifies *soule and life*, so oft it denotes the *passions* of the *sensitive soule*, and is rendered rightly *will or desire*: so *Psal. xxvii. 12.* *שׂוֹנְאֵי* (the same that were) signifies *into the will or desire* of the *enemy*; and to *Psal. xli. 2.* *deliver him not שׂוֹנְאֵי* into the *will* of his *enemies*. And then being here in the same form, and joynd with *enemies*, *שׂוֹנְאֵי אֹיְבֵי* *enemies with the soules*, it most probably will be taken in the same sense, *deligent*, or *passionate*, *earnest enemies*, or that wish *all their desire* and *ambition* *שׂוֹנְאֵי* *encompass* or *surround*, or *make a ring* *שׂוֹנְאֵי* *around me*. And thus the Chaldees understand it, and *paraphrase* it by *שׂוֹנְאֵי אֹיְבֵי* *with the desire* of their *souls*.

V. 10. *Included*] The difficulties of this verse will be removed, if we joyne **וּבְּפִי** *their mouth*, to the ~~preceding~~ *preceding*, not the subsequent words, thus ; **וּבְּפִי יָרָם וּבְּפִי** *sat have they stout up their mouth :* ] a Poetical or Proverbial speech for haughtinesse or pride; caused by wealth or great prosperity. That is frequently expressed by *fat* ; *Jeshurun waxed fat*, i. e. *rich and prosperous : Their eyes swell or stick out with fat*, Psal. lxxiii. 7. to signify their abundance, as it there follows, *they have more than their heart could wish*. And then **וְהָיוּ אֲדֹנָיִם** *saith Aristotle, rich men are very arrogant despisers of others ;* and so it follows here, **וְהָיוּ אֲדֹנָיִם** *they speak proudly* or

בני

### 3.

חֲלָצְתָּ  
הָעָר  
בְּיָמֵינוּ



or *fastness*. Thus the Chaldee appear to have understood the verse, who paraphrase it thus, **וְהוּא מְרִיבָהּ** *Their wealth is multiplied*, **וְהוּא מְרִיבָהּ** *with their fat they have covered their mouth*; exactly answerable to the Hebrew (though the Latine render it otherwise, *adipe suo operiuntur*, ore suo loquuntur magnifica.) and then **וְהוּא מְרִיבָהּ** *they have spoken great or magnifick, i. e. proud things*. And the Syriack came near it, so as to joyne **וְהוּא מְרִיבָהּ** *mouth* with **וְהוּא מְרִיבָהּ** *shut*, rendring it **וְהוּא מְרִיבָהּ** *shut their mouth which speaketh boasting, but quite leaving out the fat in the beginning of the verse*. The LXXII. indeed divide it otherwise, **וְהוּא מְרִיבָהּ** *they have shut up their fat*; rightly rendring **וְהוּא מְרִיבָהּ** *which in the active must be so rendred, have shut up, not with the Chaldee in the passive*;) but then joyning with it (not **וְהוּא מְרִיבָהּ** *their mouth*, but) **וְהוּא מְרִיבָהּ** *their fat*, they have rendred it unintelligibly, *they have shut up their fat*; (tis hard to guesse what they should mean by those words) and so have the Latine that follow them, *adipem suum conclauserunt*. The Arabick hath rendered it with more sense, *their fat is grown thick, or hard*: but **וְהוּא מְרִיבָהּ** in the active is not favourable to that. The literal rendring is most intelligible, *they have shut up or stufft their mouth with fat*; O *obscure facit superbie loquuntur*, saith Sebastianus Castellio, *having stufft their mouth with fat, they speak proudly*. And to this rendring I adhere, as being the most simple, and least forced.

**V. 11. Bow down**] What **וְהוּא מְרִיבָהּ** here signifies will be easily resolved, by observing the use of **וְהוּא מְרִיבָהּ** for *inclining* or *bending*, or *casting down*; and to being here joynd

with **וְהוּא מְרִיבָהּ** *to the earth*, it literally imports *casting down upon the earth*: not applying it to *their eyes* precedent, (as the LXXII. (with the Latine) seem to doe, and from thence Apollinaris, *ἐν γαῖῃ κατέπεσαν ἐπιλαμβάντες ὀφθαλμοί*, *they bowed down and fastened their eyes upon the ground*;) but to him whom they besieged, in the former part of the verse, i. e. the Psalmist, who makes this complaint: they now **וְהוּא מְרִיבָהּ** *have inclosed me* **וְהוּא מְרִיבָהּ** *in our sleep*, laid wait for him as he went, and at last inclosed or inclosed him; and having done so, set their eyes (a phrase for *steepest* *resolving*, or *enterprizing* any thing) **וְהוּא מְרִיבָהּ** *to cast down to the earth*. So the Syriack understood it, they set their eyes **וְהוּא מְרִיבָהּ** *that they might lay me along on the earth*, (and so indeed **וְהוּא מְרִיבָהּ** signifies *to lay down or lay along*;) and so the Chaldee **וְהוּא מְרִיבָהּ** *diffundendum* (not as tis rendred, *u. f. diffundendum*, *to pour out upon the earth*; and the Arabick to the same sense, *they fixt their eyes, that they might beat, or strike me upon the earth*; and then this is a ready intelligible meaning of the words.

**V. 12. Like as a Lion**] Where the Hebrew reads **וְהוּא מְרִיבָהּ** *his likeness*, from **וְהוּא מְרִיבָהּ** *like*, the LXXII. seem to have read **וְהוּא מְרִיבָהּ** a verbe, and from another notion of the word **וְהוּא מְרִיבָהּ** in *Psalm*, for *captavit, intentus fuit, thinking intently on any thing*; and accordingly they render it **וְהוּא מְרִיבָהּ** *they thought intently on me*, (and the word is oft used for *imagining mischief*, 2 Sam. xxi. 5. *that devised against us that we should be destroyed*, and Jud. xx. 5. *thought to have slain me*;) and the Arabick founds this way, *They met me as a Lion*— But the Chaldee and Syriack render it in the notion of *likenesse*,

**וְהוּא מְרִיבָהּ**

*likeness*, and so it must be understood. And then the most literal rendring will be, *הוּא כְּפִי לִיּוֹן* his likeness as of a Lion. And then it follows, *הוּא לִיּוֹן* he desires to tear or ravine. The Lxxii. render it *εἰς θύρας* ready for prey, as when he is hungry, he is supposed to be. And then the rest of the verse follows readily, *and as of a young Lion* *וְיָדוּל* dwelling or abiding in his den; ] which though it go not out, seizeth on all that comes thither: and so his enemies design and threaten to seize on him, now they have gotten him, as they think, in their power.

1.

קדמה

V. 13. *Disappoint* ] *וְיָדוּל* from *קדמ* to anticipate and prevent, is here duly rendred by the Lxxii. *προσθασον* get before them, and is here adapted to the Lion making after his prey, v. xii. and under that resemblance, to *David's* enemies, which are now ready to seize upon him v. xi. if God do not interpose his power, *get before them*, and, as it follows, *וְיָדוּל* *οὐκ ἔσται* trip up their heels, (to *וְיָדוּל* signifies, from *וְיָדוּל* *curvare*, to bow down, and in *Hiphil* *prostrare* *δυναστεύειν*, to make bow down, i.e. to throw down,) and so keep them from seizing on him.

הפריעהו

m.

הרבה

V. 13. *Sword* ] 'Tis matter of some doubt, to what the word *וְיָדוּל* thy sword, here belongs. It may possibly by way of apposition connect with *וְיָדוּל* from the wicked, and then our English renders it according to sense, *from the wicked, which is thy sword*. But none of the ancient interpreters understood it thus. The Chaldee have thus paraphrased it; *Deliver me from the wicked, וְיָדוּל* *וְיָדוּל* which ought to be slain by thy sword: the Syriack, *וְיָדוּל* *וְיָדוּל*, from the wicked, and the sword (meaning the

sword of the wicked :) the Lxxii. reading *σπάταις σου*, and from them the Latine, *francem tuam* thy sword, are not intelligible. The Arabick having rendred it [ *et à gladio tuo* ] with the insertion of the Copulative [ *et*, ] added by way of explication, *nempe ab inimicis tuis*, to wit from thine enemies, thus rendring the beginning of the next verse. And the Ethiopick differs from all; *Deliver my soul from the lance*; ( for *וְיָדוּל* from the wicked, reading perhaps *וְיָדוּל* which in Arabick signifies a dart or lance ) thy sword be upon the enemies of thy hand (joyning with it, as the Arabick did, the beginning of the next verse. ) In this variety there may be place of conjecture: and then it will not be improbable, that *וְיָדוּל* thy sword, should here be considered as the instrument of his deliverance, and so joyned with *וְיָדוּל* deliver me, thus, *by thy sword deliver or rescue me from the wicked*. This perfectly agrees to the context, where the enemy as a hungry Lion is ready to seize on *David*, as his prey, if some valiant champion with his sword in his hand do not arise, and outrun, and trip up his heels, and so rescue him out of his hands. And for this *David* hath none to rely on, but God, and therefore to him he cries, that he will thus speedily interpose, and deliver him.

V. 14. *Thy hand* ] By the importance of *וְיָדוּל* ( see note m. ) in the former verse, 'twill not be difficult to resolve of the meaning of *וְיָדוּל* here. There, that being joyned with *וְיָדוּל* deliver me ] was to be rendred *gladio tuo, with thy sword*; and in the same manner will this here, *deliver me by thy hand*: just as v. 7. *God is called וְיָדוּל* *וְיָדוּל* a Saviour, or he that delivereth and saveth by his right hand.

u.

וְיָדוּל

hand. And this perhaps to be connected with **יד** with the sword, by the figure *indivisionis*, whereby two things are put severally to signify but one, sword and hand, to signify a drawn sword, which is fit for such a present rescue as David now stands in need of. There **נשמו** from the wicked, here **נשמו** from the men in the next words, specifying what men he means, **נשמו** **נשמו** the men of this age, i. e. worldly men; and those described largely and poetically ( in the ensuing words to the end of the verse ) to be such as have all things to their will, are very plentiful and prosperous, they and their posterity. In their description, 1. occurs their having their portion **נשמו** in *vitis*: this the Chaldee renders *in life eternal*, but the **לxxii.** ( and so the Syriack and Arabick and Latine ) **נשמו** **נשמו** *in their life*, i. e. in this life of theirs; and so is certain the plural **נשמו** ( there being no singular ) signifies life simply. 2. Follows **נשמו** — and thou shalt fill their belly with thy good things, so in sense it may be rendered, or from thy hidden things, i. e. thy treasury; for from **נשמו** to lay up or keep, is the noun **נשמו** 1. any thing that is thus laid up or kept, 2. a treasury wherein 'tis laid up. In the latter sense it must be rendered from thy treasury; in the former, with thy good things, i. e. with all the wealth of this world, that God bestows on any. As when we are bid not to lay up our treasures upon earth, *Mat. vi.* the meaning is clear, not to lay up our goods there, ( of which the several sorts are there pointed at, by the moths corrupting, and the rust, and the thieves breaking and stealing; ) but by works of mercy to lay up our goods in Heaven, bestowing them on God, and the

poor for Gods sake. And these in the parable of the rich man in the Gospel are thus styled; *αγαθὸν οὖν, his portion of good things* which he received in *this life*; and proportionably here is their having their portion in this life, and their being filled with good things or treasure. So the Chaldee render it, *כֶּסֶף וְחֵסֶד* with thy hiding of good, or bidden good; the Syriack and Arabick, with thy treasures: but the *xxii. τὸν κερματισμὸν οὖν*, more literally; and to the Latine, *absconditis tuis*, with thy hidden things: but none have thought fit to put both *bidden* and *treasures*, either of them signifying the other, and both of them those things that in the world are accounted good, and so are laid up and kept by the men of the world. 3. 'Tis added, *יֶשְׁבֵּעַ יִתִּי* they have plenty of children, so *שָׂבַע* signifies to abound with any thing: not as the Chaldee and Syriack and Arabick are rendered, *their children are filled*; but as in the Hebrew, so in the Chaldee, *יֶשְׁבֵּעַ יִתִּי* they abound in children, *ἐξέρχεται ὡσεὶ ὕδωρ*, they are filled with children, (*saturati sunt filijs*, saith the Latine) which it seems was antiently miswritten *ὡσεὶ ὕδωρ* swine-flesh, and so followed by the Arabick translation, and by the Roman Psalter, and so found in *Arnobius* and others of the antients from that mistake of the amanuensis. What follows of their leaving the residue or remainder (to *שָׂבַע* signifies) of their substance to their babes; is but a farther expression of their abundance; having such plenty for themselves, that they have much to spare, which yet they dispense not in any part to those that want, but reserve it all for their posterity: and so this is another part of the character of the worldly great and rich man; *Lazarus at*

**אשר**  
**בגל**

his door, might not have so much as the crumbs that fall from this rich man's table.

o. V. 15. *Righteousness* ] פְּדָה  
 פְּדָה seems best to be rendred here, by or through righteousness, per justitiam saith *Castellio*, as by the condition, on which he may expect the return of Gods mercy here, or the eternal vision of him hereafter; which, saith the Apostle, no man shall attain to without peace and holiness, parts of this justice or righteousness. As for פְּדָה in the end of the verse, it is diversly rendred by the ancient interpreters. For פְּדָה the Syriack seems to have read פְּדָה and to read פְּדָה thy faith: but the xxii. read פְּדָה ou, and so the Latine and Arabick, thy glory, and the Chaldee פְּדָה the glory of thy countenance. But the difficulty is, to what פְּדָה in *evigilando*, at the awaking ] shall belong. The

Chaldee apply it to *David*; when I shall awake, I shall be satisfied with the glory of thy countenance, and so it hath truth, in respect of the resurrection of the just, and that not unfitly opposed to the abundance of the worldly men v. 14. in this life. But all the other interpreters agree in applying it to פְּדָה thy glory: פְּדָה פְּדָה פְּדָה thy glory, say the xxii. cum apparueris gloria tua, the Latine; (and so the Arabick and Ethiopick,) when thy fidelity shall awake, saith the Syriack. And so most probably it is to be understood; by [Gods glory awaking] signifying his glorious & powerful interposition to his present rescue from his enemies hands, and not deferring to relieve and avenge him till the resurrection. And thus the learned *Castellio* took it; cum satisfactione, cum tua expectata fuerit imago, I shall be satisfied when thy likeness shall be awaked.

## *The Eighteenth Psalm.*

### *Paraphrase.*

The Eighteenth Psalm was indited by David in commemoration of the many victories, and now quiet settlement in the Kingdom of Israel and Judah, which God had bestowed on him by his powerful interpositions for him, in subduing the Philistines, Syrians, Moabites, and Ammonites, that rose up against him, in quieting the rebellion of Absalom, (seen after which it is recorded, 2 Sam. xxii.) but especially in rescuing him out of the malicious bloody hands of King Saül. This he composed, and committed to the prefect of his Musick, to be sung on solemn dayes, for the commemorating of these deliverances and victories. And these were the words of it.

O blessed Lord, I acknowledge thee to

be the sole author of all my deliverances and victories; and so by all obligations imaginable I stand engaged, most passionately to love, and bless, and magnifie thee, to pay all the affections of my whole soul, a due tribute to thee: and this I do, and am firmly resolved to do all my dayes.

I. I will love thee, O Lord my strength.

¶ for all the dayes where in God had delivered him  
 Chald. Ps. raphr.

refuge.  
my rock  
73

2. The Lord is my <sup>a</sup> rock, and my fortress, and my deliverer, my God, \* my strength, in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

To thee I have in all my distresses made my resort, as to a place of perfect strength, and a mighty

a.

champion to rescue me, and thou hast never failed to answer me in these addictions. O my God, thou hast been a place of strength and security unto me, and on that account I have always had confidence, and cheerful expectations of deliverance, whatsoever my dangers have been: thou hast been my sure safeguard, so that I have needed no other shield, my mighty deliverer (see note on Luk. i. n.) and my most impregnable fort or castle.

\* praise and  
praised, so shall I be saved from my enemies.

2. I will \* call upon the Lord, <sup>b</sup> which is worthy to be praised, so shall I be saved from my enemies.

If I am distressed, or assaulted by my adversaries, I have then

b.

my sure sanctuary to resort unto. To him I come with acknowledgments of his abundant mercies formerly received from him, the effluents of his power and readiness to relieve me, and with all the prayers and pledges of them for the future; and to my tears of praise, I add my humblest requests and supplications for deliverance: and doing thus, I never fail of my returns from God, never miss the deliverance that I stand in need of.

4. The <sup>c</sup> sorrows of death compassed me, and the floods of ungodly men made me afraid.

4. The <sup>c</sup> sorrows of death compassed me, and the floods of ungodly men made me afraid.

When whole armies of blood-thirsty enemies closed me on every side, ready as a torrent to overwhelm me, and were come to their desired

c.

5. The <sup>d</sup> sorrows of hell compassed me about, the snares of death prevented me.

very terrible in that appearance, when their designs were even illud, and there was no visible way of my escape or preservation;

6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even unto his ears.

In these straits immediately. I made my address to God, and most passionately poured out my re-

quests before him: and he from Heaven, that place of his peculiar residence, (and therefore the sanctuary whither all requests come, — the place to which his petitions are always) afforded me a speedy audience, considered, and immediately granted my desires.

7. Then the earth shook and trembled; the foundations of the hills moved and were broken, because he was angry.

And then specially he exerted his great displeasure and wrath against my adversaries: a most dreadful thing, the work of an All-powerful God, able to reach the world on its uprising, and not to un-

d.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured, coals were kindled by it.

9. He bowed the heavens also, and came down; and darkness was under his feet.

the world on its uprising, and not to un-

10. And he rode upon a Cherub, and did fly; yea, he did fly upon the wings of the wind.

on here and consume it, (see Exod. xix. 18. and Heb. viii. 20.) Then might you discern him interposing his hand for the discomfiting my enemies, as signally as if he had descended in a black

e.

11. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies.

12. At the brightness that was before him his thick clouds part, hail-stones and coals of fire.

13. The Lord also thundered in the heavens, and the highest gave his voice, hail-stones and coals of fire.

14. Yea, he sent out his arrows and scattered them, and he shot out lightnings and discomfited them.

15. Then the channels of waters were seen, and the foundations of the world were discovered; at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

thick cloud with a mighty wind, and appearance of Angels in shining garments, (as we read of his exhibiting himself Num. ix. 15. Mat. ix. 7. Heb. xii.

18.) with tempestuous showers of hail and fire, (such as Jos. x. 11. Exod. xix. 22.) with thunders and lightning; all these on purpose (as with arrows and fiery darts) to annoy and pursue them: and finally, with the same noisiness of his presence, as when the waters of the sea were driven back by a strong east wind, and the deep turned into dry ground, Exod. xiv. 21, 22. to give the Israelites a safe passage out of their thralldom, and to drown the Egyptians.

And thus did he, as  
by a party sent on  
purpose from Hea-  
ven, deliver and refo-

16. He sent from above, he took me, he drew me out of many waters.

from many  
people.  
Chad.

And this at a time  
when they wanted  
neither power nor  
will to destroy me, b  
come to my rescue.

17. He delivered me from my strong enemy, and from them which hated me, for they were too strong for me.

When my distress  
was greatest, ( see  
note on Psalm xvii.

18. *They prevented me in the day of my calamity; but the Lord was my stay.*

He freed me from all my slights, restored me to a prosperous condition: and to me.

19. He brought me forth also into a large place : he delivered me, because he delighted in me.

Thus hath God vindicated my uprightness, and given me at last those returns which were answerable to the injustice of

20. The Lord rewarded me according to my righteousness: according to the <sup>1</sup> cleanness of my hands he recompensed me.

As seeing that indeed I have not knowingly transgressed any command of his, obtained pardon from

21. For I have kept the ways of the Lord, and have not wickedly departed from my God.

But have observed his fitness diligently, never refusing to be ruled by any of th

22. For all his judgements were before me, and I did not put away his statutes from me.

And by so doing  
preserved my inno-  
cence, and guarded  
me from commission of

23: I was alſo upright before him, and kept my ſelf from  
ſame thing.

And accordingly hath God, out of his abundant mercy to me, accepted and rewarded my uprightness, and given

24. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his sight.

For God is a most just impartial rewarder, sees the heart, and accordingly recompenses. To a merciful pious man

25. With the merciful thou wilt shew thy selfe merciful ;  
with an upright man thou wilt shew thy selfe upright ;

he makes returns of  
cate his cause from the  
with him God will de  
leave any degree of go  
as true, that those tha  
opposed and punished

26. With the pure thou wilt shew thy self pure ; and with  
the froward thou wilt shew thy self froward.

For it is God's constant method, to relieve the oppressed, and destroy (in his du-

27. For thou wilt save the afflicted people, and wilt bring down high looks.

And on this ground  
I have built my con-  
fidence, that how  
hopeless soever my pre-  
sent, and my situation

28. For thou wilt light my candle: the Lord my God  
will enlighten my darkness.

**29. For**

29. *For by thee I have run through a troop; and by my God have I leaped over a wall.* By him I have been enabled to subdue and bring down the strongest forces. h.
30. *† As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all that trust in him.* He is most just and laudable, his promises without all defect or possibility of failing: he will certainly protect all those that rely and depend on him. i.
31. *For who is God, save the Lord? or who is a rock, save our God?* This cannot be said of any other. The deities of the heathens are not able to yield them any defence, nor any, but the one God whom we adore. i.
32. *It is God that girdeth me with strength, and maketh my way perfect.* From him I have received all my strength, to him I acknowledge it wholly due, that I have been preserved in safety. i.
33. *\* He \* maketh my feet like binds feet, and setteth me up upon my high places.* When I was persecuted by Saul, he enabled me by swiftness of flight to escape to the wilderness and mountain, and so to secure my self. k. l.
34. *He teacheth my hands to warre, so that a bow of steel is broken by my arme.* At other times he gave me strength for battle, and enabled me to obtain most wonderful victories, (by mine own hand on Goliath, on all other my enemies by my arms.) m.
35. *Thou hast also given me the shields of thy salvation, and thy right hand hath holden me up, and thy gentleness hath made me great.* Constantly he hath protected me from all evil, in time of distress supported me, and at last, by his continued multiplied acts of providence, raised me to the greatest height. n.
36. *Thou hast enlarged my steps under me, that my feet did not slip.* I am now by his mercy brought to a condition of safety, so enemies to distress or threaten me, no dangers to apprehend:
37. *I have pursued my enemies, and overtaken them: neither did I turn again till they were consumed.* Having put all my enemies to flight, pursued my victory, and finally subdued, and destroyed them.
38. *I have wounded them that they were not able to rise; they are fallen under my feet.* And all by that strength with which thou hast furnished me: my victories are all thy gifts of mercy.
39. *For thou hast girded me with strength unto the battell: thou hast subdued under me those that rose up against me.* Thence thou hast by thy wise and powerful providence subdued them to me. (See Jos. x. 24.)
40. *Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.* When thou wert thus their enemy, there was none to yield them any relief; the aid from heaven failed them, and no other would stand them in any stead.
41. *They cried, but there was none to save; even unto the Lord, but he answered them not.* Being thus assisted by thee, I put to flight and destroyed all their forces.
42. *Then did I beat them as small as the dust before the winde: I did cast them out as the dirt in the streets.*

# 98 Paraphrase. The Eighteenth Psalm.

And now I am landed in a calm harbour, after all the storms that encompassed me, not only mine own kingdom being quieted, but the neighbouring heathens, Philistines, Moabites &c. added to my dominions,

Some of them overcome & subdued by me, others through their dread of my power paying a feigned obedience to me;

And these living in a languishing condition of fear and dread, keeping close, not daring to appear abroad, for the terror that thy signal presence with me hath brought upon them.

Blessed and exalted be the name of the living Lord, which hath given me strength, and rescued me from all my distresses.

All this work of execution on mine enemies, and of subduing them under me, is to be attributed to him only.

To him therefore I desire to acknowledge both my rescue, and my victory over all the forces that have been raised against me.

And for this will I laud and magnify his holy name among all the people of the world. And this shall be the theme of my lauds.

O thou which hast wrought these wonderful deliverances for him whom thou hast set up on the throne, which hast exalted me to this dignity, and since encompassed me with thy signal favour and mercy, and wilt perpetuate the same to all my posterity, that shall succeed me in the regal power. (if they continue to adhere faithfully to thee) and wilt at length show forth thy power and mercy, in a most illustrious manner in the Messiah, the son of David, whose Kingdom shall never have end; To thee be all honour and glory and praise to all eternity.

## Annotations on Psalm XVIII.

V. 1. *Rock*] Though  $\text{רֹכֵן}$  primarily signifies a *rock*, and so is used, and rendered  $\text{סֵלעַ}$  *rock* in most places; yet by Synecdoche it sometimes signifies a *source* or *fort*, 2 King. xiv 7. because such are commonly, for *security*, built on *rocks* or *hills*; and by Metaphore also any *refuge*, to which any whether man or beast is wont to resort, because (as *Psal.* civ. 18. is affirmed) to *rocks* and *hills* they are wont to fly from approaching dangers. Thus *Psalm* xlii. 10.  $\text{רֹכֵן מִי רֹכֵן}$  *my rock*] is by the Chaldee rendered  $\text{אֲנִי אֶפְרַיִם}$  *my hope*, by the LXXII.  $\text{ἀσπίς καὶ ὄπισθος}$  *my help*. So when *Isa.* xxxi. 1. *Israel* is reproved for going down to *Egypt* for *helpe*, as to a *refuge*, it is laid v. 9.  $\text{רֹכֵן}$ : we render, *his rock*, or *strong hold*; it must be *his refuge* (or thole to whom he went down for *helpe*) shall passe an ay

For, by, or yield feigned obedience to me, & languish, or consume, & more fearfully out of their holes, or fenced places.

destroyed, or broken to pieces, See 2 Chr. xlii. 10.



away for fear. This therefore is the fittest rendring of the word in this place; the primitive notion of *rock* being after exprest by *צור* which signifies that *exactly*, and the Synecdochical notion for a *fort* or *tower*, in the very next word *צור* my tower, or fortress: and to that the Chaldee agree who render it *צור* my fortitude, or strong hold for resort; the LXXII. *ἐξέταξεν* *μου* my firmament, and so the Latine (as *Psalm* xxx. 3. *ἐκστάσις* strength.) Apollinarius hath *ἐξέτασις* to the same sense, the Syriack *ܐܢܬܐ* my confidence, or my hope. All which are meant to signify the Metaphoricall, and not Originall notion of it.

b. *V. 3. worthy to be praised* *לְהַלְלֵהוּ* literally signifies *laudation*, *praised*, and so it is rendred both by the *Interlinear*, and *Castellio*; but the meaning of it will be best resolved on by the antient *Interpreters*, that have not followed the phrase to literally. *Αἰνεῖται* *ἐξέταξεν*, say the LXXII. *praising I will call upon the Lord*; not reading *לְהַלְלֵהוּ* (as some suppose,) but thus choosing to expresse the sense: and so the Latine, *laudans invocabo*; the Chaldee *ܐܢܬܐ* *ܢܗܝܬܐ* in a song or hymne I poure out prayers; Apollinarius, *ὕμνειον* or *ἁλῆαι* praising thee with prayers, or joyning my praises and requests, my doxologies and litanies together. But the Arabick more expressly, *I will praise the Lord and call upon him*: and R. Tanchum, *I will call upon him, and seek him with celebration and praise*. And this, without question, is the meaning of the Poetick phrase, *I will call on him being praised*, i. e. *I will first praise, then call upon him; praise him for his past mercies, and then petition for fresh*: the uniting of

these two being the condition, on which they may hope for deliverance from God. A like phrase we have in Latine, *laudatum dimisit, he dimisit him being praised*, i. e. *first praised him, then sent him away*; and many the like.

*V. 5. Sorrow* *צרה* signifies two things, a *cord*, and a *pang* of a womans *travaille*; and which it signifies, must be resolved still by the context. 1. Here, where 'tis joyned with *incompassing*, it is most fitly to be understood in the former sense, because *ropes* or *cords* are proper for that turne, as for *holding* and *keeping in*, when they are *inclosed*. And thus I conceive it most proper to be rendred in the next verse, where it is joyned with *snarcs*, to which *cords* very well agree (see *Psalm* cxi. 5. *The proud laid a snare for me, and cords*) But *pangs* of *travail* do not. The Chaldee indeed paraphrase it in *that other* sense of *pangs*, *ἀσπῆσθε* *βαθὺν* *καμπή* *ἐν* *αὐτῇ* *ἡ* *γυνὴ* *ἐν* *ἐργασίᾳ*, which hath not strength to bring forth, and is in danger to dye; and the LXXII. read *ἀδύναμις* *θανάτου* the *power of death*: But it is usual for them thus to doe, when the same Hebrew signifies two Greek words, to take one of them for the other, and accordingly 'tis from them taken by S. Luke *Acts* ii. 24. where yet the mention of *loosing* and *being holden* must needs restrain it to the other sense of *cords* and not *pangs*, (see *Annot.* c. on *Act.* ii.) And thus the *Interlinear* reads *funes* here, and the learned *Castellio*, *Lora*, *Cords*. And in the next verse the Chaldee reads the same word by *ܥܝܬܐ* a troupe, or an army; which may well be the meaning of the figurative expression; for a *company* (which we call a band) of souldiers, much more an *army*, *incompass* and *girt in*, as *cords*



moneth, before *Nathan* came to him from God, and brought him to repentance; which as it was a conjunction of many known deliberate wilful ſins, and a long courſe and ſtay in them, ſo no doubt it could not be reconcileable with Gods favour, whilſt unrepented of, nor conſequently with that *uprightneſſe* in Gods ſight, which here is ſpoken of. With that indeed many ſins of *weakneſſe* or *ſudclain ſurreption*, for which his heart preſently ſmites him, (ſuch as that of *numbring the people*) might be competible, as being but the ſpots of ſons, ſuch as God is favourably pleaſed to pardon in his ſons, and ſincere ſervants; but for theſe *waſting wilful ſins*, which have none of that excuſe of *weakneſſe* at the time of *Commiſſion*, nor that *inſtant ſmiting of the heart*, *humiliation* and *confeſſion*, and *change*, and *ſacrifice*, to allay the poſſon of them, but *accumulation* of more, one on the back of the other, and a *long continuance* in them, theſe are not of that ſort; they exclude from the favour of God, as long as they remain *unreformed*. For the answering of this therefore, it muſt be remembered, 1. that *Repentance*, when *ſincere*, reſtores to the favour of God: and *David* was now in that ſtate, at, and long before the time of inditing that *Pſalm*, ſuppoſing it to be compoſed by him after the *quieting of Abſaloms rebellion*, as the *ſeries of the ſtory* ſets it, 2 *Sam.* xxii. and then be his ſins as red as ſcarlet, God hath made them as white as ſnow, Gods pardon and acceptance ſets him right again; and that may be his ground of confidence, in thus mentioning the cleannesse of his hands, viz. ſuch as now was reſtored to him by repentance. 2. As general affirmations have frequently ſome one or perhaps more ex-

ceptions, which yet comparatively, and in balance with the contrary, are not conſidered; ſo his profeſſion of *Universal uprightneſſe* here; is to be interpreted with this exception of that matter of *Uriah*, according to that ſtyle of *Scripture*, which ſaith of him, that he did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave only in the matter of *Uriah the Hittite*; which though it were very ſoule, yet was not fit to prejudice the *universal uprightneſſe* of all the reſt of his life, and ſo is not named here in the *Pſalm*, but muſt, as an *implicite exception*, be, from that paſſage in the *Kings*, ſercht, to give the true importance of theſe *phraſes*, which in ſound pretend to *Universal Uprightneſſe* and *ſincerity*, but muſt be taken with this allowance, except, or ſave only in that one matter.

V. 23. *Iniquity*] For *from mine iniquity*] which the *XXXII.* and *Latine* and *Arabick* and *Æthiopic* follow, the *Chaldee* ſeems to have read *from iniquities*, in the plural, for ſo they read *from delits* or *ſadits*, and ſo the *Syriack* alſo. But the *Vulgar* reading need not be parted with, being in ſenſe the ſame, *I kept my ſelfe from mine iniquity*, i. e. from my falling into any ſuch.

V. 29. *Leaped*] In this 29. v. where the *Hebrew* read *I will run through a troop*, the *Chaldee* have *I will multiply armies*, but the *xxxii.* *I ſhall be delivered from temptation*; both no doubt by way of *Paraphraſe*, not literal rendring. In the end of the verſe, the word *from* *to look*, ſignifies both a wall, from whence to look, and obſerve the approach of ene-

mies, and also a *watch-tower* or *fort*, from the same ground. Thus *wall* among us, being lightly deduced from *vallum*, signifies also a *fort*, *Colwal*, the *fort* on the *hill*; because generally when *walls* are thus built in *war*, there are some such *forts* erected on them. To this is joyned לָרֶגֶל from לָרֶגֶל to *leap* or *leap over*. If we take וְשֵׁי in the notion of a *wall*, then 'tis rightly rendred, *I will leap over a wall*: but if in the notion of a *fort*, then 'tis to *seize* on it with force and suddenness, as it one *leaps* into it, and so will be best rendred to *take it*. Thus the Chaldees אֲבָדוּ מִן הַמִּצְדֹּת *I will subdue fortified towers*.

ל  
וְשֵׁי V. 32. *Perfect*] That וְשֵׁי signifies *intire* or *absolute*, *complete* or *perfect*, there is no question. Being applied to a *way*, 'tis generally thought to signify *uprightness* of manners. But the context here will not permit it to be taken in that sense, being joyn'd with strength for the *battel*. As then *sin* is the blemish of manners, and the grace to *eschew* that, is fitly yet figuratively said to make the *manners perfect*, or *ἀπαυτος* *immaculate* (as the *xxxii.* and *Latine* and *Syriack* here read;) so *Gods power* and *providence*, that delivers from dangers, which are as *contrary* to the health and safety of the body, as *sins* are to the safety and health of the mind, may as fitly be said to make the *way perfect*, or *intire*, i. e. *safe*; and to that the context confines it in this place.

כ  
וְשֵׁי V. 33. *Makes* my feet] The word וְשֵׁי here from וְשֵׁי signifies [ *he makes my feet alike*, ] neither of them shorter then his fellow, ( that which the *Greeks* express by *ἀφ' ἑαυτῶν*, ) from whence proceed *fleetness* or *nimbleness*, which therefore the *Hebrews* signify by this phrase;

as on the contrary, a *lame man* is by them stiled וְשֵׁי one whose legs or feet are not equal, and correspondent one to the other. And this the *lxxii.* seem to have considered, when they render it *ὁ καταρτίσεν τοὺς πόδας μου*, *he that made my feet whole*, and *complete* as they should be, ( see note on *2 Cor. xiii. c.* ) just in the notion of *ἀφ' ἑαυτῶν* forementioned, as that is *ἀφ' ἑαυτῶν πόδας ἔχων*, *one whose feet are whole and entire*, in opposition to any kind of *lame-ness*. The *Latine* also, that read *perfect pedes meas*, hath perfected my feet, and other interpreters that follow the *lxxii.* must be understood in this notion. And the *Chaldees* having retained the *Hebrew* וְשֵׁי have added *agile*, or *nimble*, to it, by way of paraphrase, וְשֵׁי וְשֵׁי which I suppose is most fully rendred, by *evening* or *sitting* my feet *he makes them nimble*, or *he fits my feet*, *nimble as an birds feet*; and not as the *Latine* renders it, *qui ponit pedes meos agiles*, which puts or sets my feet *nimble*: for though it be true, that וְשֵׁי in *Piel* is by the *Chaldees* used for *set*, yet in this place, where the *Hebrew* use that word, and the *Chaldees* take it from them, it is not probable they should use it in a sense wherein the *Hebrew* did not use it. But however that be with the *Chaldees*, the *Hebrew* is sure thus to be rendred, and so is by the *interlinear*, *adaquans*, *making even*.

V. 33. *High places*] What וְשֵׁי *high places*] signifies here, may perhaps be question'd. The word signifies any *high places*, and so is oft taken for *altars* erected there, which from thence are *Banets* in the *Greek*. Besides, it may be thought to signify the *Royal throne*, to which *David* was now exalted, and so constituted by

ל  
וְשֵׁי

by God. But the ſwiftnels of the *Hind*, that is here joyned with it, doth rather confine it to the moſt vulgar acception, for the tops of hills, whither both men, and beaſts, and birds are wont to fly, for the avoiding any *imminent danger*; and to ſuch David was forced to fly from *Saul*, and by that means was then preſerved.

m.  
נחמ

V. 34. *Broken* ] from נחמ *contritus eſt*, to be broken in pieces, is נחמ here, is broken. For it the lxxii. (and from them the Latine and Æthiopick) ſeem to have read, נחמ thou haſt given; for according to that, they render it, εἰς τοὺς ὤμους χαλκῶν—*thou haſt ſet or made my arms a brazen bow*; and the Chaldee to the ſame ſenſe, *thou haſt ſtrengthened my arms as a ſteel bow*, and ſo the Syriack and Arabick: unleſs we may rather reſolve, that reading as we now do, they thought thus to paraphraſe, rather than literally to render the place; and then it will be very proper thus to expreſs the great militarie ſtrength that God had beſtowed on *David*.

n,  
עבירה

V. 35. *Gentleneſs* ] From נל affixit, humiliavit, depreſſit, affligit, humbling, depreſſing, comes the noun נל which properly notes *affliction, humiliation, poverty*; and thus moſt of the ancient interpreters render it here. The Chaldee indeed render it נל by thy word, from another notion of נל frequent with the Chaldee, for ſpeaking. But the Syriack read נל (from נל

*erudit, and caſtigavit*) *thy teaching or thy correction*; and the lxxii. rendering נל which is joyned with it, two wayes, 1. ἀνταποδοὺν ἡμῶν ἡμεῖς ἡμῶν—*hath reſiſted me*, and 2. διδάσκειν ἡμῶν—*ſhall teach me*, (in the notion of נל, from whence their teachers or maſters were called

*Rallines*) they have to each of thoſe verbs prefixt נל *discipline*, by that rendring נל, and probably noting affliction or chaſtiſement by it. And thus it is appliable to *David*, who was afflicted, and chaſtiſed, and oppreſſed, and kept down for a while; but this in the way to his exaltation, in that notion of נל for *increase* or making great, in which the Chaldee interpret it נל thou haſt increaſed me. But there is another notion of the noun נל for *care*, but lightly varied from *discipline* (by which the lxxii. and Syriack render it, ) and ſo R. *Tanchum* here, *thy care*, or *thy providence*: ſo נל in Arabick ſignifies, and ſo *Abu Walid* underſtands it, and *Kimchi* in *radic*. The *Jewiſh-Arab* reads *thy anſwering me*, from נל *reſpondit*. As for the נל thou haſt made me great ] R. *Tanchum* renders it, *thou haſt multiplied unto me*, rendring נל in the accuſative caſe, *thy care thou haſt multiplied unto me*; and that may be pitcht on as the cleareſt rendring.

o.  
נל

V. 44. *Submit* ] That נל in *Piel*, as here it lyes, ſignifies to *ly*, or *ſpeak falſely*, there is no queſtion. And ſo the Chaldee render it, נל &c. *they ſhall lie in my preſence*; the lxxii. ἐφελ-σασθαι μοι *they ſhall ſubmit unto me*; and ſo the Latine, and Æthiopick, and Arabick. Only the Syriack with ſome difference, נל they ſhall ſubmit

*themſelves to me*: but this I ſuppoſe not meant by them in oppoſition to the former ſenſe, but in this ſubordination to it; *they ſhall feign themſelves to have been obedient to me*, ſhall fear me when they ſee my power, and themſelves unable to reſiſt it, and thereupon flatter, and pretend they have never oppoſed me. And

And that is the full meaning of the place, which lets out *David's* power so great, that all that were near to see it, *dissembled* their *bo-  
stility*, made fair with him, which is in effect a *submitting* them-  
selves to him, as long as this his power continued; a forced, and so *hypocritical* subjection, from awe to his greatness, not from love or *unfeigned* obedience to him. So *Abu Walid*, who puts among the notions of *שחית* that of submitting ones self, and for that instances in this place, derives it (as the other of being *lean*) from the first of *lying* and *deceiving*, viz. *submitting feignedly*, for want of strength to *resist*. And to that well accords the conjugation *Hith-  
pael* 2 Sam. xxii. 45. and *Abu Walid* thinks *שחית* which occurs in the same sense, *Deut.* xxxiii. 29. ought to be reckoned as of that conjugation, the *H* being recom-  
pened by *Dagesh* in *J*. And though here it be in the plain form of *Piel*, yet the *Psalm* being but one here, and 2 Sam. xxii. the same must be resolved of both places.

P. V. 45. *Afraid*] In this place the Hebrew Copies of the *Psalms* differ from the reading ii. Sam. xxii. 46. One lesser variation there was in v. 44. (See note o.) and in this next verse, a second; whether made by *David* himself, or by *Esdra*s that collected them into a volume, or by any *Scribe* that wrote it out, must be uncertain; as also which is the *Original* reading, that in ii. Sam. or this here. There it is *שחית* from *שח* *higat*, and *claudicavit*: and so 'tis rendred, by the *xxii.* *σφαλισον*, they shall *stumble*, there, and *εχ' λαιαν* here, they were *lamed*; by the *Latine*, *contrabentur*, they shall be *contracted*, there, and *claudicaverunt* here, they were *lame*, as if it were from *שח* *clau-*

*dicavit* in both places. Here 'tis by transposition of a letter *שחית* from *שחית* *commotus est*, *trepidavit*, being moved, or trembling. In this sense the *Chaldee* seems to have read it, and render it here *שחית* and shall go or remove, and there *שחית* shall be moved; both evidently from *שח* was mo-  
ved. In this variety what shall be resolved, might be uncertain, were it not for one direction, which we have from *Mich.* vii. 17. There we read *שחית* shall move, which the *Chaldee* render by the same word, whereby they render this, ii. Sam. xxii. *שחית* shall be moved. Now as there and here, the adjunct is the same, *שחית* *from their holes* or *close or fenced places* (from *שח* *oc-  
clusit* to shut up) rendred here by the *xxii.* *τελειων παθς*, but there more properly *συναλεισμον* *clau-  
strum*, *close place*; so in all reason the sense must be the same. There in *Michab*, 'tis spoken of *worms* or *creeping things*, which move out of their holes, and are afraid, i. e. move in great fear, when they come out of their holes (and so *שח*, the word used here, oft signi-  
fies in *Arabick* to go out: as *Psa.* xix. 4. *Mat.* ii. 6.) and so here being spoken of the *Hea* *ken* people, which stood in such awe of *David*, the conqueror, it signifies, that for fear they ran as into holes and *Caverns*, whether castles, or other places of security, and now they moved out of them, as *worms* out of their holes, extremely fearful, (before he assaults, when they do but hear of him, v. 44.) to fall into the hands of this powerful *Prince*. And this *trembling* motion of theirs is express most fitly by *שח*, that signifies both to be moved, and to tremble; or (more fully) to move fearfully, or solicitously; and is well enough express also by *שח* going lame,

שחית

שח

lame, which is used ii. Sam. xxii. and rendred to that sense by the xxxii. and Syriack, and Latine, and Arabick, and Æthiopick, in this place, and moreover in the Arabick dialect hath the notion of fearful, as in *Alkamus* the great Arabick Lexicon appears. And so the ancient Jews, as they doubt which to prefer, יחרי or יחרי so they resolve one to be the same with the other, only by transposition of letters; and accordingly the Hebrew Arabick glossary renders יחרי by פוע to fear. And so this may remove that difficulty.

g. V. 50. For evermore] That this last passage of the Psalm, which is Prophetical, and extended beyond the person of David, to his seed for evermore, is to be ap-

plied to the *Messias*, may be confirmed from several passages of the *Chaldee Paraphrase* on this Psalm, especially on v. 29. and 32. On the 29. v. they have these words; *Because thou shalt enlighten the lamp of Israel, which is put out in the Captivity, for thou art the author of the light of Israel: The Lord my God shall lead me out of darkness into light, shall make me see the consolation of the age which shall come to the just.* And on v. 32. *Because for the miracle and redemption which thou shalt shew יחרי to thy Christ, and to the reliques of the people which shall remain; all the people, nations and languages shall give praises to thee, &c.* And v. 49. *thou shalt rescue me from Gog* — by whom the Jews are wont to describe Antichrist.

## The Nineteenth Psalm.

Paraphrase.

¶ Profit of his Musick.

To the || chief Musitian, a Psalm of David.

The Nineteenth Psalm is chiefly spent in giving glo-

ry to God for all his works of power and excellence, especially in giving to admirable a rule of life to men, and affording mercy for all but presumptuous sins. It was composed by David, and committed to the Prefect of his Musick.

1. The Heavens declare the glory of God, and the firmament sheweth his handy-work.

The fabrick and motion and influences of the Heavens do

demonstrate to any man, that considers them diligently, how great, and powerful, and wise, and gracious that God is, who formed them in this manner; and the firmness and closeness of all those vast orbs, which are of so fine and subtle a nature, and yet are compacted into a most perfect solidity, together with the air, and the many meteors, thunder, lightning, &c. therein, are an evidence of his many glorious attributes who thus created them.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

The vicissitude of dayes and nights caused by the con-

stant certain motions of those heavenly bodies, do continually preach, and instruct men in the glories of the creator of heaven and earth.

¶ They have not speech nor words, their voice is not heard.

3. b || There is no speech nor language, where their voice is not heard.

They are not furnished with language, or words, or articulate intelligible voice, as we men are;

4. Their



- d. Yet have they ways to expelle themselves, to make known to all the men in the world, Gentiles as well as Jews, the wonderfull power and goodness, and providence of God. In the midst of them, in an eminent and principal place, is assigned a royall mansion for the sun, in which he moves constantly, and by his motion inflames and rejoiceth all that see him. Wherefore he comes, he hath the day-starre, and a flaming of light, going before him, as the torch-bearers before a bride-groom, when he comes out of his Bride-chamber; and in his circuit he visits all the corners of the earth, and drives on alacrionly, like a mighty invincible champion in a perpetual course or race. He begins in one extreme point of the heavens, and marcheth on through every part: till he comes back to the very same point again; and so in some part of his course or other, takes in every climate of this lower world of ours: there is no corner, which doeth not partake of the light and warmth he brings with him. (And in all this is there a farther mystical representation of the Gospel of Christ, that Sun of righteousness, with his Baptist before him, to light him into the world; whither when he is come, he sends out his Apostles to preach the Gospel to all the dark heathen corners over all the earth, and by so doing, diffundeth his light and warmth, the knowledge of his will, and strength, and grace (in some measure) to performe it, and withall pardon, and refreshment to all that doe not love darkness more than light, and so wilfully refuse to be enlightened by him.)

And as Gods glories are visible in the creation, and wise and gracious disposal of the heavens,

&c. so above all, in his giving us such a guide and director of life, as is the law, and revelation of his will unto us. A law made up of such excellent precepts, that it most eminently conduceth to the satisfying and refreshing, the making all men happy, that obey it. It prescribes us an universal adherence and dependance on God; and so is proper to repair and refresh our hungry souls, which being fallen off from God by sin into a most dolefull state, have no other means of recovery or refection, but this manna from heaven, this spiritual food of ours. 2. It is constant, and in every part agreeable to it selfe, and consequently is a means to settle and establish, and confirme him that is most unsteady and seducible, and carrie away with every deceit of sin.

As for the particular precepts and commandments thereof, they are made up of perfect justice and equity, so agreeable to our own reason,

and the souls with which we are created, that the performance of them is matter of the greatest present delight and joy to a rational man. Gods commands are our spiritual food; and the obeying them is refection and nourishment to the soule, the original of all spiritual strength and vigor to it.

The dread of offending God keeps the man from all impure mixtures, suffers not any worldly or carnal aime to have admission with him;

and this, and nothing but this, will hold out in time of temptation, and consequently yield him a reward from God in another world. As for the things wherein our obedience is expected by God, they are in themselves most just and equitable, fittest to be done by us, (if they were not commanded, nor should ever be rewarded in us) and so are acknowledged by all wise men, and cannot choise but be discerned by us to be so, if we seriously weigh them and practise them.

7. The law of the Lord is || perfect, converting the <sup>heart</sup> <sup>for note a</sup> soule: the testimony of the Lord is sure, making wise <sup>or, instructible</sup> the <sup>†</sup> simple.

8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is || <sup>†</sup> pure, enlightening the eyes.

9. The fear of the Lord is clean, induring for ever: the judgments of the Lord are \* true, and righteous \* <sup>truth</sup> altogether. <sup>NON</sup>



10. *More to be desired are they than gold, yea, than much & fine gold; sweeter also then honey and the honey-combe.* And indeed when we come to make that trial of them, to know their true value by practice and

experiences (and not to judge them by those appearances and colours that the world hath of them, and such as consider them at a distance, and so think them rugged and melancholic) we shall finde them much more precious than the greatest wealth in the world, (all that amass together cannot yeeld us any true contentment or satisfaction) much more delicious and pleasurable than the richest and choicest sensualities that are most eagerly pursued, and gottfully enjoyed by us.

11. *Moreover by them & is thy servant & warned, and in keeping of them there is great reward.* All the splendor and greatness, and flourishing condition

that I enjoy at this time, or ever expect in this or in another world, I hold only by this tenure, as long as I keep my selfe close to the commands of God. For thus hath God pleased in his infinite goodnesse to deale with us; he gives us most excellent precepts, commanding us to doe those things which are of all others most agreeable to our natures, and so most valuable and pleasurable to us, v. 10. and then upon our obedience to this most gracious yoke, heaps all the richest rewards upon us, Godliness having, besides its own sweetnesse, the promises of this life, and of that which is to come.

12. *Who can understand his errors? cleanse thou me from secret faults.* But, alas, how imperfect hath my obedience been? How

many times have I transgressed these holy commands of thine? Many, many times; which I am not now able to enumerate; many, which I did not observe at the time, sins of ignorance and frailty now as it is able to number, and particularly to confesse to thee: O be thou pleased to keepe to my soule thy free pardon and forgiveness for all these.

13. *Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be acquitted from the great transgression.* As for any known deliberate sin, which have not that alleviation of ignorance or weakness, but are committed against

expresse knowledge of my duty, after mature consideration of it, Lord, be thou pleased to arme me by thy speciall assistance of grace, that I never fall into any one such commission. Let not any temptation thus get power over my will, when my conscience tells me I ought not to yeeld: whatsoever the profit or pleasure be, that thus comes in competition with known duty. If it doe, then am I a servant and slave of sin, and so no longer the servant of God. But if by the power of thy grace thou shaldest uphold me from falling into any such presumptuous sin, then shall I not faile to be acquitted by thee; and being free from all heinous guilt, I shall, through thy mercy, promised in thy covenant of grace, be sure to be absolved, and justified from all the other innumerable frailties, v. 12. that I have been guilty of.

14. *Let the words of my mouth and meditations of my heart be acceptable in thy sight, O Lord my strength and my Redeemer.* And then all my prayers and praises, being thus poured out of a pure, sincere heart, and so

likewise all the performances and designs of my life, shall be as a sacrifice well-pleasing and acceptable to thee, whose grace it is by which I have been preserved, and whose abundant mercy by which I have been rescued from all evil.

## Annotations on Psalm XIX.

a.  
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V. 1. *Firmament*] Of the word 277 which is by the LXXII. rendered *στέρεμα firmament*, that it is deduced from 277 which the Syriac Lu. vi. 38. set for *πίεζω* to *press* very close, and is used in that sense, Ezek. vi. 11. and xxv. 6. and there by us rendered to *stamp*, i. e. to *strike* and *press* together, and that so as plates of gold &c. are, by *beating* and *pressing*, expanded to a great *breadth*, and that in this respect it is by an ancient Greek Interpreter (mentioned by \* S. Chrysostome) rendered *πλάττω*, which in Aristotle signifies *μόνιμον πῆξιν* a *firm durable compression*, and that this is the ground of the LXXII. there rendering it *στέρεμα firmament*, and others *expansum*, see the most learned Nicholas Fuller *Miscel.* l. 1. c. 6. Now as under this title the heaven is contained, Gen. 1. as appears undeniable by the Sun and Moones being created in it, v. 14. so 'tis as certain, that the *air* is signified by it also, by the use that is assigned it, to *divide the waters from the waters*, i. e. the Sea here below from the rain that is in the Clouds. Accordingly, as Josephus, in his description of the creation, *Antiq.* l. 1. c. 2. saith of *heaven*, *ἐν τῷ οὐρανῷ*, that God made it to have *raie* in it, to benefit the earth by the dew thereof; so Sibylla speaking of the *air*, saith that God mixed vapors, and rainy or dewy, i. e. watery clouds with it, — *ἀέρι μίξεν αἰσχυρὰς ἐν νύκτι δεγόμενα*. Thus when the rain fell that drowned the earth, Gen. vii. the windows of heaven are said to be opened, v. 11. and therefore it is so frequently called *rain from heaven*, according to that of

Plinie, *Nat. Hist.* l. xxxi. *Scandunt aqua in sublime, & eculum quoque fibi vendunt, The waters climb on high, and challenge the heaven also for their seat*; and again, *Quid esse mirabilius potest aqua in calo stantibus? What can be more wonderfull than waters standing in heaven?* And thus in Scripture-style is *ἡ οὐρανός*, the *heavens*, contain all those superior *orbes* together with the regions of the *air*. So saith the Author of the Questions and Answers under Justin's name: *ἡ οὐρανὸς οὐρανὸς ἡ οὐρανὸς καλεῖται, ἡ τὰς καὶ οὐρανόν, ὡς τὸν πρῶτον οὐρανόν, ἐν τῷ στέρεμα, ἡ τὰ καὶ τὸν αἶρα κατασκευατά, the Scripture calls heavens either those that are so indeed, the first heaven and the firmament, or the regions of the air* (see note on Eph. vi. a. 7) Even the lowest of these where the birds fly, which accordingly are called the fowles of heaven. And so all this is fitly comprised under the word 277; but here (where the heavens are named before) the airy regions peculiarly; the Hebrews having no other word for the *air*, but either this, *אֵר* *beatus*, (which also is generally derived from *אֵר* and *אֵר*, because waters are there.) The word which now adorns they use for the *air* 278, being clearly taken from the Greek; when yet it cannot be questioned, but the sacred writers had some word by which they called it, viz. this of 277, which accordingly the Chaldee here render 278 *air*.

V. 3. *There is no speech*] The understanding of this verse seems to depend on the notion of 273. That commonly signifies *not*, and is perfectly all one with 273, only with

\* in Psal.  
cxxxvi.  
|| Minor.  
l. iv. c. 9.

Ann.  
27.

with the addition of *v*. Now both of these being oft used for all sort of exclusive particles, *without*, *besides*, *unless*, hence it is that the learned *Grotius* renders it in this place *sine*, *without*, i. e. without the voice or words, precedent. If this liberty may be taken, I may then propose another notion of *לֹא* lightly deduced from these. For of *לֹא* the *lexicographers* tell us, that in Arabick it signifies *sed*, *but*. And the Arabick being but a dialect of the Hebrew, we may thence conclude, that thus it anciently signified among the Hebrews: and if that may be admitted, then the whole verse will be thus clearly rendred, *לֹא יִשְׁמַעוּ נֶפֶשׁ נֶפֶשׁ* *non sermo, not speech*, i. e. they (the heavens and firmament) *have no speech*, *לֹא יִשְׁמַעוּ* *nor words*, *לֹא* *but*, or *notwithstanding*, *לֹא יִשְׁמַעוּ* *their voice is*, or, *hath been heard*; i. e. either, as *לֹא* *voice* frequently signifies *thunder*, their thunder is *heard*, or else more generally, they have wayes to *proclaim*, or make known the attributes of God, though they are not able to *speak*. Besides this way of interpreting the verse, by this notion of *לֹא* for [but] or [yet] or [notwithstanding] another offers it self, by rendring it *non*, *not*, as it, without question, and most vulgarly, signifies. Thus, *they have neither speech, nor words, their voice* *לֹא* *is not*, or *hath not been heard*; yet *לֹא* *their line* we render it, *is gone out into all the earth*, *לֹא* *their words* to the end of the world. Which if it be accepted, we must then suppose a difference to be made by the Psalmist betwixt *לֹא* and *לֹא* and *לֹא* which the Heavens are said to want, and *לֹא* and *לֹא* which they are said to have. The three former are such as belong

to men peculiarly, rendred by the *xxxii. λαλῶναι* and *λέγειν* and *φωνᾶν*, *talk*, and *words*, and *voices*: and though the last be ordinarily used for *thunder*, yet taking it, by analogy with the other two, for an *humane voice*, it may truly be said, that the *heavens* have none of these. But two other things there are, which are fully *equivalent*, if not superior, to these, and those do eminently belong to them. What *לֹא* here signifies, is a matter of some doubt. It ordinarily denotes a *line*, such as being joyned with a *plumbet*, marks out any thing in *architecture*, shews and directs what to do, how to square the *timber*, &c. as well as words could do. From hence also *לֹא* in *Abenezra* is found to signify *book-learning*, as when *children* learn one line after another. And thus it may here be understood, that the *heavens* direct men to the knowledge of God as evidently, as a *line* directs the *workman in architecture*: or again, that the heavens are as it were the *book* (to that they are compared *Rev. vi. 14.*) wherein God may be read by all the world; and so the *lines* of that *book* or *volume* are the indications of a *deity*, that may there be read. But beside this, the word is in *Arabic* found to signify *vociferation* or *crying aloud*, (see Mr. Pocock *Miscel. c. 4. p. 43.*) and to this the *xxxii.* refers, reading it *שִׁבְחָם* a *loud voice*, which is more than *φωνᾶν* voice, by which they render *לֹא* in the former verse, and generally in other places: which is an evident proof, that the *xxxii.* did not here for *לֹא* read *לֹא*, as it is ordinarily imagined, for then in all reason they must have rendred it *φωνᾶν* voices, as in the verse immediately precedent they had done. As for *Capellus's*

conjecture, that they deduced  $\Psi$  from  $\Psi$ , which in Chaldee and Syriack signifies to *declare*, and indeed is so used here v. 2.  $\Psi$   $\Psi$   $\Psi$  *sheweth knowledge*, there is no need of that; only it may make it more probable, that this sense of *declaring*, or *shewing*, belong'd originally to this word, by the near affinity of this other word, that signifies the same. Mean while it is certain, that the *Apostle* citing this place, reads it, as the *LXXII.* did,  $\delta \phi \theta \gamma \gamma \circ \varsigma \alpha \upsilon \tau \omega \nu$ , *their shrill or loud voice*: which notion of the word  $\Psi$  may therefore deserve here to be preferr'd before that other of *line*, which belongs to it in other places, and is without any *metaphore* very really competent to the heavens, as they comprehend the *aerial regions*, in reference to the *loud sounds of thunders*, that oft come from thence, and declare the *power of God*. Then for  $\Psi$ , which is also attributed to the *heavens*, that comes from  $\Psi$  in *Piel* to say, or speak, but this; frequently, not by words, but by any other *significative expressions*. So *Prou.* vi. 13. *he winketh with his eyes; he speaketh with his feet, he teacheth with his fingers*: the Hebrew hath  $\Psi$  (such language as it seems the feet have) which the *LXXII.* render *sonantes* he signifies. The same word signifies in Chaldee *clamorem*, a cry or loud voice, and so agrees also with the second notion of  $\Psi$  for a *loud voice*. And then we have the full and clear meaning of the place; that though the heavens and firmament have neither *speech*, nor *words*, nor *voice* properly so called, yet they have other ways of *declaring* and *making known* the *attributes of God*, whereby they speak much louder than any speaker or teacher on earth can do. This is literally

true, in respect of that loud noise and roaring of the thunder; but much more so, in respect of the *wonderful order, light, influences*, &c. of those heavenly bodies, which so signally set out the power and wisdom of the *Creator* of them. This being clearly the importance of the place, the only remaining difficulty is, how that which is thus spoken of the heavens, and the *loud voice* and *noise* of them, is applicable to the *Apostles* purpose, to which it is cited *Rom.* x. 18. which is evidently to faith in *Christ*, v. 9. it being not obvious to discern, how the *thunder*, and other such language of the heavens, do *reveal*, or *declare* and *preach* that. To this the answers may be, 1. That as the faith of *Christ* is considered more generally, for the *acknowledgement* of the *one true God of Heaven and earth*, in opposition to the *gentile idolatry*, ~~as~~ moreover of the *gracious goodness of God to men*, (which we know was most illustriously revealed and sealed to us in *Christ*, and so the belief of that is in effect the *believing on Christ*;) so this place of this *Psalms* directly belongs to it, and accordingly such arguments as these are frequently used by the *Apostles* of *Christ*, to induce that faith. So *Acts* xiv. 16, 17. *God in times past suffered all nations to walk in their own ways; nevertheless he left not himself without witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness*: where it seems the rain and fruitful seasons were lookt on by the *Apostle*, as *testimonies* and *proofs* not only of the *deity*, but also of the truth of that *whole doctrine*, which now the *Apostle* was about to reveal to them, and so no improper means of inducing

cing this faith of Christ. And so Rom. I. 20. the *περὶ τὰ ἔργα*, Gods works or doings in the world, are lookt on, as competent means to convince men of the divine essence, and attributes, and to render all idol-worshippers unexcusable. And it is not altogether improbable, that the same Apostle, which had oft used this argument to enforce belief, might, in that tenth to the Romans, in passing, touch on it, speaking v. 12. of the no difference betwixt Jew and Gentile, both of them having assurance, that if they sincerely serve and worship the true God, now revealed in and by Christ they shall be saved; and all the question being how they shall now thus call on him without belief, believe without a preacher—the answer is given in the words of those places of Scripture, which testify this knowledge or belief to have been abundantly preached or revealed to them. And then why may not this be one inferiour testimony of this kinde, to prove that all sort of men, Jews and Heathens, have heard, i. e. had a competent measure of this knowledge of Gods great goodnesse toward men revealed to them, that the Psalmist speaking of the glory of God, those glorious attributes of power, mercy, and wisdom, which are to be adored in him, and expressing poetically how the heavens declare, or let it forth, hath these words, *their loud sound is gone out into all the world, and their words, or significative expressions, into the ends of the world,* meaning thereby this knowledge of God; and his glories which his works of creation preach aloud to all the men in the world? This, I say, is a possible, and no very improbable meaning of the Apostle in his citation of these words. But then secondly, as the faith of

Christ signifies more strictly the whole Christian faith at large, as it was now promulgated by the Apostles, and as that was founded in the preaching, miracles, death, and resurrection of Christ, and as it was opposed to the Jewish Mosaical economy, of which this was to be the reformation; so those words, being spoken literally of the heavens, are yet in a more sublime manner of allusion and accommodation applyable to the Gospel preached, as to all the world, so peculiarly to the Jews: that as the heavens &c. preached a deity, proclaimed the power and goodnesse of God toward men, and so their loud sound went out over all the world; so, in a much more eminent manner of completion, was this farther accomplished in the Apostles of Christ, who had a very loud and audible voice, and that, according to Christs appointment, was now gone out into all the world, and heard by all the nations thereof, the Jews as well as Gentiles; and indeed the Jews first, who therefore have no cūle of objection against the proceeding now taken, in departing from them, and going to the Gentiles. And this indeed seems to be the best solution of the difficulty, as the words in the Apostle are an answer to the Jews objection, *How shall they believe without a preacher,* viz. when the Apostles forsake and give over preaching to them. And it is no news that such accommodations, and fuller completions of passages in the old Testament as these, should thus be made use of by the Apostles, the like being frequent among the Evangelists, and some of them expressly styled *πληροφορίας* fulfillings of prophecies, when yet the passages themselves, thus made use of, had a first and literal truth in some matter of fact far distant from thence; as when

to Christ's returne out of *Egypt* is accommodated that of *Mose* concerning the children of *Israel*, *Out of Egypt have I called my son*, *Mat. 11. 15.* (see note on *Mat. 11. 15.*) Of the application of this whole passage to Christ, see more Note c. and d.

c. V. 4. *He sett*] The Hebrew reading is here most perspicuous, *וַיִּשָּׁבֵן לַיּוֹם הַזֶּה* *to the sun he hath set a Tabernacle there*; and so the Chaldee agrees, *to the sun he hath set a Tabernacle of brightness, or bright Tabernacle there.* And the Translation which the \* Author of the *Questions and Answers* under *Justin* name mentions, under the name of *ἡ ἐκ τῆς τῶν Ἑβραίων γλώττης εἰς τὴν τῶν Συρίων γλῶτταν μεταγρη τῆς λέξεως* the literal translation out of the Hebrew tongue into the Syriack, varies but little, *ἐν αὐτοῖς ἔθετο τὸ ἱλίου τὸ σκηνωμα*, *in them he set the Tabernacle of the Sun.* But the Syriack, which we now have, and which seems not herein to be the literal rendring of the Hebrew, but of the LXXII (and so also the Latine, and Arabick, and Æthiopick,) give it another sense, as if God were said to set his own Tabernacle in or on the Sun, in the Heavens: *In sole posuit, in the Sun he hath set his Tabernacle*, saith the Latine, and Arabick, and Æthiopick,

*וַיִּשָּׁבֵן עַל הַשֶּׁמֶשׁ* *Upon the Sun he sett his*

*Tabernacle in them*, saith the Syriack: and all these, as rendring the Greek, *ἐν τῷ ἡλίῳ ἔθετο τὸ σκηνωμα αὐτοῦ*, which literally sounds thus; and from thence the LXXII. are supposed by many to have read the Hebrew otherwise than now we have it. But this I suppose a groundlesse resolution, and shall rather propose to consideration, whether their Greek version it selfe, being

only understood according to the idiom of the Hellenists, be not exactly accordant to our Hebrew. For 1. *ἐν τῷ ἡλίῳ* in their dialect, is perfectly all one with *τῷ ἡλίῳ* *to the Sun* in the dative case, as *πιστεύω ἐν Θεῷ* *to believe in God* is no more than *Θεῷ* *God* in the dative, and many the like; and 2. *αὐτοῦ* is as frequently used for [there,] and then the LXXII. shall clearly thus be rendred, *To the Sun he hath set a Tabernacle there, i. e. in them, or in the heavens*; and that is all that the Hebrew as we now have it, affords. Now for the use of the word *σκηνω* *Tabernacle*, that Author of the *Questions and Answers* under *Justin* Martyr's name, interprets it to the sense of those words of the Psalmist in another place, *Psalm civ. 2. ὁ ἐκτεινεν τὸν ἑξωτερὸν ὡς δερμα*, *he extendeth or spreadeth out the heavens like a skin*, *ἡ γὰρ ἐκτασις τῶν δερματῶν τὴν αὐτὴν ἀπὸ δαδῶν*, *for the extension of skins makes a Tabernacle.* But if the whole place have a farther completion in Christ, (see notes b. and d.) then will here be an intimation of it also; *Christ's incarnation* *Joh. 1. being thus express'd by that Evangelist, καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν*, *the word was made flesh, and he pitcht his Tabernacle or Tent among us.*

d. V. 4. *For the Sun*] What is here said of the Sun, *Justin* Martyr in his *Dialogue* with *Tryphon* affirms to be *πρὸς ἑαυτὸν ἀναγμῶν γεγενῆσθαι*, a Scripture spoken of Christ. Thus we know the title of *Sun of righteousness*, in the Prophecy of *Malac. ii. 2.* is mystically understood to denote Christ, who is that true light, which coming into the world lighteneth every man. And so that of the *Bridegroom*, to which the Sun is here resembled, is a signal title of Christ, in respect of his Spouse the Church: and so

\* *Αποφ.*  
*Εγ'* 40. P.  
418. B.

*Αποφ.*

*778*

*d.*

*p. 195. B.*

וְיָמֵינוּ so also that of the וְיָמֵינוּ or strong, whether giant, or Champion, eminently denoting Christ, among whose titles is that of וְיָמֵינוּ mighty God, Isa. ix. 6. and accordingly faith \* Justice, it is by the heathen Poets transformed into that of Hercules, ἡρώδης ὁ πρῶτος ἄνθρωπος τῶν γυναικῶν a strong man, and one that went over the whole earth, ὁ ἀνέβη τὸν Διὸς ἑξ Ἀλκαμένης γυναικός, ὁ ἀνὰ δαίμονα εἰς ἑσπερὸν ἀνὰ λαὸν ἀνθρώπων, and that he was the Son of Jupiter, born of Alcmena, who died and returned to heaven again. Now of these two similitudes here used, the former, that of a Bridegroom coming out of his chamber, will not be perfectly understood, but by referring to the customs among the Jews: among whom the Bridegroom was wont to goe with his Bride into a place of secrecy, called חֻפּוּת, as here his chuppah, of bride-chamber. there to talke with her more familiarly; and this as a ceremony of confirmation on to the wedlock. Whilst he was there, no person came in, but his friends and attendants waited for him at the dore, with torches or lamps in their hands: and when he came out, he was received with great joy and acclamation by all that were there. To this custome many places of the Gospels refer, especially that of Joh. iii. (see Annot. c. on that chapter) and generally Christ is the person meant by that bridegroom. Now as those bridegrooms were solemnly brought out from under the chuppah by their Δαδῆχοι, lamp-bearers or torch-bearers; (see Mat. xxv. 1.) so when the Sun after some space of darknesse comes to us, as out of his chuppah, or place whither he hath retired, not to be seen (in the morning, at the rising of the Sun, saith the Chaldee) the morning starre, called Phosphorus,

light-bearer, is just that Δαδῆχός that comes before him. And thus in the mystical sense, when after a long night of captivity, (a cessation of all sorts of Prophecies and Revelations of God to the Jews; whether by *Hrim* and *thummin*; or by voice from heaven) at last this sun of righteousness was ready to come forth, then in Zacharie, and his son John the Baptist (of whom it is peculiarly said, he was a burning and a shining lamp,) this light from heaven, that of Prophecy, began to shew it selfe as the Phosphorus or Nudatus, the light-bearer or torch-bearer; to bring out this bridegroom into the world, who, when he was come, should imitate the Sun in his course, enlighten and warme all the parts of the habitable world, before he set again. This, we know, Christ did, by sending out his raies (by those his Apostles are to be signified) into all the world; which makes it still the more reasonable to interpret the חֻפּוּת of the Apostles of Christ, and not only of the indications of the Deity in the creature.

V. S. Pure] From טָהוֹר the verb, to make pure, is טָהוֹר pure, and of that טָהוֹר here is thought to be the feminine, and so to signifie pure; so the Chaldee rendring it טְהוֹרָא pure, and the LXXII. ἁλυστης, as purity and clarity, are all one. But it is not so regular, that טָהוֹר should be the feminine of טָהוֹר or טָהוֹר, but rather טְהוֹרָא, and then it may not be amiss to remember a notion of the verbe טָהוֹר to ate food, and from thence the noun טָהוֹר and טְהוֹרָא esca, cibus, meat or food. So Lam. iv. 10. לֶחֶם לְכָל בָּשָׂר for food in the plural, the Chaldee renders לֶחֶם, the LXXII. εἰς βρωσιν, for food: so Psal. lxxviii. 22. they gave me gall טָהוֹרָא for food; so 2 Sam. xiii. 5, 7, 10. And



to this sense the context seems here to incline it; First, by *rejoycing the heart*, precedent, which being the effect attributed to wine, 'tis agreeable that this second part of the verse should belong to meat, and the effects thereof: and so secondly it follows, *it enlightens the eyes*. That that is an effect of *taking food* peculiarly, hath been noted at large *Psal. xiii. note 2*, from that passage of *Jonathan*, when the taking a little honey was the inlightning his eyes; and so the phrase is used to expresse any *refection of minde or body*. And so it will be most agreeable here, the *law of God*, and *obedience* thereto, being the most proper *aliment* to the soule, (as it is said to be *Christs meat to doe the will of him that sent him*;) and the effect thereof all manner of refreshment to the spirit; when on the other side, sin puts men into a sad, weak, famishing condition, such as the prodigal in the Gospel is described in. To this sense of *כֶּרֶךְ* for food the reader will be more inclined 1. by the context, v. 7. where the *law of the Lord* is said *נַפְשִׁי בְּחַיִּיבָהּ* to make my soule or life returne, which is the ordinary expression of foods refreshing us, when we faint with hunger. So *Psal. xxxiii. 3. נַפְשִׁי בְּחַיִּיבָהּ* he restores my soule, a consequent of the green pasture, and still waters, v. 2. *he refresheth me*. so 1 *Sam. xxx. 12. וְרוּחִי בְּחַיִּיבָהּ* and his spirit returned to him, as an effect of eating and drinking, after fasting three dayes, so *Lam. i. 16. the comforter בְּחַיִּיבָהּ* restoring or bringing back the soule, i. e. he that should refresh me. And then this restoring of the soule, and being food to it, are in effect all one. This food being as that of *Paradise*, without the curse annex to it, afforded us by God without our labour, the fruit both of the tree of knowledge,

and of life. 2. By the nature of the word *כֶּרֶךְ*, which in the notion of food is deduced from both the roots, *כָּרַךְ* & *כָּרַח*, in the former as a *dimensum*, or *portion* of meat, in the latter, as 'tis purged and drest, before 'tis fit for use.

V. 10. *Fine gold*] What *כֶּרֶךְ* signifies, will be uncertain. The Chaldee renders it *אֲבִירִינִי* *abryzum* fine gold, or gold of *Ophir*: so *S. Hierome* conceives *abryzum* to signifie, *Ophirinum*, that which comes from *Ophir*, which yeelds the finest gold. But the *LXXII.* render it *λίθον τιμιον* *pretious stone*, and *Psal. cxix. 127. τοπάζιον* *topaz*, which is a *pretious stone*. And this latter is very agreeable to the word, and is but a light variation of it in other languages, if we may believe *Hesychius*. For so he speaking of the Greek *Παζιον*, which is but this *כֶּרֶךְ* with the Greek termination, *Παζιον, δ' ε' τοπάζιον, ἀπὸ τοῦ τιμιου, Παζ* is also called *Topaz*, and is a *pretious stone*. Mean-while it is also clear, that it is used for *fine gold* also, of which the Crown is made, *Psal. xxi. 3.* and of which are vessels, *Job xxviii. 17.* and so it may be here also.

V. 11. *Warned*] The word *וַיִּנְחָר* here used hath three significations: First, to *shine*, and is rendred *ἐκλάμπειν* to *shine forth*, *Dan. xii. 3.* Secondly, by a metaphore to admonish and warne, and then is rendred *σπουδαίνειν*, *Ezech. xxxiii. 3.* to signifie, *περιπαγγέλλειν*, *Ezech. xxxiii. 9.* to declare before hand; and Thirdly, to *flourish*, in the Chaldee Paraphrase *Hof. xiv. 6.* and *Psal. xc. 6.* From the second of these, most of the Antient Interpreters render it here: the Chaldee, *thy servant was circumspiced in them*; the *LXXII.* *ἐκλάμπουσιν αὐτὰ* keeps them, and so oft elsewhere; and from them the

מְשִׁיבָה  
נֶפֶשׁ

f.  
13

f.  
14



the Syriack, Latine, Arabick, and Æthiopic. But the context seems rather to determine it to the first, or (which is all one) to the third sense, the glorious and flourishing condition that is to be attained to either in this, or in another world, by this means of careful obedience unto Gods commands, and by no other; for to this it follows, that in keeping of them there is great reward.

V. 13. Presumptuous ] From *חַלְלִית*, *intemuit*, to boil, to swell, is *חַלְלִית* proud or insolent, one that *in set purpose*, deliberately commits any ill, and also the action that is so committed. This the *xxxii.* render *אֶת־דְּלֹאֶתֶלֶן*, and the Latine, *ab alienis*, from strangers, or strange sins, or other mens sins; most probably misreading the word *חַלְלִית*, and taking *חַלְלִית* from strangers, for it.

V. 14. Let the words ] The He-

brew *רָמַז* in the future is literally to be rendered, *shall be*, and to the *xxxii.* and Latine read it, *רָמַזְתָּ, et erunt*; and the words shall be *רָמַזְתָּ אֵיךְ יִשְׁמְחֶינָה*, at complacant, such as shall be acceptable before God, or in his sight, or, more expressly, an acceptable sacrifice. So 'tis used *Exod. xxxiii. 38. Lev. xxii. 20, 21. Isa. lvi. 7. Jer. vi. 20.* in all the places where it occurs. And to this sense the context confines it, speaking of that abstinence from all *unlawful known presumptuous sins*, which is required of all men to make their prayers, or any other their best performances or sacrifices; acceptable before God; according to that of the Apostle, exhorting to *lift up clean or holy hands*, *1 Tim. ii. 8.* and the Prophet *Isa. i. 16. Wash ye, make ye clean: till then surely God beareth not sinners—* *John ix. 31.*

## The Twentieth Psalm.

### Paraphrase.

¶ Prefect of his Musick.

TO the chief Musician, a Psalm of David.

congregation for their Prince, in all times of danger, that God will protect and assist him. It was indited by David himself, and committed to the Prefect of his Musick, to be used as occasion required.

The Twentieth Psalm is a form of Prayer to be used by the will protect and assist him.

¶ Secure thee, or, set thee up on high, *אֶת־יְהוָה יִשְׁמְחֶינָה* thy help *אֶת־יְהוָה יִשְׁמְחֶינָה*

1. The Lord bear thee in the day of trouble, the name of the God of Jacob defend thee;

beseech the Lord of heaven to interpose his hand for him, to hearken to all his petitions, and perform them graciously, and by his own almighty power to preserve him safe, as in an impregnable tower or fortress.

Whensoever any distress or danger befalls the King, we

2. Send thee help from the sanctuary, and strengthen thee out of Zion;

holy Majesty that exhibits himself in the ark of the tabernacle, which is now placed in Zion, and hath promised to grant those prayers which are duly address'd to him there, be graciously pleas'd from his heavenly throne to send it down to him;

Whatsoever aid or assistance he shall at any time want, that

¶ or burn to offer thy sacrifice.

3. Remember all thy offerings, and accept thy burnt sacrifice. Selah.

made to God, accept and reward all his oblations of piety, as signally, as when by fire sent from heaven to consume a sacrifice, he evidenceth his acceptance of it.

Receive and answer all the requests that he hath at any time

Whatsoever he doth now want and will for, whatsoever designe he hath in his heart to accomplish, the Lord of Heaven by his power and wisdom graciously dispose, and perform it for him.

- b. It is thy strength and guidance and prospering hand, thou Lord of hosts, on which only we depend for success and victory : to thee therefore alone will we give the praise of it, when either we go out to battel, or return with conquest ; it shall be only in confidence of thy aid, and with acknowledgement of thy mercy. And therefore now that our King goes out to battel, we have nothing to do, but to invoke thy assistance, that thou wilt be present with him in all his wants, prosper him whatsoever he undertakes.

And of this are we confident, that he which hath advanced him to be King over his own people, will interpose his hand for his rescue and deliverance; the God of heaven is of abundant strength to secure him, whatsoever the distress he; and he will certainly do it, as infallibly, as if by his own right hand from heaven, his holy fear of us, he should reach our deliverance to him.

And of this are we confident, that he which hath advanced him to be King over his own people, will interpose his hand for his rescue and deliverance; the God of heaven is of abundant strength to secure him, whatsoever the distress he; and he will certainly do it, as infallibly, as if by his own right hand from heaven, his holy fear of us, he should reach our deliverance to him.

- c. Let others talk of their military preparations; that they have so many chariots and horses, are so strongly provided for the approach of their enemies, and therein place their confidence; that is not our method, but only to make claim of Gods protection, that through him we go out to battel, and on him depend for the victory, and on no strength or preparations of our own.

And as they that go out, talking of their own strength, are sure to miscarry by that confidence, so shall not we fail of victory, through this far surer dependance, the strength of our God of Heaven.

- d. O Lord of Heaven, preserve and deliver the King out of all his streights, and let all the congregation respond Amen, confidently beseech God to grant this their devout petition, which they believe to be most acceptable to him, their duty to offer, and such as he will not fail to grant to their importunate and fervent prayers.

And as they that go out, talking of their own strength, are sure to miscarry by that confidence, so shall not we fail of victory, through this far surer dependance, the strength of our God of Heaven.

#### Annotations on Psalm XX.

2. <sup>107</sup> V. 3. Accept ] The Hebrew <sup>107</sup> signifies *pinguis fuit, was fat, or, was made fat*, and so 'tis rendred here by the LXXII. *ward-to let thy holocaust be made fat*, i. e. (as fat and good sacrifices are wont to be) accepted: so the Latine, *pingue fiat*. But the word hath yet a farther notion: for <sup>107</sup> signifies *ashes*, Lev. i. 16. Jer. xxxi. 40. and from thence the verb <sup>107</sup> *insinerauit* to turn to ashes; which for God to do to a sacrifice, (to send fire from heaven, and burn it to

ashes, 1 Kings xviii. 38.) is a sure token of his accepting the sacrifice, and him that offers it, as there he did *Elijah*: and accordingly in *Arabick* <sup>107</sup> hath the notion of receiving or accepting, as is to be seen in *Alkamas*. And thus, I suppose, it is taken in this place; the Lord consume to ashes thy burnt offerings in token of accepting them. Thus <sup>107</sup> *remembering* ] in the beginning of the verse, being, as here, applied to sacrifices, is taken in a peculiar notion, so

if recount their chariots, and saw their horses, but we will recount

† Lord save the King. He will hear us in the day of our calling.



"Αἰεὶ κατὰ κράτος αὐτῷ βασιλεῖ  
 σάουσαι, — Ἐσατοίς δ', ὁ  
 O eternal God, save the King, and  
 bear when—Here the LXXII. ad-  
 here exactly to the Hebrew in the  
 first part, הוֹשִׁיעָה הוֹשִׁיעָה הוֹשִׁיעָה Lord  
 save the King; but in the second  
 render it, as if it were שָׁמַע in  
 the second person, which they  
 render ἐκ ακούσον ἡμῶν bear us;  
 whereas the Hebrew reads שָׁמַע  
 in the third person, let him bear  
 us. This Joseph Scaliger will have  
 understood of King David him-  
 self, by way of μυμνήσις, taking  
 it for granted, that as the people  
 prayed to God for the King in the  
 five first verses of the Psalm, so  
 the King answers them v. 6, 7, 8.  
 and then that the people again in  
 the beginning of the last verse  
 wish, or pray, that the King may  
 answer them as he had done in those  
 three verses, i. e. that he might be  
 victorious, and so be able to an-  
 swer them in that Eucharistical  
 manner. But there is neither  
 need nor ground for this phan-  
 tic. For 1. the whole Psalm is equally  
 sung by the people, some part of  
 it by way of prayer for the King  
 particularly, the rest for them-  
 selves going out to battle with him,  
 and so imbarct in one common  
 concernment. And 2. if the  
 former part be a prayer to God  
 for the King, (as the whole pre-  
 cedent Psalm will inforce, especi-  
 ally v. 1. The Lord bear thee—)  
 then certainly the latter part must  
 also concern God, as the bearer of  
 prayers, (his known peculiar

file;) and letting it, as the He-  
 brew doth, in the third person,  
 'tis most formally a prayer to  
 God, and as much so, as if it were  
 in the second, as v. 1. The Lord  
 bear thee, in the third person, is  
 certainly a prayer to God to bear.  
 And for the transition from the  
 second to the third person, 'tis  
 very ordinary in Hebrew; and  
 the account of it may here be ve-  
 ry reasonable, that having pray-  
 ed solemnly for David, Lord,  
 save the King, (which sure our  
 Liturgy hath from hence) the  
 whole congregation joyns in the  
 answer, of confidence, that  
 their prayer shall be heard, as in an  
 Amen, (of which that is the full  
 importance) the Lord shall bear us  
 when we call upon him. And so  
 this seems to be the undoubted  
 meaning and rendring of the  
 verse; a prayer for the King in  
 both parts, in the one by name,  
 in the other comprehensively. And  
 that makes it more probable, that  
 the LXXII. should by way of repli-  
 cation put both in the second per-  
 son, (as fittest for the petitionary  
 address) than that they mis-read  
 the Hebrew, the sense of which  
 they retain'd so perfectly. From  
 this form of acclamation to, and  
 prayer for the King, and the like,  
 Psalm cxviii. 25. is the Hosannab  
 taken, Mat. xxi. 9. being but a  
 corruption of the Hebrew,  
הוֹשִׁיעָה, Save ] hear, or הוֹשִׁיעָה  
 save now, or, save I pray ] in that  
 other Psalm. See note a. on Mat.  
 xxi.



Those that oppose or set themselves against God, shall be sure to be brought down, and discomfited by him. They that hate God shall meet with effects of his hatred. Gods displeasure is very heavy, and flaming, and insupportable, and the effects of it no less than a most formidable and utter destruction.

8. Thine hand shall finde out all thine enemies; thy right hand shall finde those that hate thee;

9. Thou shalt make them as a fiery oven in time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.

And this ruine that falls on them shall proceed to their posterity, even to the utter eradication of their families.

10. Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

c. And this is a just vengeance on them, for the evil designs which they had against him whom God had set in the throne: The malignity of their purpose is thus punished, though they were not able to bring it to effect, God thus blasing and frustrating them.

11. For they <sup>||</sup> c intended evil against thee; they imagined a mischievous device which they were not able to performe.

|| *ben os spread. † they prevailed not*  
כל חמלו

d. In reward to their evil intentions God shall set them in a battail before him, and then assault them most hostily, and with the weapons of his sharpe displeasure most sadly infect and destroy them.

12. Therefore shalt thou ~~make them to~~ <sup>see them</sup> ~~turne them~~ <sup>back</sup>, when thou shalt make ready thine arrows upon thy strings against the face of them.

\* *see them*  
|| *shoulder, or make them as one shoulder, on thy strings shalt thou prepare a*  
|| *gamb*

And this his vengeance on his enemies, as it is an exalting of his almighty power in the sight of all men, so is it that for ~~what we~~ <sup>what we</sup> that receive the advantage by it, are eternally obliged to rejoice, and blese and magnifie his holy name.

13. Be thou exalted, O Lord, in thine own strength; so will we sing and praise thy power.

### Annotations on Psalm XXI.

a. V. 2. Request] The Hebrew <sup>וְשֵׁן</sup> signifies to *espouse*, Deut. xxi. 7. he that <sup>וְשֵׁן</sup> hath espoused a woman, so Exod. xxi. 15. <sup>וְשֵׁן</sup> a virgin espoused, and Deut. xxi. 23. <sup>וְשֵׁן</sup>. And so the Chaldee <sup>וְשֵׁן</sup> in the same sense. And if from that root came the noun <sup>וְשֵׁן</sup> here with <sup>וְשֵׁן</sup>, it would elegantly be rendered the *espousal of his lips*, i. e. his most important *considerable desire*, which he had set his heart upon, and so often begg'd of God. What that was, appears v. 3. *setting the crown upon his head*, setting him peaceably in the throne. Thus Cant. iii. 11. *Solomon's day of Coronation is called poetically the day of his espousals*, and the day of the gladnesse of his heart, i. e. the day that he desired so ear-

nestly, let his heart on, and was so glad when it came. But if the roots be distinguished by the position of the point over <sup>וְשֵׁן</sup>, then as the word <sup>וְשֵׁן</sup> is not else-where to be met with in Scripture; so there may be place for conjecture, that <sup>וְשֵׁן</sup> had originally the same sense, that now <sup>וְשֵׁן</sup> in Chaldee and Syriack hath for *effudit*, pouring out. For the Lexicographers (that render it *elocutio* and *expositio*, and yet produce no other place but this, wherein they pretend it to doe so) are well reconcilable with this, and so are most of the antient Interpreters, though they have rendered it variously; the LXXII. <sup>ἐκκένω</sup> the *will*, or as other copies <sup>ἐκκένω</sup> the *prayer of his lips*, that which the lips

lips poure out in prayer; and the Chaldee שִׁיר the interpretation or exposition of the lips, agreeable to the Arabick notion of شعر (from ش) for indication. But the Syriack have ܫܝܪܐ

the preparation of his lips, that which he hath first prepared in the heart by meditation, and then poured out at the lips.

**b.**  
שִׁיר V. 2. *Preventest*] From שִׁיר the word שִׁיר in *Piel* hath several significations; ordinarily to prevent or anticipate, but withall to meet. *Deut. xxiii. 4.* לֹא מִן הַלֶּחֶם we render, *they met you not with bread and water*; and so the Chaldee renders it לֹא מִן הַלֶּחֶם *occurrunt me*, and the LXXII. συανθισται: so *Nebem. xiii. 2.* *they met not*—so *Isa. xxi. 14.* we read *they prevented not*; it should be, *they met not with bread him that fled*: In all which the LXXII. read συανθισται to meet. So *Mich. vi. 6.* *where withall shall I meet the Lord* and again לֹא מִן הַלֶּחֶם shall I meet him with burnt-offerings? we read *come before*; which if it be in the notion of preventing, certainly belongs not to that place. And thus it most probably signifies here, *thou shalt meet him with benediction of good*, as when *Melchizedek met Abraham*, and brought forth bread and wine, and blessed him: So *God's coming out to meet us with blessings* is a very proper expression of his bounty in obliging and loving us first; as *Job xli. 2.* *who hath begun any kind of service to me, obliged me first, and I will repay him*? The rendering of *Castellio* is here most perspicuous, and fully expressive of the sense, *eum egregiis affectis beneficiis, thou hast bestowed most eminent favours on him.*

**c.**  
שִׁיר V. 11. *Intended*] The Hebrew שִׁיר from whence is שִׁיר here, signifies two things; 1. to incline or decline, and 2. to stretch out, ex-

tend, dislend. But how in either of these notions it shall be joyned with שִׁיר here, it will not be easy to judge. The LXXII. render it in the former notion, ἐκλιναν ἐς οὐ κακά, *they bow'd down evil things on thee*; and the Latine, *declinaverunt in te mala*; and the Syriack seems to accord, rendering it ܫܝܪܐ; and the Arabick, *they bow'd down*. If this be the notion of the word, then it will best be rendered, *they wrested, or perverted evil things against thee*, (as *Exod. xxiii. 2.* לֹא תִשָּׁב to decline, and לֹא תִשָּׁב to pervert, is used, and again v. 6. לֹא תִשָּׁב thou shalt not pervert) i.e. by perverting or distorting thy words, framed accusations, calumnies (which are styled *words of things* *Math. v. ii.*) against thee. In the second notion it is ordinarily applied to lines & curtains; and then to spread, evil against any, may be a phrase taken from the spreading of nets; (as *Ps. cxi. 5.* *they spread a net with cords*) for the insnaring of any. But the Chaldee, which render it by ܫܝܪܐ from שִׁיר which signifies first to beat out and compress, and thence to machinate, contrive, or forge in the brain (in which sense it best agrees with imagining, that follows) make it probable to be taken from the *Metallists*, who beat out, and so extend or dislend their metalls, and so frame them into any fashion: from whence, by an easy metaphor, it may be drawn to that of designing, or forging any evil against another.

V. 11. *Make them turne their backs*] That שִׁיר signifies a shoulder or shoulder-blade, there is no question, *Scapula*, that part of the body which from the neck reacheth on both sides, before, and behind, to the arme. But what the mean-

ܫܝܪܐ

ing is here of the Poetical phrase *thou shalt set them a shoulder*, is not so ealie to resolve. The Chaldee reads it, *Thou hast set them to thy people* *one shoulder*. The sense of it seems to be best fetcht from that which follows, *to thy strings*, from *ner-vus*, a *bow-string*, Psal. xi. 2. The LXXII. seem not to have understood it, rendring it *ἐν τοῖς περὶ ἀσπίδος σου* in thy remainders, as if it were from *ῥῆ* reliquus suit. But sure it signifies the *strings* of a *bow*, as the instrument of shooting or wounding: and then whether we joynethat to the precedent words, *Thou shalt set them a shoulder for thy bow-strings*, ] or to the subsequent words, *Thou shalt set them a shoulder, with thy bow-strings thou shalt prepare against the face of them*, ] the latter part must have some influence on the former; and then either way, the setting them a shoulder ] will be either the setting them in array, drawing them up in a full and fair battalia, *hæc* to his arrows may freely play upon them, which in the end of the verse are said to be prepared against the face of them; or, to the same sense, *thou shalt make them as one neck* (so the Jewish Arab. renders it) for slaughter. Somewhat parallel to this we have Hof. vi. 9. where it is said of the Priests *שָׂמְרוּ שְׁכָמָם* they killed *shoulder-to-shoulder*, or by the shoulder. The Chaldee render it *one shoulder*, in the same

words, as here they use to expound *שָׂמְרוּ* shoulder: which shews it to be a proverbial forme, to signifie sure, and uniforme slaughter. This the learned Castellio law, and paraphrastically, but very significantly, exprest; *Nam ta eis pro scopo collocatus, rectâ ineos tuis nervis collineabis*, For thou shalt set them as thy butt or mark, and with thine arrows mine straight at them. And this sure is the perspicuous meaning of this darke place. For the souldier in *provincia*, both in the antient and modern wars, was, and is wont to oppose onely the shoulder to the enemy, that being the most commodious posture both for defence and offence. Thus the Phalanx was drawn up; thus our stand of pikes are accustomed to charge; thus the Archers draw the bows, the Musketers give fire; so the swordmen receive the enemy, covering the left shoulder with the buckler, and they that use no buckler, yet stand upon a guard of like nature, and hold it for a rule, never to leave open the whole body to the opposite. All which gives the account clearly, why the phrase of setting them a shoulder ] is here used, because that was the military posture. Abu Walid interprets it, *thou shalt set them as one side, or on one side*, viz. to deale with them all alike, comparing the use of it here with that in Hoseab c. vi. 9.



# The Twenty Second Psalme.

Paraphrase.

¶ Prefect  
of his Mu-  
lick.  
† the Hind  
of the  
Manning.

**T**O the ¶ chief Musitian \* upon † *Aicleth Shabar*, The Twenty Second Psalm was composed by David, on occasi-

on of his own flying from his persecutors, and the calamities that befell him at that time, and belongs mystically to the crucifixion of Christ, and was therein most literally fulfilled in several passages, see Matth. xxvii. 35. 43. and was by Christ recited upon the Crosse, either all, or at least some part of it, Matth. xxvii. 46. The Psalm thus composed by David, was committed to the Prefect of his Musick.

\* Far from  
my help are  
the words

1. *My God<sup>b</sup> my God, why hast thou forsaken me? why art thou so farre from helping me, and from the words of my roaring?*

O my God, O my God, I am forsaken by thee, mine enemies prevail against me, and all my lou-

dest and most importunate cries to thee for helpe, bring me no relief: How long wilt thou thus leave me to this state of destitution? I beseech thee at length to look upon me (This was further completed in Christ upon the Crosse, when his divine nature suspended the exercise of his omnipotence so farre, as to deliver up his body to that reproachfull death, and real separation from his soule; Mat. xxvii. 46.)

¶ and  
† I have no  
rest.

2. *O my God, I cry in the day time, but thou hearest not, and in the night season, and I am not silent.*

O my God, I call and cry unto thee continually, day and night, and thou givest me no redresse, nor least cessation to my afflictions.

\* perfect-  
rest body,  
the praises.

3. *But thou art holy, O thou that inhabitest the praises of Israel.*

Yet am I not discouraged by this; I am sure that thou art truest faithful and true, and wilt continue to doe all wonderful things for thy people: and even when for a time thou permittest them to be oppressed by their enemies, thou art still most worthy to be magnified and praised by them.

4. *Our fathers trusted in thee; they trusted, and thou didst deliver them.*

Thy people have had long experience of thy mercy and fidelity: our fathers before me in all their distresses have placed their full reliance on thee, for rescue and deliverance, and never failed to receive it from thee.

† put to  
shame.

5. *They cryed unto thee, and were delivered; they trusted in thee, and were not confounded.*

Upon their humble and constant, and importunate addresses to thee, they continually obtained deliverance from thee, and never were disappointed, or put to shame, in their trusting or relying on thee.

6. *But I am a worm, and no man, a reproach of men, and despised of the people.*

Meane while I am an abject, weak, contemptible person, reviled and set at naught by the vulgar and haier sort.

7. *All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying,*

All that behold my present low condition, think that I

8. *He trusted on the Lord that he would deliver him: let him deliver him, seeing he be delighted in him.*

Am utterly forsaken, and so mock me, and scoffe at me, for trusting in God, or relying on any aid of his, or taking any comfort or ground of hope from my being in his favour.

(That these three verses have a largest and most literal completion in Christ to his crucifixion, see note e.)

But all this doth not discourage me. I know thy protection hath hitherto supported me in my greatest distresses and weaknesses. Thou broughtest me out of the womb of my Mother: which, duly considered, was a greater deliverance than that I now want from thee; and from that time didst sustain and uphold me, when I was not able to do the least for my self. When I came forth into the world, I had no inheritance, but thy special providence and preservation, which if it had been but one minute suspended, or withdrawn from me, I had been immediately lost: but this thou hast from my first conception thus long continued to me, and thereby testified to me convincingly, that as I have none to depend on but thee, so I may on thee confidently repose my trust.

9. But thou art he that took me out of the womb; thou didst make me hope || when I was upon my mother's breasts.

10. I was cast upon thee from the womb; thou art my God from my mother's belly.

† upon the  
breasts of my  
mother.  
וְעַל  
שִׁדְיָי

Now therefore, in the approach of the greatest straits, and the most absolute destitution of all humane aids, be thou seasonably pleased to interpose thy assistance, and not to forsake me utterly.

11. Be not far from me, for trouble is near, for there is none to help.

† distress  
וְאֵין  
עֹשֶׂה

b. My enemies are very strong and puissant, and have besieged me very close, brought me to great straits.

12. Many || bulls have compassed me; \* h strong bulls of || bullocks  
Babylon have beset me round.

\* bulls  
בָּקָרִים

And now are they ready to devour me: and therefore as a Lion, when he is near his prey, makes a terrible roaring, by that means to astonish the poor creature, and make it fall down, through the fright, before him; so do they now rave, and vaunt, and threaten excessively.

13. They gaped upon me with their mouth, as a roaring and a roaring Lion.

My outward estate cannot better be resembled, than by a consumptive body, brought to extrem low, daily pining and falling away very fast, the bones starting one from the other

14. I am poured out like water, and all my bones are out of || joy; my heart is like wax, it is melted in the midst of my bowels.

† are par-  
ted, or  
have sepa-  
rated them-  
selves.  
וְנִפְּצוּ

The radical moisture so dried up, that there is no more left, than in a brick or tile that comes scorched from the kiln, the tongue dry, and not able to speak, and the whole body ready to drop into the grave.

15. My strength is dried up like a grasshopper, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death.

k. For my enemies come about me as fiercely as so many dogs, to rend and tear me; a multi-

16. For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet.

tude of malicious people, like a ravenous Lion, have now got me into their power, beset me, and inclosed me, on design to wound and destroy me. (This was most eminently fulfilled in Christ at his crucifixion, that being a real piercing of his hands and feet, and that caused by the importunate clamors of the Jewish sanhedrim and people; and a more literal accomplishment of the words, than belonged to David.)

My civil state, I say, is as low as their state of body, who have no flesh left on it, whose bones consequently are so wide and distant one from another, that they may be numbered (as Christs were to be, on another occasion, by being naked and distended on the cross) and are thereupon looked on as a prodigy, and scoffed at by all beholders (as Christ also was upon the cross, Matt. xxvii. 39.)

17. I may tell all my bones, they look and stare upon me,

They look on me as their prey, and all that I have as their

18. They part my garments among them, and cast lots upon my vesture.

lawful spoil or pillage, to be divided as by lot, and distributed among them. (This also was more literally fulfilled in Christ, John xix. 23. 24. when the soldiers having divided his upper garments into four parts, finding his inner garment to be without seam, would not tear it, but rather cast lots who should have it.)

19. But be not thou far from me, O Lord: O my strength, be thou with me, O Lord, who art my only aid, in a special manner present, and with speed assistant to me.

20. Deliver my soul from the sword, my darling from the power of the dog. Beset me now, I beset thee, that am left destitute, and helpless, from the power and malice of these bloody men. (Or, as applied to Christ, thou shalt deliver me out of the grave, and not permit the very jaws or power of death, though it seize on me, to detain me under its dominion.)

21. Save me from the Lions mouth; for thou hast heard me from the horns of the Unicorn. And as formerly thou hast answered my prayers, and preserved me from the strongest enemies, when they most insolently exalted themselves against me; so be thou now pleased to deliver me from those violent men who now are ready to devour me. (And thus was it fulfilled to Christ in his resurrection.)

22. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. And this shall give me continual matter of rejoicing, and proclaiming thy wonderful goodness toward me, and of making the most publick mentions of thine thy unspeakable mercies, and ascribing the glory to thee. (This also was fulfilled in Christ, in the Apostles preaching his resurrection to all their assemblies, and magnifying God for it: See Acts ii. 47.) after this manner:

23. Ye that fear the Lord, praise him, all ye the seed of Jacob glorify him, and fear him all ye the seed of Israel. O bless and praise the name of our gracious Lord, all ye that profess to be his servants, all ye whom he hath thus taken to himself to be his peculiar people, and shewed such marvelous works of mercy among you; let this be a perpetual obligation to you to magnify him, and perform all faithful obedience to him for ever. (Of this, as it respects Christ, see St. Peters Sermon Acts ii. 26.)

24. For he hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard. Because he is faithful, and constantly ready to hear and answer the petitions of them that are brought to the lowest condition, and instantly answer them with timely relief, and never finally casts one, or rejects their supplications. (How this was fulfilled in Christ, see Heb. v. 7.)

25. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. From these gracious revelations of thy self unto me, shall I fetch abundant matter of praise and thanksgiving, when I come to thy holy assembly; and there will I constantly offer those sacrifices, which I now devoutly and consecrate unto thee, that all thy faithful servants may join with me in this duty. (This had its completion in Christ, in respect of the commemorative Eucharistical oblations, offered up daily in the Church, in remembrance of Christs death and resurrection.)

26. The meek shall eat and be satisfied; they shall praise the Lord that seek him: your hearts shall live for ever. As remembering what certain terms thou makest to the prayers of the distressed, supplyest all their want, givest them matter of thanksgiving, whosoever make their addresses to thee, and comfortest and revivest them with durable refreshments, when their condition is most disconsolate and destitute. (This is also fulfilled in the Evangelizing and comforting of the poor humble Christian, and in the Eucharistical spiritual food, and the vital effects thereof, of which Sacramentally and by faith they are made partakers.)

27. All the ends of the world shall remember, and turne unto the Lord; and all the kindreds of the nations shall worship before thee. These miracles of thy mercy shall be recounted through all the world, and bring in many spiritual subjects to thy Kingdome, to serve and adore thee. (This also was most eminently completed in the effects of the resurrection of Christ, that mighty work of Gods power, and mercy, and fidelity, when the Apostles preaching of it to all the world, brought in such multitudes of proselytes to Christ.)

Acknowledging that as the managery and sole government of all the nations of the world doth certainly belong to thee, to all subjection and faithful uniform obedience is most due unto thee. (This also was an effect of the promulgation of the resurrection of Christ.)

28. For the Kingdome is the Lords, and he is the governor among the nations.

And all this for the confirmation of all sorts of men in Gods service: 1. of those that enjoy prosperity in this world, as knowing that they have received it from God: 2. of those that dy, and live not themselves to see thy wonderfull work. yet shall their posterity behold and adore thee for it; or, all mortal men shall confesse that all life, and preservation, and deliverance is from God, and so they and their posterity shall betake themselves to thy service. (How this is fulfilled in Christ, see note a.) And so all successions of men shall declare to their followers, those that are not yet borne to those that shall come after them, how richly God hath performed all his promised mercies, and how seasonably and miraculously, at this time of greatest need, he hath granted me his protection and deliverance.

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29. All they that be set on earth shall eat and worship, all they that goe down into the dust shall know before him, and none can keep alive his own soule.

30. A seed shall serve him, it shall be accounted to the Lord for a generation.

31. They shall come, and shall declare his righteousness unto a people that shall be borne, that he hath done this.

### Annotations on Psalm XXII.

2. *Tit. Aijeleth*] For the meaning of the title of this Psalm, *תִּתִּי אֵיִלֶּת* *the LXXII. may first be considered, which render it ὑπὲρ τῆς ἀνάλυσεως τῆς ἐσθίας, and the Latine profectio matutina, for the morning help. This is by the Learned Grotius thought to proceed from their reading the Hebrew otherwise than now we have it; not תִּתִּי but תִּתִּי which v. 20. is by them rendered ἀνάλυσις help. But that is a very remote conjecture, the words having no affinity in sound or writing. It is more probable, that from תִּתִּי and תִּתִּי robor, strength, which is made use of for the aid and relief of others (as in that v. 20. תִּתִּי thou art my strength, hasten unto my help) they deduced the word תִּתִּי, and took it in the notion of relief, and so render it, ἀνάλυσις help. Upon this conceited notion of תִּתִּי it is that *Psal. cvii. 17.* where the Hebrew hath תִּתִּי fools, they transforming תִּתִּי fool into תִּתִּי robor, do consequently render it ἀνάλυσις*

*Be helped them, the Latine suscepit, and the Syriack helped, or strengthened: and then joyning תִּתִּי, of the morning, with it, as denoting the hast or earliness of the help, they render it ὑπὲρ ἀνάλυσεως ἐσθίας, for morning, or speedy, or early help. From this notion of תִּתִּי for strength, the Chaldee also paraphrase it, תִּתִּי תִּתִּי *Sec. for a strong or powerfull oblation, perpetual for the morning; perhaps from תִּתִּי a ramme (such as were usually offered in sacrifice) pitching on the notion of oblation. But the notion which the ancient fathers, and from thence the interlinear, and most modern translations have pitcht on, is that of תִּתִּי an hind: so *Prou. v. 19.* in the forme wherein here 'tis תִּתִּי an hind, and so frequently תִּתִּי an hart, or *Passage, Psal. xlii. 2. Gen. xlix. 21. Psal. xviii. 34. Cant. ii. 7.* And this beast being generally taken notice of for swiftnesse of foot, (as in that *Psal. xviii. 34. thou hast***

תִּתִּי

hath made my feet like hinds feet, in respect of his flight to some place of safety, in the following words, *וְיָרֵץ כַּחַד הַיַּחַד* (saith the Chaldee) it is therefore here set to denote David in time of his flight from his persecutors; and the rather, because *לֵךְ* and *לֵךְ* signifies also a Prince, *Ezek. xxi. 11.* *לֵךְ* the Prince of the Nations, *Nebuchadnezzar*, and *Ezek. xv. 15.* *לֵךְ* *אַרְחוֹשֵׁת* say the LXXII. the Princes of Moab: and so 2 King. xxiv. 15. we render the mighty of the land, the Chaldee *לֵךְ* the Princes, and so *Isa. lxi. 3.* And thus the title belonging primarily to David in time of his persecution, it very fitly also belongs to Christ at his crucifixion, he being *abaz Harb*, and that Prince, which was then pursued to death, and slaughter'd by the Jews; and the Psalm following in many passages more literally belonging to Christ than to David himselfe, in the first completion.

b. V. 2. *My God* In this verse the LXXII. their rendring is observable. First, for the Hebrew *לֵךְ לֵךְ* *My God my God*, they read *וְיָרֵץ כַּחַד הַיַּחַד*, *God my God, look on me*; and so the Latine: the Arabick and Ethiopick adde [*my*] in the first place, *My God, my God, look upon me*; the Jewish Arabick, *my strong God, my potent God*. Here 'tis evident, as oft in other places, that they gave a double signification of the latter *לֵךְ*; first as reading it *לֵךְ* *לֵךְ* *my God*, and then again *לֵךְ* *to me*, which they chose to paraphrase by *וְיָרֵץ כַּחַד הַיַּחַד* *look, or give heed to me*. But our Saviours reciting these words upon the crosse, is an evidence, that this was not the Hebrew reading, but only the descant of the LXXII. Then in the end of the verse, for *וְיָרֵץ כַּחַד הַיַּחַד* *my roarings*, from *וְיָרֵץ כַּחַד הַיַּחַד* *my errors*, my

incogitances, (as from *וְיָרֵץ כַּחַד הַיַּחַד* *ignovit, peccavit*) *ναεγ. Αποδ. των μου*, and the Latine *delictorum meorum*, of my faults; and so the Syriack *ܠܡܢܝܢܝܢ* of my follies; and the Arabick in like manner. And this is a mistake also. But then thirdly, where the Hebrew hath *וְיָרֵץ כַּחַד הַיַּחַד*, which taking *וְיָרֵץ* adverbially (as oft it is) is literally rendred thus, the words of my roaring are farre from my help, i. e. from helping me; the LXXII. have followed this construction, *μαχεθς. ἀπὸ τῆς σωτηρίας μου οὐ λίγχι*—the words—are farre from my deliverance, or, from delivering me; and so the Latine, (and Ethiopick) *longè a salute mea verba*—the words are farre from my salvation. And to this the Chaldee agrees, *וְיָרֵץ כַּחַד הַיַּחַד* *farre from my redemption are the words of my cry*: and so the learned Schindler renders them, as an instance of the adverbial use of *וְיָרֵץ*, *procul a salute mea verba rogatus mei*, the words of my roaring are farre from my help; and *Seb. Castellio* to the same purpose, only continuing the interrogation from the beginning of the verse, *cur a meis verbis querulis remota salus est? why is deliverance removed from my complaining words?* And thus in all reason are they to be rendred, to denote the ineffectualnesse of his complaints, or how little help they brought him. The other rendering puts in [*and*] where the Hebrew hath it not, and joynes together *וְיָרֵץ* *deliverance*, and *וְיָרֵץ* *words*, which cannot well joyne in sense; whereas this is most simple, only understanding the verbe [*are*] which is seldome exprest in these writers. Only one thing may deserve to be added from the Jewish Arabick, who as he concurs in this latter part of the

the verbe, [my words, and my groaning far from my helpe,] so he puts the whole verbe in forme of deprecation, not of complaint, expressing the interrogation, why, as usually he doth, by the negative, For sake me not, so as that my words and my groaning be farre from my helpe:] and that sure is the adequate importance of them.

c. V. 2. *Silent*] The Hebrew דומיה signifies rest or quiet; either of the tongue only, and then 'tis silence, or of the whole body. And so here it is most probable to be taken, to answer the former part of the verbe: There 'twas, I cry in the day time, וְיָמִי and thou bearest not; and here, and in the night, (repeating אֲנִי וְכֹחִי I cry) וְלַיְלָה and not, i. e. there is not any quiet to me, i. e. no answer to those prayers of mine which were addrest for quiet or deliverance from my persecutors: and therefore the Syriack, by way of Paraphrase, render it, thou attendest not to me, and so the Arabick alio. As for the LXXII. their rendering καὶ ἐπεὶ ἀνοίας ἐμολ, which the Latine follows, & non ad insipientiam mihi, and not for folly to me, it will be hard either to give any intelligible account of the meaning of it, or of דומיה וְיָמִי being rendred by it; unlesse as Exodus xv. 16. כֹּהן כָּאֶבֶן still as a stone] signifies senselessness, so here דומיה were thought to signifie senselesse, and accordingly, without care of the sense, thus rendred ἀνοίας by them.

d. V. 4. *O thou that inhabitest*] יָשֵׁב to inhabite, signifies also to remain, or persevere: so Psal. cii. 13. thou, O Lord, יָשֵׁב shalt remain, or continue for ever. And in this sense it will be best taken here, יָשֵׁב יְהוָה but thou remainest, or persecrest holy, (the derelictious in the former verses doe not tempt him to doubt of it) יְהוָה יָשֵׁב

the praise of Israel; or, O thou, the praises, or which art the praises of Israel, i. e. the object of all their praises; or yet more simply, (without the least ellipsis to be supplied) But thou remainest holy, the praises of Israel. The LXXII. retain the construction in the latter part, reading δὲ θῶναι τοῦ τοῦ ἐν ἡλ, and so the Latine, Laus Israel, the praise of Israel, and the Arabick, the glorie of Israel, (as in Simeons song Luk. ii. 32. Christ is said to be the glory of thy people Israel, in whom they should rejoyce or glory:) only in the former part they have somewhat varied, Σὺ δὲ ἐν ἁγίῳ καὶ ἁγίῳ, But thou dwellest in thy holy place; which yet rightly considered, is but a Paraphrase of the sense in which we render it; for Gods dwelling in heaven] is but a phrase to expresse his faithfulness and mindfulness of his promise, his not being changed, and that is it which is meant by his persevering holy. The Chaldee have a little farther receded, but thou art holy who establishest the world for the praises of Israel] with reference, perhaps, to the phany of the Jews, that the world was created for their sakes and their laws; this Paraphrase of theirs being not free from sundry of their dreams. Yet may these words bear no ill sense, and Gods making and establishing the world for the praises or glory of Israel] signifie his great care, and kindness, and consequently fidelity in performing all his promises to his people. The Syriack differ from all the former, making the whole verse but a compellation of God, in these titles, Thou, O holy, and who sittest in Israel thy glory.

c. V. 6. *A norm*] These three verses, though they have a first sense historically verified in David, at the time of his flying from his enemies, yet are they, in a much

much higher, and also more literal sense, fulfilled in Christ upon the cross. And 1. the word תולעת worme, is thought to have a special energy in it, to denote that kinde of worme, which is begotten of a grain of coccus, or coccinele, a red berry, that yeelds the scarlet juice, with which they dy cloth of that colour, and which is full of those red wormes. So *Isa. i. 18. though your sins be as scarlet*, the Hebrew hath תולעת as a worme, viz. this scarlet-worme. So *Lam. iv. 5. they that are brought up on תולעת*, we rightly render it *scarlet*. And if it be twice dypt with it, then 'tis a darker and richer colour, *Num. iv. 8.* and is rendred *purple* by the Chaldee. And thus is it a fittile for Christ upon the crosse: a worme, in that he is despised, and trodden on, and oppressed by the Jews; and more peculiarly this scarlet worme, which being prest, yeelds this rich juice, (viz. his blood) of which this royal-scarlet or purple garment is made, wherein we may appear before God. In token of which he was *araid in a scarlet robe*, *Mat. xxvii. 28.* at this time peculiarly of his crucifixion. In the next place, when he is here styled the reproach of men, and despised of the people, תלצת from תלץ, to scorne or set at nought, and so by the LXXII. rightly rendred ἐξιδένοντα λαῶν, one set at nought by the people, this is but parallel to that other prediction, signally pointing at his crucifixion, *Isa. liii. 3. he is despised and rejected of men*— and farther parallel'd in the story, when they rejected him, and chose *Barabbas*, *Matth. xxvii. 21.* when they mocked him, v. 29. spit on him, v. 30. and mocked him again, v. 31. Then for the rest of the words, *All they that see laugh me to scorne*— they are exactly fulfil'd *Mat. xxvii. 39. they that passed by, reviled him,*

wagging their heads, and saying— he trusted in God, let him deliver him now if he will have him, v. 43. As for the phrase בושפת, it may best be rendred, they put out the lip, from בושף emitit, dimitit, laxavit, noting that way of mocking, by the distortion of the mouth or lip; and so it agrees with laughing to scorne] precedent, and shaking the head] subsequent: so the Syriack renders it, they moved their lips; the Chaldee, תולעו they cutt with the lip, as a paraphrase to expresse reproaching or abusing; but the LXXII. only ἐλάλειον ἐν χειλεσι, (and so the Latine, Arabick, and Ethiopick) they spake with their lips, as from the notion of בושף for opening, which applied to the lips, denoteth speaking with them.

V. 8. *Trusted*] בושף from בושף and בושף voluit, devoluit, roll or devolve, is used for committing, intrusting any thing to another, casting ones selfe on God, which is the phrase used *Psal. lv. 22. cast thy burden upon the Lord*. So *Psal. xxxvii. 5. roll thy wayes upon the Lord*, i. e. commit them to him; cast them on him; farther exprest by the next words, *trust also in him*— The LXXII. have rendered it according to sense ἠλπίσω, He hath hoped, and so the Latine, and is fully rendred, *Matth. xxvii. 43. πείσασθε he hath confided*; so also the Syriack here, and the Arabick by two words, he hath believed and confided. בושף is the imperative mood, and so may fitly be rendred, *trust in God*, (as a forme of reproach:) so 'tis rendered *Psal. xxxvii. 5.* But it may possibly be the prater tense in Kal also, as a contraction of בושף, as that may, by analogy with some other words, be used for בושף.

V. 8. *Delighted*] בושף voluit, nillit, is frequently used for committit, delectatus est, being delighted or pleased with, when it hath the

בושף  
בושף

f.  
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72



the preposition ב following it. And accordingly for the LXXII. their [Σέλειν will in] must be rendred *taking pleasure in*; and so must the phrase be rendred *Mat. xxvii. 43. εὐ Σέλειν αὐτὸν, not, if he will have him, but, if he love him* (so רֵצֵן signifies also) *if he delight, or have pleasure in him.* And thus it peculiarly belongs to Christ, of whom 'tis testified by God at his baptism, *Mat. iii. 17. This is my beloved sonne in whom I am well pleased.*

h. V. 12. *Strong bulls*; The notion of רֵצֵן here must be resolved by the context. The word רֵצֵן signifies *strong*, and is sometimes applyed to *God*, *Psal. cxxxii. 2*; sometimes to *Angels*, *Psal. lxxviii. 25. רֵצֵן רֵצֵן the bread of the strong*, we duly render *Angels food*, from the LXXII. who read τὰν ἀγγελῶν, sometimes to *men*, *Isa. x. 13*; sometimes to *horses*, *Jer. viii. 16*, and *xlvii. 3*; and sometimes to *bulls*, when in conjunction with *bullocks*, *Isa. xxxiv. 7. Psal. lxxviii. 30*, and here in this place, רֵצֵן *bullocks* immediately foregoing. So *Psal. l. 13*, speaking of *sacrifice*, *the flesh of the רֵצֵן* must be the *flesh of bulls* or *oxen*. To this it is not amisse to adde, that *Jer. xvi. 15*, the LXXII. for רֵצֵן read ὁ Ἀπὶς. The words indeed relate to the *Egyptians*, whose God *Apis* was, and as a God, may be so called from רֵצֵן, which oft signifies *God*, the ב, as it is ordinary in several languages, being changed into π, and the ו into ς, as in μαρτυρὶς *martyr*, αἰδώς *ceter*, and many others, those letters are *permutabiles*. But that *God of the Egyptians* was originally an *oxe*, or *bull*; and then why may it not be thus lightly changed from *Abir*, a *bull*? And then as רֵצֵן signifies a *bull* also (and in Chaldee רֵצֵן from whence the Greek and

Latine ταῦρος and *taurus*) why may not that praefix to רֵצֵן make רֵצֵן רֵצֵן, and that be lightly changed into *Serapis*, the other title of the *Egyptians God*, which also is no more originally but a *bull*, or *oxe*? But this by the way. This therefore being clear, the rendring of רֵצֵן must be simply *bulls*, and with רֵצֵן joyned with it, *bulls of Basban*; which being a rich and fruitful place, and the catel thereof great, and strong and fat, as the inhabitants gyants, *Deut. iii. 13*. and formidable, *Nam. xxi. 34*. they are here fitly set (Poetically) to expresse potent enemies, and proud insulters; as the *King of Basban*, *Amos iv. 1*, are *imperious women*. This the LXXII. renders ταῦρος, *fat bulls*, without mention of *Basban*; either as reading for it רֵצֵן, which signifies *fat*, or rather thus *paraphrastically* expressing *Basban*, the catel whereof were *fat* above any others.

V. 14. *Out of joyne*] רֵצֵן signifies *dividing*, *parting*, *dissolving*, *dispersing*, and in *Hithpael* reciprocally *dispersing* or *parting themselves*, so as one leaves or goes from the other. So *Job iv. 11. the Lions whelps רֵצֵן*, we render, *are scattered abroad*, LXXII. ἑλκετο ἀλλήλους, *have left one another*, in the notion of *dispersing*. And so all the antients render it here: the Chaldee רֵצֵן *were dispersed*; the LXXII. διασκορπισθη, and so the Syriack, and Latine, and Æthiopick, *were dispersed*; the Arabick, *dissolved*: and this not to denote dislocation of bones, but their parting one from another, as in a consumption of the whole body, which is here described in this, and the rest of the verse; which is the thing which is here represented, and by it the lowliness of his present condition, or outward estate.

V. 15. *Pierced*]



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V. 15. *Pierced*] The double reading of the Hebrew here is commonly taken notice of, *they pierced*, and *as a Lion*; and the Chaldee hath put them both together, *bitting me as a Lion*. But 'tis evident, the LXXII. read it in the former notion only, and so render it *as they pierced my hands and my feet*; and so the Latine, Syriack, Arabick, and Æthiopick. Of these readings the enquiry must be, 1. what force they have in the first intention of the words, as they concerne *David*; and 2. what is to be said of them in reference to the Prophetick sense, completed in *Christ*. For the former, if we stand to the present Hebrew-reading, *as a Lion*, the sense will run thus, *the assembly of the wicked hath enclosed me as a Lion, both my hands and my feet*, i. e. I am brought into a condition perfectly *helpless*, as when a *Lion* hath one in his power, and is about to seize on him; neither my hands nor my feet can stand me in any stead, the former to resist, or the second to fly: where *to enclose* is of the same importance with *to*, so oft used in Scripture, for such an inclosure, as puts one into the power of another. But if the other reading, *they pierced*, be admitted, the same total impotence is still discernible. To be bound hand and foot is the proverbial style of Scripture, for one that is delivered up to utter ruine; but to be *nailed*, or *pierced*, or *sawed hand and foot*, is a much higher expression of the same thing, both in respect of the certainty, and sharpness of the ruine. 'Tis easier to *untie a knot*, then *loosen what is nailed*, and 'tis more *painfull* to be *pierced*, then only *restrained* from liberty. And so in either of the readings the sense holds fitly to *David's* person, as

being in a *fore distress*, and sad condition. Next then, to consider the place in relation to *Christ*, prophetically described upon his *crosse*; many conjectures of learned men are obvious on this place, but none more worthy to be hearkened to, than our two learned Countrymen, both exquisitely skilled in the Oriental languages, Mr. *Nic. Fuller*, and Mr. *Ed. Pocock*. From the *†* Collections of the former we learn, that both from the *little Masoreth*, and from *Rabbi Jacob son of Haym*, and from his own ocular experience of many copies, \* *Joan. Isaac Lewita* hath demonstrated *they pierced* to be the reading in the text or *chetib*, and the other *as a Lion*, only in the *Margine*, or *chere*. And this farther manifested by the rendring of *Aquila*, one very favourable to the *Jewish* interest, who rendred it as a *verbe*, nor as a *substantive*, and so only according to the *textual*, not the *marginal* reading. From the *Blatt* we have a more particular, literal, minute account of the word it self: *they pierced*, either from *to*, or from *to digge*, or *pierce*, and from whence is *Alcaur*, the digging of the earth, and *Camar*, *hast* confodere, to run through with a spear. Or if it be read, as in their *margin*, *as a Lion*, then also is his conjecture very ingenious, that it be taken for the participle present in *Kal* in the plural number, from *to*, and from thence *to*, of which he brings many examples. To this he addeth also, that the Chaldee's paraphrastical rendring (which from the likeness of the word *as a Lion*, took occasion thus to expresse the notion of the participle, and therein the manner

† Mistel. L3.c.12.

\* in defens. Hebr. Lesh. advers. Linden.

† Ha. M. fol. c.4.

manner of their savage usage) was the original of that double reading of the Hebrew; and indeed not an effect, but the cause of it. As for those who suspect our reading as a falsification of the Christians, besides many other evidences of conviction, he there gives us the testimony of David Kimchi; who taking notice of the Christians reading in this place, different from the Jews, doth not accuse them of any fraud, as elsewhere he doth *Psal.* cx. and probably would have done, if he had not known that they had herein followed the most emendate copies.

V. 21. *Hast heard me*] From *אָמַר* to speak, or answer, or hearken to another, is the word *שָׁמַעְתָּ* here, *thou hast heard, or answered me*. This verbe the LXXII. read, as if it were a noun from the other notion of *אָמַר* affixit, and so read *אָמַרְתִּי לַיהוָה אֱלֹהֵי מַשְׁכָּלִי* *my affliction or humiliation*, (and from them the Syriack and Latine &c.) as if it were *אָמַרְתִּי* *my affliction*.

V. 24. *Affliction*] *אָמַר* from the precedent *אָמַר* may signifie *affliction*, or *low estate*: but all the ancient interpreters render it in the notion of *prayer*, and the like; the Chaldee *אָמַרְתִּי לַיהוָה* *the prayer*, the LXXII. *deprecationem*, and so the A-

rabick, and the Syriack *ܐܡܪܬܝ* *the cry*; and so the *not despising or abhorring or casting out* will best agree with it, and the subsequents also, *when I cryed unto him he heard*: And so the word will well enough bear, from *אָמַר* to speak, as that is here applied to *the poore*, of whom the wise man saith, *the poore man speaketh supplications*.

V. 29. *Keep alive*] Where the Hebrew reads *וְחַיִּיתָ לְךָ* *and he hath not quickened his soule*, the LXXII. (and Syriack, Latine,

Arabick, Ethiopick) render, *וְחַיִּיתָ לְךָ* *and my soule lives to him*, for *וְחַיִּיתָ* *his soule*, reading *וְחַיִּיתָ* *my soule*, for *לְךָ* *not*, *to him*; and then joyning the masculine *וְחַיִּיתָ* to the feminine *וְחַיִּיתָ*. But the Chaldee rendering it *וְחַיִּיתָ לְךָ* *and the soule of the wicked be shall not enliven*] doe evidence our vulgar reading of the Hebrew to be that which they then used, and so the LXXII. to have mis-read it. The literal meaning of it is somewhat difficult. Castellio's conjecture is not unfit to be taken notice of, who joyns it with that which follows,

thus; *and he that hath not quickened his soule, i. e. who is dead, וְחַיִּיתָ לְךָ* *his seed shall serve him*, *Eorum progenies, quorum vita non perdurat, eum colent, the progeny of them whose life continues not, shall serve or worship*. And thus may the ellipsis be well enough supplied, and with as little violence as any other way. Yet because both *וְחַיִּיתָ* and *וְחַיִּיתָ* are in the singular, not plural number, (and *וְחַיִּיתָ* seed, without any affix of any number, most agree with those) it will be more reasonable to change his plural, *eorum*, and *quorum*, into *eius*, and *cujus*, and then retaining that his way of interpretation, the rendring will be literally this; *and for him who doth not enliven his soule, i. e. who dies, his seed or posterity shall serve him, i. e. God*. This may have a commodious meaning, in respect of David himselfe, that when he is dead, and so can praise God no longer himselfe for these his mercies, yet his posterity shall praise God for them, and by that ingagement be moved to undertake, and adhere to his service. But in respect of Christ, the completion is more signal; that though he dy, yet he should have a numerous posterity, and those begotten, as it were, by his blood-shedding: as

וְחַיִּיתָ  
לְךָ

L  
עָמַרְתָּ

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עָמַרְתָּ

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וְחַיִּיתָ  
לְךָ

*Isa. Liii. 10. when he hath made his soule an offering for sin, he shall see his seed, and this seed of his shall serve him, viz. the multitude of Christians that adore the crucified Saviour; of whom it very agreeably follows, that they shall be accounted to the Lord for a generation, being the men that make up the μέλλων αἰών the future age, (as Christianity is called) of which Christ is styled ὁ πατήρ the father, in the LXXII. their rendering of *Isa. ix. 6.* If this be not the meaning of the place, then taking the words by themselves, נָתַן אֶל־יְשׁוּעָא and *enters not his own soule,*] must probably be thus supplied, as our English hath it, *and none can keep* (or more literally to נָתַן hath kept alive) *his own soule: i. e. in relation to David, 'tis God that hath delivered and preserved him, and none else could have done it, being destitute of all worldly aides, and the same by way of pious aphorisme, is applicable to others, all deliverance from the least to the greatest streight or danger, is totally to be imputed to God. But most eminently and signally to Christ, who being dead in the flesh, was quickened by the spirit; being put to that shame-**

full death of Crucifixion in his humane nature, was raised again by the power of his divine nature; and in that was founded the propagation of the Christian Religion, as the interpretation of that which follows, *His few shall serve him, and be numbered* ספיר *or accounted to God for a generation.*

V. 31. *That he hath done this* ] Where the Hebrew hath **וַיַּעַשׂ** *that, or, because he hath done it*, the Chaldee renders paraphrastically, and in sense, **וַיַּעַשׂ** *the miracles which he hath wrought*. The LXXII. applying it to the people *that should be born*, reads, **ὁ κύριος** *K'ieus*, which the Lord hath made, (and so the Latine and Ethiopick, and the Syriack also, save that they read it in the future.) That which is most exact, and according to the letter, will be to render **וַיַּעַשׂ** *because he hath wrought it*, by it meaning the righteousness precedent: so Castellio renders **ut exponant quod sit usus iustitia**, *that they may shew what righteousness he hath wrought*, by righteousness meaning either fidelity, and performance of promise, or more fitly, in the sacred notion of **וַיַּעַשׂ** *benignity or beneficence*.

*The Twenty Third Psalm.*

**Paraphrase:**

## A Palm of David.

most passionate expression of God's abundant care and providence toward all those that faithfully depend on him: (And hath its most eminent completion in Christ, the great Shepherd and Bishop of our souls, of whom that this Psalm is a prophecy, see *Maxima et c.* l. 2. c. 8. and l. 2. 55. &c.).

**1. The Lord is my shepherd; I shall not want.**

diligently wait on him) as a Pastor is to his flock of sheep, & though it be in a wilderness; he is able to provide for me, I shall not be left destitute.

**The Lord my God is  
to me (and all that  
though it be in a wilder-**

וַיִּזְכֹּר  
עַמּוֹ  
בְּסִדְרָא  
the Lord  
hath fed  
his people  
in the wil-  
derness,  
Chail.

He provideth abundantly both for my food and refreshment.

2. *He maketh me to ly down in green pastures; he leadeth me beside the still waters.*

He revives and refreshes and comforts me by his spirit, affords me a full and pleyeous baite, and thereby enables me for the hardshipp of a journey; (as he did Elias 1 King. 19. 8.) and then leads me forth in the even paths of pious duties, gently and carefully, as I am able to goe; by this means directing me to that true felicity even of this life, the exercising my selfe, and guiding my steps by his excellent lawes, and rules of living: and this out of his free mercy to me, the greatest and most valuable that any mortal is capable of.

3. *He restoreth my soule; he leadeth me in the paths of righteousness for his names sake.*

for refresh-  
ed, see  
now on Ps.  
xix. c.

And though this course should engage me in the greatest distresses, the lowest depression of sadnesse, the most palpable darknesse of despaire, yet am I cheerfully resolved not to be discouraged therewith, or to apprehend it will make me miserable, being confident of the continuance of this special guard about me, and that, as a shepherd still, thou wilt keep me from straying from thee, and protect me from all dangers.

4. *Yea, though I walke through the valley of the shadow of death, I will feare no evill; for thou art with me: thy rod and thy staffe they comfort me.*

Nay more, thou givest me that treatment of the most indulgent possessor 2 Sam. 12. 3. that admitted his be-

5. *Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oyle; my cup runneth over.*

loved lamb unto his table, to eat of his bread, and drink of his cup with him; thou omittest no expression of respect and tender love to me. By this means thou providest all plenty for me, munge the malice of my enemies, who grieve to see the riches of thy bounty to me, and care over me. Thou entertainest me with wine and oyle in the most festiual manner, affordest me, not only in a sufficient, but in a most pleasurable degree, all things that are for the advantage, as well as support, both of my body and soule.

And I cannot doubt but this bounty and superabundant mercy of thine shall continue to me all my dayes;

6. *Surely, thy goodnesse and mercy shall follow me all the dayes of my life; and I will dwell in the house of the Lord for ever.*

benignity  
or shall  
for length  
of dayes.  
TAN?  
OYO

and, for my returne to thee, I shall most diligently frequent the publick assembly of thy saints and servants, wheresoever the Arke is placed, and there blesse and praise thy name, and address my prayers to thee, as long as I live. (And this is a further addition to the felicities of my life, that thou wilt afford me this honourable and glorious way of inhabiting in thy sanctuary, and most amicably conversing with thee.) Or to crown all this, thou shalt enfold me at last in that best of sheep-coats, that place of equal purity and safety, where no unclean or ravenous beast can come; there shall I rest, and there abide for ever.

### Annotations on Psalm XXIII.

V. 5. *Runneth over*] The lxxii. for *exuberant*, read *μεδυσ-σας inebriating*: but this is their ordinary use of the word *μεδυσ-σας* for drinking liberally, not being intoxicated or drunk. The word *μεδυσ-σας* signifies moist, watered, and (watering being a means of making ground fertile) plentiful, exuberant, and so is fitly applied to the festiual cup here. But to this the lxxii. adde *ως νεκ-τισον*; the

Latine, *quam præclarus est? bon excellent is it?* This they doe, by taking the beginning of the next verse, and adding it to the end of this, *ως νεκ-τισον*, which they therefore render, *how good?* But that belongs to the consequent words, and so is rendred by the Chaldee *בְּרַחֲמֵי* but goodnesse or benignity, and to the Syriack and the Arabick; who yet finding *νεκ-τισον* in the version of the lxxii. render

ως νεκ-τισον

render that there, *inebriating as pure wine*, accounting that the meaning of *αἰνισον* best, the wine which hath no dash of water being such. In this place the LXXII. read *πλῆθυσον σου thy cup*, and from them the Arabick and Aethiopic; but the Hebrew hath *כוס my cup*, and so the Chaldee and Syriack and Latine; and S. Hierome in his Epistle to *Susana* and *Fretella* saith, that in the edition of the LXXII. it was *my cup*, and that *thy cup* was an error of the Scribes.

כוס

b.  
כוס

V. 6. *Dwell* שָׁבִי, which the interlinear regularly renders, *I shall return*, from שָׁב which is commonly taken in that sense, is by all the ancient Interpreters rendred *I shall dwell*, דָּוָה in the Chaldee, *abidit* in the LXXII. and so in the rest, from a second notion of שָׁב to *inhabite*, in which we have it *Jer. xlii. 10.* שָׁב דָּוָה אֶל מְנוּחָיו. We render it, *if ye shall still abide*, and the Chaldee

אִם בְּשִׁבְתְּכֶם אֶת דָּוָה if by dwelling ye shall dwell, and so the LXXII. *ἀνιδωσιν*; *ἀνιδωσιν*, if ye shall surely abide, and the Arabick, if ye shall remain firm, and the Latine, *si quiescentes permanferitis*, if ye shall abide quiet, and so the Syriack also. Thus 2 Sam. xix. 32. *בְּשִׁבְתִּי* in his abiding, the Chaldee again *בְּשִׁבְתֵּי* in his dwelling at *Mahanaim*. And that thus it was taken here, is much more probable from their general consent, than that they read (as some imagine) *שָׁבִי* from שָׁב, and not *שָׁבִי* from שָׁב, it being ordinary for words of so near alliance, as are שָׁב, to dwell, and שָׁב to returne (and I may adde *שָׁבִי* to rest) to change significations, the one with the other, and so to signify the same thing; especially when tis remembered, that he that is returned to a place, is supposed to abide for some time, and so to inhabit there.

## The Twenty Fourth Psalm.

Paraphrase.

A Psalm of David.

The Twenty fourth Psalm, composed by David on occasion of

bringing the Arke into Sion, is a declaration of Gods dominion over this world, his providential presence in every part of it, but his special presence in the place assigned for his worship, the Arke of the Covenant; which is therefore joyfully to be received into Sion, and entertain'd by all Israel, being moreover a signal emblem of Christs ascension into heaven.

1. The earth is the Lords and the fulnesse thereof, the world and they that dwell therein.

2. For he hath founded it upon the seas, and established it upon the floods.

This whole lower orb of ours (and not only the heaven, where he is said to dwell) is the Lords, by all right of creation, and provi-

dence, and preservation; and so are all the sorts of creatures, and every particular, with which he hath replenish'd it; the Universe, and all the inhabitants thereof, produced at first, continued since, and every minute preserved by him: for were it not so, this globe whereon we dwell would suddenly be overwhelmed and covered with waters. For thus the order of nature would direct; and thus we finde in the beginning of the creation, that next under the aire were the waters, encompassing the whole surface of the earth, Gen. i. 7. till God reformed this course, made such cavities in the earth, as should receive the water into them, and such banks, as should bound and keep it in, and such a law, as should bridle this vast Ocean, that it should not break forth, Gen. i. 9: and so now by his providence the water is beneath the earth, and yet the

the earth stands firm on that fluid body, as upon the most solid foundation: which is a mighty worke of wise disposal and contrivance, for the preservation of mankind; and though once, for the sins of the old world, these waters were appointed to break out, and so overwhelmed the whole earth, yet God hath firmly promised that they shall never doe so again.

But though all the whole Universe be his, and be effectually present in every the smallest corner thereof, yet in a more peculiar manner will he exhibit himself in Mount Sion, at the placing the Arke of the Covenant in, it (that image of heaven it selfe, the special place of his residence) built on purpose for the adoring and worshipping, and performing service to him. And (as to heaven, so) to this, every one promiscuously is not meet to be admitted, nor can expect to partake of his blessing auspicious presence there;

a. But only such as keep close to the commands of God, that preserve their minds, as well as their bodies, their inward thoughts and conscience, as well as their external actions, from all forbidden unlawful objects; that never make use of perjurious deceitfull means for the enriching themselves, or depriving others, but serve and worship God uprightly.

b. Such, and none but such, shall be accepted, and rewarded by God, at their approach to his Sanctuary, when they pray unto him, and when they most want and depend upon his mercy. Though God (in Christ) be a Saviour to all sincere worshippers, and servants of his, none, 'tis true, but such, shall have part in this salvation.

c. These indeed are the men that may properly be said to pray to, and worship God; these are the true Israelites, that are meet to appear before the God of Israel, whose peculiar presence is exhibited in the Arke of his Covenant, or that associate themselves and joyne with thee, O Jacob, in the worship of the one true God.

d. For the admission of this Arke of the Lord to a place where it may long continue, the gates of the Fort of Sion are now to be set wide open, those strong invincible gates, as for the cheerful hospitable reception and entertainment of that great King, whose Palace it is.

And if any aske, what King this is; the answer is ready, That powerfull omnipotent Lord, that hath wrought all Davids victories for him.

And let this be a solemnity to all Israel, as for the most glorious and welcome news, the placing the Arke of Gods Covenant in the Royall city, and so securing to us the presence of God himselfe, the God of all victory in warre, to whom we may daily assemble and make our addresses, with confidence to be accepted and heard, and so be for ever happy, and joyfull in his presence.

(This primarily belonging to the bringing the Arke into Sion, doth also literally belong to the ascension of Christ our Saviour into the highest heavens: and so the ancient Fathers frequently apply it.)

3. *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?*

4. *He that hath clean hands, and a pure heart, who hath not lifted up his soule unto vanity, nor sworn deceitfully.*

5. *He shall receive the blessing from the Lord, and righteousness from the God of his salvation.*

6. *This is the generation of them that seek him, that seek thy face, O Jacob. Selah.*

7. *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.*

8. *Who is the King of glory? The Lord strong and mighty, the Lord mighty in battell.*

9. *Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.*

10. *Who is the King of glory? The Lord of hosts, he is the King of glory. Selah.*

Annotations on Psalm XXIV.

a. V. 4. Lift up his soule ] That  
 נשׂוּׁל to take, to lift up, (which is  
 used in very many senses, according to the matter to which it belongs) doth sometimes signifie to swear by, there is no question. Thus 'tis in the third Commandment; and generally, when it is the taking Gods name: for Gods name being God himself, the taking of that is the swearing by God; see note on Psal. xvii. e. And though applied to נשׂוּׁל the soule, it frequently in the Psalmist signifies somewhat else, lifting it up in devotion, as it were a sacrifice to God; yet the consequents here belonging evidently to perjury, and among the forms of swearing, that by the soule or life being one, (נשׂוּׁל נפְשׁוֹ Am. vi. 8. *God hath sworn by his life or soule*) therefore it is here most probable to be taken in that sense, especially having נשׂוּׁל in vain] joyned with it: which again makes it more parallel to that in the third Commandment, where by εἰσφραγεῖς (saith our Saviour Mat. v.) perjury is denoted. The onely remaining difficulty is, how the נשׂוּׁל is to be rendred, *my soule*; or *his own soule*. The points direct to render it, *my soule*; and so the Interlinear reads *animam meam*, *my soule*, or *life*, as if it were נשׂוּׁל, making God the speaker of this verse, and then it is, *Gods life*, or *soule*. But the text writing וְנִשְׁׁוּׁל, and the context according with it, the punctuation must in reason give place; and accordingly all the ancient interpreters appear to have read it נשׂוּׁל his soule, by that meaning his own soule, or the soule of the swearer. And thus it may probably be. And yet it is as probable also, that the Lord being

formerly more than once mentioned in this Psalm, the [נשׂוּׁל] his soule, or life] may be the life of God, by whom oaths are wont to be conceived, and are then an acknowledgement of Gods vindictive power, which if it be invoked נשׂוּׁל to a vain, i. e. a false thing, is a huge degree of profaneness; and so may here fitly be let to signifie those, that are not meet to be admitted into Gods holy place, where he is to be honoured and worshipt.

V. 5. Righteousnesse ] That נְקִיּוּׁת righteousness is oft taken for mercy, is frequently observed, (see note on Mat. i. g. and Mat. vi. a.) and so 'tis most probably to be taken here, being explicative of נְקִיּוּׁת blessing] going before, as εὐχρηστία and εὐλογία (the two words for blessing) benediction and benediction, are frequently used for works of mercy: and thus the LXXII. read it here, ἐλεημοσύνην καὶ δὲ σωτηρίαν δίδω, (and the Latine, Arabick, and Ethiopick in like manner) *mercy from God his Saviour*.

V. 6. O Jacob ] What נְקִיּוּׁת Jacob is set to signifie here, is uncertain. The LXXII. leaving out the affix of the former word נְקִיּוּׁת thy face, and reading it onely τὸ πρόσωπον the face,] for נְקִיּוּׁת Jacob] read τὸ δὲ ἰακώβ of the God of Jacob; and so the Latine, and Arabick, and Ethiopick; but the Syriack, thy face, O God of Jacob, as our english doth, making an unusual Ellipsis, which they supply with [O God of.] But it may be more probable, that Jacob is here set (as oft it is) for the children or posterity of Jacob; as Israel the other name of Jacob,

b. נְקִיּוּׁת

נְקִיּוּׁת

c. נְקִיּוּׁת

is, we know, very frequently used for the *men* or *children* of *Israel*, the *Israelites*: so the *Jewish Arab* here, of the *family* or *posterity* of *Jacob*: and then two rendrings the words will be capable of. For *Jacob*, i. e. the *children* of *Jacob*, will be a fit appellation for those that are diligent seekers of God, truly pious men, and so may be joyne with them by apposition, or as the substantive, to which that participle is to be annex in construction, though it be placed before it: so the *Jewish Arab*, which seek the light of thy countenance, of the family, &c. And to this the *Chaldec* may seem to have lookt, who, without any paraphrase, to illustrate it, or supply any *Ellipsis*, set it just as the *Hebrew* doe; onely in stead of [thy face] they read *בְּפָנָיו* the sight of his face. To this sense the learned *Castellio* reads it, thus expressly; *Jacobeorum qui sunt ejus presentia cupidi, the Jacobians or Israelites which are desirous of his presence, which love, and earnestly desire and frequent the assemblies where God hath promised to exhibite himself to those that worthily approach him. But there is also a second possible & not improbably rendering, to be fetcht from the importance of the phrase [seeking the face,] which is no more than joining themselves to another. So Prov. vii. 15. Therefore came I out to meet thee diligently, to seek thy face, &c. 'Tis the speech of the whore to the lover, and signifies no more then to get into his society, to joyne her selfe to him. Now the sons of *Jacob* being the only people that had the knowledge of God, and that were owned by him, and that should have liberty to enter into the Temple, the holy hill, the representation of heaven, and this priviledge being communicable to *Profelytes*, that should come,*

and seek, and joyne themselves to them, and the *Propheets* oft foretelling, that thus the *Nations* should flow in to them, (which was most eminently fulfilled in the *Gentiles* receiving the faith, and so becoming the spiritual seed of *Abraham*, and *Jacob*, the true *Israelites*;) therefore this may very fitly be the rendering of the words, [that seek thy face, O *Jacob*,] that come in, and are *profelytes* to *Israel*, joyne themselves to them, in the worship and lauding of God, and undertaking of his obedience: the seeking of *Jacobs* face, in this sense, being all one with being *profelytes* to their *Jewish Religion*, as the *περιγραφαὶ τῶν θεῶν* coming to God, *Heb. xi. 6.* (the periphrasis of a *profelyte* to *Christ*) is all one with *ἐκζητεῖν* seeking him diligently, in the latter part of that verse. This interpretation will be yet more commodious, if we suppose (see note d.) this *Psalm* sung by way of antiphona, one chorus answering tother. For then they to whom the answer is given, may fitly be meant by the other, in that phrase [thy face, O *Jacob*;] as those that represented the whole people, and praised God in their name.

V. 7. Lift up your heads] Where the *Hebrew* hath *שִׁמְעוּ וּשְׂמַעְתִּי* lift up O gates your heads, the *Lxxii.* read *ἀγῆτε πύλας εἰς ἀρχοντας ὑμῶν*, which may be construed, Ye Princes lift up your gates: so the *Latine* render it, *attollite portas principes vestras*, and so the *Arabick* and *Æthiopick*, and so *Apollinarius*,

*Ἰμῶν ἀγῆτε πύλας ἀναείρετε ἡγεμονίας*,

Ye Rulers lift up your gates. But that rendering can have no accord with the *Hebrew*, which joyne the affixe *שְׁמַעְתִּי* yours to *שִׁמְעוּ* heads, *שְׁמַעְתִּי* not

בְּפָנָיו  
הָיָה

d.



not with **שַׁעֲרֵי** gates. Tis therefore more probable, that the LXXII. **שַׁעֲרֵי מַלְאָכָיְכֶם** your Princes, to render **שַׁעֲרֵיכֶם** your beads, to inverting the Syntaxis, your beads, or Princes lift up the gates, for, ye gates lift up your beads. But this is a misreading of theirs, and the Chaldee and Syriack read, ye gates li't up your heads: what that is, may next be considered. The gates are specified by the Chaldee to be **שַׁעֲרֵי הַמִּקְדָּשׁ** the gates of the house of the Sanctuary, i. e. of Zion, whither the Arke was to enter, and to be placed there. The Arke, we know, is called **הַכְבוֹד** the glory, 1 Sam. iv. 22. The glory is departed from Israel, for the Arke of God is taken. And God having promised to be present there, he is, as in other, so peculiarly in that respect, here called **מֶלֶךְ הַכְבוֹד** the King of glory, and he to come in, when the Arke enters. Now there be some hanging gates, the letting down of which is the flouting of them, and the lifting them up the opening of them. Such are those which we call Portcullis, of use for fortified places, such as Zion was, the strong hold of Zion, 2 Sam. v. 7. and so the gates of Zion lifting up their heads, is their being opened, for the Arke to come into it. And this, we know, was done with solemnity, 2 Sam. vi. 12. with gladness, saith the text: and this Psalm was either made for that solemnity, or else for the commemorating of it. That these gates in the next words are called **שַׁעֲרֵי עוֹלָם** eternal gates, the reason may be taken from the durability of the matter whereof they were made, as strong holds have iron-gates, or the like. In this place it is not amiss to add of this Psalm, that being designed for so solemn an occasion, as that of the bringing the Arke into Zion,

or the commemorating thereof, it was probably sung by way of Antiphona, or response, or alternation. Thus it seems to be practiced at the Encenia, or dedication of the wall, Nehem. xii. the solemnity whereof was performed by drawing up the whole train of Attendants into two companies, or Processions. Then saith Nehemiah v. 31. I appointed **שְׁנֵי חֲזָרִים** two great companies, or choirs **וְהִלְלוּ** and processions, saith the interlinear; we render it, from the vulgar, landantium, of them that gave thanks; whereof one went on the right hand, and v. 38. the other company of them that gave thanks, went over against them: So stood the two companies of them that gave thanks in the house of the Lord, v. 40. This same usage, on solemn occasions, to divide into two choirs, (though without respect to alternations) appeareth also more antiently, (before this of bringing the Arke to Zion) from the performances on Mount Gerizim and Mount Ebal, Deut. xxvii. 12. where the quires were after this manner divided: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin, to bless the people on the one; and Ruben, Gad, Dan, Asher, Zabulon, and Naphtali, on the other, to curse; six on one side, and six on the other. And being thus found so long before and so long after this time, tis the less to be doubted, but it was practiced now, at the bringing of the Arke to Zion. To which purpose 'tis farther to be observed from Psal. lxxviii. (written for the removal of the Arke, and beginning with the solemn forme, Let God arise, &c. prescribed in the law for that occasion, Num. x. 36.) that the manner of this Procession is thus described, v. 24. They see thy goings, O God, the goings of my God and King in the

Antiphona

שַׁעֲרֵי

מֶלֶךְ  
הַכְבוֹד

שַׁעֲרֵי  
הַמִּקְדָּשׁ

שַׁעֲרֵי  
עוֹלָם

Sanctu-

*Sanctuary.* The singers went before, the players on instruments followed after; amongst them were the Damfels playing upon the timbrels. One *חַנּוּכָּה* company, or chorus of vocal Musick went before the Arke, the other of Instrumental of all kinds followed it. Whereon it follows, *Bless ye the Lord in the congregations* (in the plural, these two companies.) And then it cannot be improbable that, as *Neb. xii. 40.* [So stood the two companies in the house of the Lord,] so here, at the entry of the Arke into *Sion*, these two chori should be drawn up at the gates on each side of it; and so stand, and the first

be supposed to begin with the three first verses of this Psalm, *The earth is the Lords, &c. who shall ascend, &c.* to which the other answered in the three following, *He that hath clean hands, &c.* Then the first resuming their turne, in the seventh versie, *Lift up your heads, &c.* the other answered in part of the eighth, *who is the King of glory?* then the former answering, *The Lord strong and mighty, the Lord mighty in battel;* The other resumes again, *Lift up your heads, &c.* And then the first asking the question, *who is, &c.* the second concludes, *The Lord of hosts, he is the King of Glory.*

## *The Twenty Fifth Psalm.*

### *Paraphrase.*

The twenty fifth Psalm, composed by David in some time of distresse, is a divine mixture of prayer for pardon of sin, and deliverance from evil, and also of meditation of Gods gracious dealings with his servants.

**A** || Psalm of David.

† *To, or, For David.*  
וְדָוִד

O Lord, I have none but thee to whom to address my prayers in times of distresse; to thee therefore I come with the tribute of an humble heart, the offering of a devout soule: be thou pleased to accept it from me.

1. *Unto thee, O Lord, doe I lift up my soule.*

In thee, O my gracious God, doe I repose all my confidence; O let me not be left destitute or forsaken by thee; let not my adversaries have occasion to rejoyce and deride me, as one that have been disappointed, or frustrated in my dependences on thee.

2. *O my God, I trust in thee, let me not be ashamed; let not mine enemies triumph over me.*

Yea let all those that rely and depend on thee, be constantly owned by thee: let not any man that hath reposed his whole trust in thee, finde himselfe disappointed: Let that be the fate of treacherous perfidious persons, those that rely on their own ungodly policies, let them miscarry and be disappointed of their hopes, and so appear ridiculous among men. (The only way that may most probably work reformation in them, *Psal. Lxxxiii. 16.*)

3. *Yea let none that wait on thee be ashamed; let them be ashamed that transgress without cause.*

† *deal perfidiously in vain.*

O Lord, be thou pleased by thy speciall grace to direct me in the performance of all that may be acceptable in thy sight.

4. *Shew me thy wayes, O Lord, teach me thy paths.*

Preserve me from all straying and wandering out of the right way. On thee I depend for this, and every minute look up to thee, for the directions and support of thy good spirit.

5. *Lead me in thy truth, and teach me; for thou art the God of my salvation: on thee do I wait all the day.*

6. *Remember*

6. Remember, O Lord, thy tender mercies and thy loving kindness; for they have been ever of old. Lord, thou hast always abounded to thy servants in compassion and bounty, relieved the distressed, and plentifully supplied all wants to those that have addrest their prayers to thee. Be thou pleased at this time thus in mercy to deal with me.

7. Remember not the sins of my youth, nor my transgressions: According to thy mercy remember me, for thy goodness's sake, O Lord. Lord, the sins of my younger days are many, the breaches innumerable, wherewith I have ignorantly or foolishly, for want of knowledge or consideration, offended against thee: Lay them not I beseech thee, to my charge; but of thine own free mercy and compassion to a wretched sinner, be thou pleased to be reconciled to me, O Lord.

8. Good and upright is the Lord; therefore will he teach sinners in the way. It is an act of the great purity and justice and tenderness of God, to direct and assist toward the ways of virtue, all those that are by error and weakness fallen away and departed from it, and timely to reduce them to good life.

9. The meek will be guide in judgment, and the meek will be teach his way. Those that are truly humbled before him for their sins and failings, and devoutly address to him for pardon and grace, he will never fail to allow them his assistance and direction in the ways of virtue.

10. All the paths of the Lord are mercy and truth unto such as keep his Covenant and his testimonies. God will never fail either in mercy or fidelity any man, that walks diligently and industriously in obedience to him. The pardon and the grace that he hath promised to such, the pardon of all their frailties, and the donation of sufficient strength to support their weakness, shall never fail to be performed to them that remain thus faithful to him.

Observe, take care of; see note on Psalm cix. 2.

11. For thy name's sake, O Lord, pardon my iniquity; for it is great. I have many ways greatly sinned against thee, and have no ground of hope for mercy, but only from thy free abundant pardon, which, I know, exceedeth my sins, and for which I am the more abundantly qualified, by how much my state is more sadly miserable, without the interposition of this mercy. On that only account therefore of thy free pardon to the greatest, so they be truly penitent sinners, I beseech thee to be reconciled unto me, who unfeignedly repent and return to thee.

12. What man is he that searcheth the Lord? Him shall he teach in the way that he shall chuse. Where the fear of God is planted truly in the heart, there God will not fail of his directions and illuminations, but will certainly afford him knowledge what will be acceptable in his sight.

13. His soul shall dwell at ease, and his seed shall inherit the earth. And beside this, all the comforts of this life are his portion here, and his posterity have a greater assurance of prosperity intailed on them, than any other.

† abide in good, אלהים יחיה

14. \* The secret of the Lord is among them that fear him, and he will shew them his Covenant. It is part of the gracious decree and Covenant of God, stricken in Christ with all those that truly fear and serve him, and endeavour sincerely to do what he commands, never to conceal from them the knowledge of his will so far as their practice is concerned in it.

\* The Confidential Covenant of the Lord to them that fear him, as to make known or reveal to them.

15. Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net. What ever my straits are, I shall not fail to wait and attend on thee confidently, assuring my self that thou in thy good time wilt deliver me out of them.

b.

c. And now that I am in such a condition, I have no other motive to invite thy mercy, but my shewing thee that I have need of it. All humane aids failing me, tis now thy season to interpose for me.

16. *Turne thee unto me, and have mercy upon me, for I am desolate and afflicted.*

My anxieties and distractions daily increase: O be thou pleased to deliver me out of them.

17. *The || Troubles of my heart are enlarged: O bring thou me out of my distresses.*

My sins, I know, they are, that have brought these punishments on me: be thou of thine own goodnesse pleased to pardon the one, and remove the other.

18. *Look upon mine affliction and my pain, and forgive all my sins.*

My adversaries daily increase, and their hatred to me is perfectly cruel, let their power and my innocence move thee at length to chastize the one, and vindicate the other.

19. *Consider my enemies, for they are many; and they hate me with cruel hatred.*

Preserve and deliver me out of their hands: my confidence is wholly in thee, O let me not be disappointed in that hope.

20. *O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee.*

d. Let my innocence be supported and defended by thee, for I have none else to depend upon. Or, thy mercy and thy fidelity shall secure me, as one that have no other hold, and therefore wholly depend and rely on thee, that as thou hast promised thou wilt performe for me.

21. *|| Let integrity and uprightness preserve me, for I wait on thee.*

And in thy good time deliver all those that rely on thee, from all the difficulties that encumber them.

22. *Redeem Israel, O God, out of all his troubles.*

### Annotations on Psalm XXV.

a. **V. 3. without reward** **וְלֹא** signifies any falseness, perfidiousness, violation of oath or league; and not simply any kinde of transgression, but those of lying, or falseness. The onely difficulty is, what is meant by **וְלֹא**, that is joyned with it, an adverb from **וָאֵין** or **vacuus**, *vain*, empty, or *void*. It is by the LXXII. rendered *diuina*, by the Latine *superacut*, *in vain*, or *to no purpose*; and it ordinarily belongs to those that doe any thing, and receive no reward or advantage by it. So *Gen. xxxi. 42.* Surely thou hadst sent me away **וְלֹא**, we render it empty, the LXXII. *καὶ οὐκ*, that is, without any reward for all my labour. So *Exod. xxiii. 15.* thou shalt not appear before me (i. e. before God)

**וְלֹא** empty, without some present to offer him. So *1 Sam. v. 3.* if ye send the Ark, send it not empty, i. e. without some presents to accompany it. And thus it seems to signify here, being applyed to the false perfidious persons, that had violated their faith to David. Those, if they were frustrated in their mischievous designs, if they prospered not, should be perfidious without any reward, and so be put to shame, rendered ridiculous thereby, as those that are disappointed of their expectations: and so that is the meaning of the phrase.

**V. 14. The secret** The Hebrew **סֵתֵר**, the secret, is by the LXXII. rendered *ἐκκλυσμα*, by the Latine *firmamentum*, the firmament

b.  
TO

or *foundation*, by the Arabick the *strength*; all either reading יְסֹד a *foundation*, or else supposing יְסֹד which is a *primitivum*, to be derived from יָסַד *fundavit*. But the Chaldee reads it in the notion of סֵדֶר the *secret*; which signifying a *thought* also, or *counsel*, or *consultation*, the Syriack read it to no ill sense, *The thought of the Lord is of them that fear him*, as *thought* signifies *care*, or *consultation*, and *solicitude* for or about any thing, and so the *thought of God*, his *carefull providing* all that is wanting for them. In the notion of a *counsel* or *consultation* we have it, Gen. XLIX. 6. *My soul come not into their secret*, i. e. into the *consultations* of those *brethren* in *iniquity*. And either this notion, or that for a *secret*, may most fitly be retained in this place. If it be the *secret*, then 'twill be answerable to the *shewing* or *revealing*, that follows in the end of the verse, וְיִגְלוּ סֵדְרֵי לִבִּי, which is thus literally to be rendered; and his *Covenant* (is) to *declare* (viz. his *secrets*) to them. So the LXXII. ὁ θεὸς διαθήκεται τὸ δέος αὐτοῦ, and his *Covenant* of *declaring*, or, to *declare* to them; and the Latine, *Et testamentum ejus ut manifestetur eis*, and his *Testament* or *Covenant* is, that it, i. e. the *secret* preceding, be *revealed* to them, i. e. it is *part of Gods Covenant* with his *faithful*, to *reveal* his *will* to them, and not to keep it *secret*, so that they may know it, and practice it, which without *knowing* they cannot doe. See Deut. XXX. 11. And to this sense the Æthiopick paraphrase it *his law shall teach them*. And this is no incommodious sense of these words. But then considering that this of the *Psalm* is a *Poetical* writing, in which *trajections* are not unusual or strange, it may, I suppose, yet be more probable, that

there should be place here for such an easie *trajection*, as we observed *Psalm* II. 11. and so the whole verse lie in construction thus וְיִגְלוּ סֵדְרֵי לִבִּי יְהוָה לִדְאָר *Tis the counsel* (or *secret*) *of the Lord*, and his *Covenant* to them that *fear him*, וְיִגְלוּ *ad notificandum eis*, to *declare* to them, or *reveal*, or let them know, i. e. to *reveal* his *will* unto them, viz. that *part* of his *will*, which is so oft mentioned in this *Psalm*, v. 4, 5, 8, 9, 10, 12. and that which alone is usefull for us to know, his *will*, or *Commandments*, wherein we are to walk, if ever we hope to be accepted by him. And this I suppose to be the fullest and clearest rendering of these words, which must be acknowledged to have some obscurity in them.

V. 16. *Desolate*] יָחִיד *unus* *one*,] oft used for *unigenitus*, an *only son*, doth also signify a *solitary* and *desolate* person; so *Psalm* LXXIII. 6. *God setteth* יָחִיד *the solitary* in families; i. e. gives them children that had none. So *Psalm* XXXII. 20. *deliver my soule from the sword*, יָחִיד *my only one*, i. e. my *soule*, which is now left *desolate*, from the power of the *dogge*. And so here, as must be concluded from וְיָחִיד and *afflicted*] which is added to it. Yet have the LXXIII. rendered it in the other signification, μονογενὴς, *only-begotten*; and so the Arabick, *only son*: But the Latine more to the letter, *unicus* & *pauper sum ego*, *I am alone and poor*.

V. 21. *Integrity*] For יָשָׁר *integrity* and *uprightness*, in the abstract and singular, the LXXII. read in the concrete and the plural, ἀκακῶς ἐν εὐθείᾳ, the *innocent* and *right*: and then וְיָשָׁר from יָשָׁר to *keep* or *preserve*, is by them rendered ἐκκαλῶντό μοι *stuck* or *adhered to me*, as if it were from יָשָׁר *colligavit*, to be *bound up* in league with

c  
יָחִיד

d.  
וְיָשָׁר

יָשָׁר

with

with any. But the Chaldee render it clearly, *Perfection and uprightness shall preserve me.* And thus also 'tis capable of two senses; one in relation to himself, the other to God. If it refer to David himself, then *it* will best be rendered *simplicity*, that ingredient in Jacobs character, as that is somewhat inferior to goodness, which v. 8. is joyned with *uprightness*, and both spoken of God, besides whom none is good in that sense, as Christ saith. But it may not unfitly refer to God, and then it will signify *perfection* in the

highest degree: and as that denotes the greatest goodness and mercy, as when Christ saith, *be ye perfect, as your Father in heaven is perfect*, Mat. v. 48. 'tis Luk. vi. 36. *be ye merciful, as your heavenly Father is merciful*; and then as Psal. xxiii. 6. we have, *Surely goodness and mercy shall follow me all the days of my life*, referring questionless to Gods goodness, &c. so here it may well be, *Perfection and uprightness*, i. e. Gods perfection and uprightness, his mercy in promising, his fidelity in performing, *shall preserve me.*

## *The Twenty Sixth Psalm.*

### *Paraphrase.*

The Twenty sixth Psalm was composed by David, as an appeal to God to vindicate his integrity, and deliver him from his enemies.

### **A** Psalm of David.

To thee, O Lord, I appeal for patronage and relief, and to cleanse my selfe for so great a dignity, am able only to say this for my selfe, 1. that I have not injured them that invade me, nor by any other wilful prevarication from my duty forfeited thy protection; 2. that I have constantly and innocently reposed my full trust and dependance on thee my only helper.

1. *Judge me, O Lord, for I have walked in mine integrity: † I have trusted also in the Lord, therefore I shall not slide.*

*† Plead for, or defend me.*

*† and in the Lord I have trusted, I will not be shaken.*

For these two I humbly offer my selfe to thy divine inspection, and examination, even of my most inward thoughts; and if thou findest good, to thy casting me even into the furnace of affliction, for the approving my sincerity herein.

2. *Examine me, O Lord, and prove me: † try my reins and my heart.*

What ever thy trials are, this thou wilt certainly finde, that I have never failed to meditate on, delight in, and repose all my trust in thy mercies; and that I have sincerely performed obedience to all thy commandments.

3. *For thy loving-kindness is before mine eyes, and I have walked in thy truth.*

My conversation hath not been tainted with the evil examples of the world; I have not been guilty either of falshood or treachery or any manner of base unworthy dealing.

4. *I have not sat with \* vain persons, neither † will I \* goe in with c dissemblers.*

*† I will not sit with the wicked, nor will I go in with them. (see now d.) with flagitious men, † have not sat; sit not d.*

On the contrary, I have detested and abhorred all unlikeliness of those that despise such things, and constantly eschewed entering into any of their consultations.

5. *I have hated the congregation of evil doers, and † will not sit with the wicked.*



fully appeal to him, and adventure himself to his *divine examination*. And thus all the *antient Interpreters* seem to have understood it, none of them interposing the [therefore,] or varying from the *simple reading*, as our *English* doth; but, on the contrary, the *Arabick* interpreting *אֵין* by *fearing*, (which is the shaking of his hope) *I have trusted in the Lord, and will not fear*,] have confined it to this sense; and so the *LXXII.* *ἐν τῷ κυρίῳ ἐλπίζων ἐμὴ σαλευθῆναι*, and *trusting in the Lord I will not be shaken*, or as other copies read, *ἀδυνατώω* grow weak: the *Latine* in like manner, (and the *Æthiopick*) *in Domino sperans non infirmabor*, and *hoping in the Lord I will not be weakened*, i. e. *I do hope, and will continue firme in so doing*. To this the *learned Castellio* hath exprest his sense, *Patrocinare, Jeboua, qui me innocenter gero, immoiam in Jeboua fiduciam habens, O Lord take my part, who behave my selfe innocently, having an unmoved trust in the Lord*. And considering that it is here his request to God to take his part, that which follows in the rest of the period, must in reason be the recital of the qualifications necessarily required to the bearing of this prayer; rather than the *inferring* or *concluding* that God will take his part, i. e. that his prayer shall be heard. And this also appears by v. 3. where, having offered himself to God's examination, v. 2. for the truth of what he had here pretended, he specifies expressly or instances in these two things; (only by way of *ἐκπαυδῶ*, frequent in sacred style, the latter is mentioned first) *For thy loving kindness is before mine eyes, (there is his unmoved hope) and I have walked in thy truth, (there is his integrity.)*

V. 2. *Try*] The Hebrew *אֵין*

signifies originally so to try, as the metallist doth his gold, by dissolving and melting it. So *Psal.* *LXVI.* 10. *thou hast tried me as silver is tried*; where the *Targum* *אֵין* thou hast melted as the goldsmith melts his silver. So *Isa.* *XLVII.* 10. *I have melted thee—I have tried thee in the crucible of affliction*. And thus the *LXXII.* renders it here, *ἀπὸ πυρός* set on fire; the *Latine*, *Are, burn*; and the *Arabick*, *make to burn*. And thus it specially belongs to afflictions, by which, as by fire, such trials are made.

V. 4. *Dissemblers*] From *אֵין* biding himself, is *אֵין* here, which therefore literally signifies those that bide themselves; which because all wicked men desire to do, their actions averting and hating the light, therefore the *LXXII.* here render it *παρακρύπτει*, and the *Latine* *iniqua gerentes*, wicked doers, the *Arabick*, *breakers of the law*: and so in sense it is to be rendered, but literally the secret dealers; the greatest wickednesses being those that are most secretly contrived; and accordingly the *Chaldee* so paraphraseth it, *they that bide themselves that they may do ill*.

V. 6. *I will wash*] That the future tense in Hebrew is frequently taken in the preter tense, is known to all. Here the context requires it to be so, both in v. 5. and 6. being all but an explication, or recital at large of what had been said v. 1. viz. that he had walked in integrity. And therefore as it is v. 3. *I have walked in thy truth*, and v. 4. *I have not sat*, and v. 5. *I have bated*; so in all reason must the futures be rendered in the latter part of those verses, 4. and 5. *I have not, (not I will not) goe, and sit*. And then by consequence so it must be in this v. 6. *I have (not, will, for the future)*



מִצַּח  
בִּשְׁמַח  
עֵינָיו

future) wash my hands in innocency, and so compass— Now for the phrase, washing hands in innocency, the LXXII. render it, ἐν ἀθώιαις, i. e. literally, among the guiltlesse; and so the Latine render it, inter innocentes, among the innocent. But this sure signifies no more than the ordinary reading of the Hebrew imports, to wash the hands in token of innocency. This we know was common among the Jews (from Deut. xxi. 6.) in any solemn business of protesting innocency, to wash the hands, as a token of it; and so Pilate did Matth. xxvii. But it particularly belong'd as a ceremony preparative to praying; for unless we come pure to that work, there is no hope to be heard. If I incline to wickedness in my heart, the Lord will not hear, saith David; and, surely the Lord beareth not sinners, saith the man in the Gospel that was born blind: and Isa. i. when you make long prayers, I will not hear, your hands are full of blood; wash you, make you clean: 'Twas therefore a common usage among all the Jews, alwayes to wash before prayers. So saith Aristotle in his History of the LXXII. ἔστι πᾶσι τοῖς Ἰουδαίοις ἀπομύμναις τῇ θαλάσσῃ τὰς χεῖρας, ὡς ἀνέχεσθαι πρὸς τὸν Θεόν, It is the custome for all the Jews to wash their hands, as oft as they pray to God: whence the Apostle takes that phrase of lifting up holy hands, 1 Tim. ii. 8. (see note b. on that chapter) So in the Targum Tephillah c. 4. §. 2. The hands are to be washed before prayers. To this belongs the rule of the Jews, that every one should wash, as soon as he rises in the morning, thereby to prepare himself for the reading of the Shema-sh, and praying; not accounting him pure or clean, before he hath washed his hands in water: and this in imitation of the Priests ministering in the Sanctuary, who

were not to perform any sacred office till they had poured water out of the Laver, (that was set in the Temple to that purpose,) and washed their hands in it. In place of which offices of the Priest, is, say they, the reading of the Shema-sh in the morning, and at other times, which belongs to all, and must be prepared for by washing. See Mr. Pococks Miscell. c. 9. p. 388. This then being premised, the only difficulty remaining is, what is meant by compassing the Altar; this referring, no doubt, to the Priests officiating or sacrificing, at which time he was wont to goe about the Altar, (as it here follows in the next verse) publishing and telling of all his wondrous works, (in order to which going about the Altar was adapted) praising of God, or praying to him. In reference to this custome of the Priests going about the Altar, it is, that the LXXII. Psal. xxvii. 6. have these words, ἐκύκλωσα ἐγὼ, εὐδοκῶ ἐν τῷ, ὡμῶν αὐτῷ Θεῷ ἐν ἀλαλγῇ, I compassed and sacrificed in his Tabernacle a sacrifice of shouting; and the Arabick reads *waḥḥa* to walke about, to perambulate, rendered by the Latine *lastraxi*, so compassing, as in a lustration. The truth is, the Hebrew קָרַבְתִּי in that place signifies round about me, and so is most rightly rendered by the LXXII. ἐκύκλωσα (they seem rather to have read it קָרַבְתִּי) I compassed: Yet is that mis-rendering of theirs founded in this custome of the Priests going round the Altar, in time of his oblation: And then it being this custome of the Priest washing before his officiating, from whence came the custome of the peoples walking before prayers, the whole verse must thus be understood with reference to the Priests practice, who first wash his hands, and then offered sacrifice, and in offering encum-

אֶסְבֵּבָה  
סָבִיבָה

קָרַבְתִּי

past the Altar. In proportion whereto David willing to express his coming with a pure heart to pray to God, doth it by this similitude of a Priest, that as a Priest washes his hands, and then offers oblation, so had he constantly joyned purity and devotion together; which still belong to the two things mentioned v. 1. and again v. 3. as the qualifications to fit him for Gods patronage. The washing hands in innocency being perfectly all one with walking innocently v. 1. walking in thy truth v. 3. as his compassing Gods Altar, i. e. offering up his prayers in a pious hope and reliance on God, is equivalent with trusting in him v. 1. and having Gods loving-kindness before his eyes, v. 3. And to still the decorum is observed throughout the Psalm, and concludes it again, *But as for me, I will walk innocently*, v. 11. (there is the former) *My foot standeth in an even place*, v. 12. and so *steady, firme*, to signify the stability of his hope, (there is the latter.)

c. קען  
V. 8. *Habitation*] The Hebrew קען *habitation*, from קען to dwell, is here by the lxxii. rendered *καμπενη* cameliness, misreading it, as some think, קען, by inverting the letters. In another place they render it *νεφέλη* a cloud, *Zach. ii. 13.* as if it had been קען that so signifies. But *2 Sam. ii. 29.* they render it *ὀφθαλμὸς* eye, as if it were from קען *oculus*. And so probably they took it here, the eye signifying also the aspect, where-in consists the *καμπενη* or cameliness of any living thing. The

Syriack here render קען *ministry*; but the Chaldee קען *habitation*. The only question can be, whether by *habitation of thy house* be meant *Dauids inhabiting Gods house*, as *Psal. xxvii. 4.* *One thing have I desired, that I may dwell in the house of the Lord; or Gods inhabiting it himself.* And the latter seems most agreeable, so as the *the habitation of thy house*, be the house which thou inhabitest, or קען קען by apposition, *thy habitation-house*, as we use in English a *mansion-house*, i. e. a place for daily habitation, such as the Temple or Tabernacle was to God, having promised to be continually present there. Answerable to which is the latter phrase in the verse, קען קען קען the place of the Tabernacle of thy glory; so 'tis literally to be rendered (קען קען קען *Tabernacle*, from קען *habitavit*) and to the Chaldee reads, and to the קען קען קען *the place of the Tabernacle of thy glory*, by *glory*, as formerly, meaning the Ark which was placed in the Tabernacle.

f. קען  
V. 12. *In an even place*] From קען *refus, equus, planus sinit*, is קען *planities*, a plain or valley. So *Deut. iii. all the cities* קען *of the plain*, and the Chaldee קען. And then 'tis not improbable, the word may here be used for the *area*, or *avium*, the courts where the Altar stood, and so bear some analogy with the mention of the Altar v. 6. the *habitation of thy house*, &c. v. 8. and with the congregation where God is praised, in the end of this verse.

# The Twenty Seventh Psalm.

## Paraphrase.

### A Psalm of David.

The Twenty Seventh Psalm was composed by David in time of

his distress; wherein placing all his trust and confidence in God, he especially expresseth his desire of returning to the participation of God's publick service.

1. *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?*

Whatever my distresses are, I have a God of might, who will deliver me out of this dark and fearful condition.

He will preserve me safe from all the malice of my enemies. It were then greatly to my shame, to betray any the least fear, or apprehension of the dangers that encompass me.

2. *When the wicked, even mine enemies, and my foes come upon me to eat up my flesh, they shall be confounded and fell.*

When wicked men make their approaches against me, very boldly resolved to devour me, I shall be victorious.

For God will certainly interpose his hand, to discomfit and disappoint my fleshly enemies, and rescue me out of their hands: for thus he hitherto hath done in my greatest dangers.

3. *\* Though an host should encamp against me, my heart shall not fear: though warre should rise against me, in this will I be confident.*

Whether I am in danger, whether by close fight, or by pitched battail, yet I shall not be afraid.

For I am confident in the assistance and relief, which will keep all fear from me.

4. *One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

There is but one thing that I am much solicitous for, or importunate in my prayers, viz. that I be settled in my regal

throne, which he seems not yet to be, but that I may have that benefit of peace to partake of God's publick service in the assembly, and never to be taken off from it, to enjoy that sweetness and transcendent pleasure and delight of conversing daily and frequently with God, and receiving counsel and directions from him in all my doubts. The being but for a time deprived of this felicity is indeed matter of some sadness to me, from which I daily pray to be released. But besides this, I have nothing else to complain of in my present distresses.

5. *For in the time of trouble he shall hide me in his pavilion; in the secret of his Tabernacle shall he hide me, he shall set me up upon a rock.*

Were I but returned to the Sanctuary, I should look upon it, and make use of it as of a refuge of perfect safety.

to which in any difficulty I might confidently resort, and be secured by God, as in a tower or fortress.

6. *And now shall my head be lifted up above mine enemies: round about me: therefore will I offer in his Tabernacle sacrifices of joy; I will sing, yea I will sing praises unto the Lord.*

And as now it is, though I am at present withheld from that felicity, yet have I confidence that my prayers shall be heard.

that I shall be delivered from mine enemies power, and exalted above them all, and afforded all manner of joy and sacrifices, when I do come to Sion, and abundant thanksgivings unto God.

And therefore with this confidence I now offer up my prayers to thee, O Lord, for mercy and compassion, and gracious returns to all my wants.

c. Whatsoever supply I lack, my heart directs me whither to apply my self, by resounding in my ears those gracious words of thine [seek ye my face,] calling all, that want any thing, to ask it of thee. To thee therefore I make my address with thine own words of invitation in my mouth, [Thy face, O Lord, will I seek] making all my application to thee, and to none other.

Lord, vouchsafe me thy wonted presence and favourable aspect, withdraw all expressions of thy displeasure.

Thy former continued reliefs have engaged me to hope for deliverance from none but thee: O do not thou leave me, for then I shall be utterly destitute.

It is one of thy wonderful works of mercy, in providing for those whose parents have exposed and left them helpless. (the young Ravens, Psalm cxlvii. 9.) And the like. I trust thou wilt do for me, though all humane aids should utterly fail me.

Lord, do thou instruct and direct me what course I shall take, that mine enemies may have no advantage against me, but that I may escape safe out of their hands.

d. Permit me not to fall into their power; for as they have begun with slander and calumny, so will they end, if thou doe not divert or withhold them, in injustice and rapine.

c. Had I not had a full confidence in the goodness of the Lord in the land of the living, I should by Gods great mercy be supported in my distress, and restored to those enjoyments of rest and peace, which God had faithfully promised me. (Here the Psalmist abruptly but elegantly breaks off the speech.)

f. O my soul, doe thou patiently expect Gods deliverance, he shall strengthen thy heart: wait, I say, on the Lord, courage with thy present evils, but arise thy self with constancy and fortitude. and never doubt of Gods formidable relief.

Annotations on Psalm XXVII.

a. V. 2. *Stumbled*] Though וַיִּשָּׁלַח and וַיִּפְּלֵי be in the *Præter tense*, yet 'tis usual in Prophetick writings, that these should be taken in the *future tense*, when the *context* inclines that way. And so here it doth, being a *profession* of his confidence in God, that he will deliver him out of his present distresses; as both the *antecedents* v. 1. and *consequents* v. 3. make evident. And accordingly it is most probable that here thus it should be, v. 2. and so the Jewish Arab reads, *they shall stumble, and fall*; and so the learned Castellio renders it, *si invadant—offensuri sunt atque casuri*, *If they invade me, they shall stumble and fall*. Though it be also possible, that it may reflect upon his past experiences of Gods mercies, as *pledges* of his future, and then it may retain the *preter tense*. And therefore I deemed it safest to take that in also in the Paraphrase.

b. V. 6. *Joy*] חֲדָשִׁים וְהִלָּלִים sacrifices of jubilation, are those of the solemn feasts, attended not only with the *harmony* and *Musick* of the Levites, but the *Hosannas* and *acclamations* of the people. Hence *Jeremy* compares the *military clamours* of the victorious Chaldeans in the Temple, to those that were formerly made there in the day of a solemn feast, *Lam. ii. 7.* *They have made a noise in the house of the Lord, as in a day of a solemn feast.* And this is that חֲדָשִׁים or joyful sound, which they that hear, are by *David* pronounced blessed, *Psalm. lxxxix. 15.* *Blessed is the people that know the joyful sound.*

c. V. 8. *My heart*] For the meaning of this v. 8. little help will be had from the *antient Interpre-*

ters. The Syriack leave out a part of it untranslating, and have only thus much, *My heart saith unto thee, and my face shall seek thy countenance.* The LXXII. (and after them the Latine, Arabick, and Æthiopick,) instead of *Seek ye my face,*] read, *I have sought thy face;*] Σοὶ εἶπεν ἡ καρδία μου, ἔζητήσω τὸ πρόσωπόν σου, τὸ πρόσωπόν σου, Κύριε, ζήτησά, *My heart said to thee, I have sought thy face; thy face, Lord, will I seek:* and other copies with some change, Σοὶ εἶπεν ἡ καρδία μου, Κύριον ἐζητήσω. ἔζητήσοι σε τὸ πρόσωπόν μου, τὸ πρόσωπόν σου &c. *My heart hath said to thee, I will seek the Lord; my face hath sought thee, thy face, Lord, will I seek.* But the Chaldee keeps close to the Hebrew, only for [*seek ye*] reads in the singular *seek thou.* The full meaning of it will easily be gathered, by reflecting on Gods mercy and kindness unto men, ready to defend them, if they will but call to him for his help. This is contained in this supposed speech or command of Gods, [בָּקֵשׁ נִי, *seek ye my face,*] thereby inviting all to address their prayers to him. This gracious speech of Gods, *David* here meditates upon, and on it founds his confidence, and in his addresses to heaven first minds God of this his command, or invitation, or encouragement to all, to seek to him, (that is the meaning of [*My soul said to thee, seek ye my face*] laying a foundation of claim in Gods own words;) and then he makes use of this privilege immediately, answers the invitation in the very words wherein 'twas made, [*Thy face, Lord, will I seek.*]

This

This Castellio hath paraphrastically exprest, sic animo cogito, velle te tuum queri conspectum; tuum conspectum, for a, quadro. I thus think in my mind, that thou wouldest have thy face sought: Thy face, Lord, I seek. The Jewish-Arab hath here another construction, making *וְאֵל* my face, to govern, and not be governed by the verb, thus; My heart said of thee, O my face, seek him (because faith be, the other members are at the command of the heart, to doe what that bids) therefore will I seek the light of thy countenance, O Lord.

d. V. 12. Such as breath cruelly] *וְאֵל* For *וְאֵל* breathers or speakers, of injury or rapine, (*וְאֵל* signifying injury or rapine, and *וְאֵל* to breath or speak) the LXXII. read *ἀδύνατο ἡ ἀδύνατος ἐαυτῇ* iniquity hath lied to, or against it selfe, and the Latine and Ethiopick (and in effect the Arabick) follow them. How they came thus to vary from the original, is not easie to resolve: what is most probable, may be briefly noted. Neer unto *וְאֵל* to breath or speak is *וְאֵל* and *וְאֵל* laqueus (from whence is the Greek *παγίς*) a snare. One of these the LXXII. may have mistaken for the other. So the learned || Schindler supposeth them to have done, Isa. xlii. 22. *וְאֵל* *וְאֵל* which he renders, all the young men have been puffed at, (*וְאֵל* in the infinitive to be rendered in the preter tense.) To this the Chaldee paraphrase seems to accord, *וְאֵל* were covered with shame or confusion: but the LXXII. read *ἡ παγίς ἐν τοῖς* rapacious, a snare in their recesses: where as they render *וְאֵל* in rapacious, from *וְאֵל* a secret chamber, frequently rendred rapacious, so they took *וְאֵל* as from *וְאֵל* and accordingly rendred it *ἡ παγίς* the snare. And herein the sense favours them there, and our transla-

tion hath followed them. And if as there, so here, they deduced *וְאֵל* from *וְאֵל* a snare, then taking *וְאֵל* for iniquity in the nominative case, they might thus (by periphrasis) expresse its being insnared, by its lying against it selfe.

V. 13. I had fainted] In the Hebrew there is an *apostrophe*, a figure of elegance, purposely breaking off in the midst of the speech; yet so as every man can foresee what kinde of conclusion should follow, if he did not purposely divert to the contrary. As *Nephtalie* in *Virgil*, *Hos ego*—the beginning of a threat, but then artificially breaking off into an exhortation to prevent it,—sed motos praestat componere fluctus, but 'tis your best way to quiet the waves: so here, *וְאֵל*, except, or unless I had believed to see the goodness of the Lord in the land of the living—The LXXII. render it *Πιστεύω ὅτι ἰδοὺ ἡ βελονὴ τοῦ σέος* (and so the Syriack) *Πιστεύω ὅτι ἰδοὺ ἡ βελονὴ τοῦ σέος* that I should see, and so the Latine Sec.) not at all rendring *וְאֵל* unless, nor taking notice of the figure, or manner of speech, the abrupt breaking off in the midst. But the Chaldee reads just as the Hebrew doth, and thinks not fit to supply what is wanting, but leaves it in suspense. And so sure that is the fullest way of rendring it, that so the figure may be discernible; which consisting wholly in the breaking off, or concealing somewhat, is lost, if the sense be made perfect by addition of any other words. The only difficulty is, what is here meant by *וְאֵל* the land of lives, or of the living. And the answer will be brief, that though the phrase may very fitly denote (where the context requires it) the future age, whether as that denotes the age

age of the Messias, or the life eternal after the end of this; and though there is no cause of doubt, but that David believed both these; yet it being the matter of the whole Psalm to express his confidence, that God would not now leave him in his present distress, but deliver him out of his enemies hands, and return him home in safety and peace; in all reason that is to be deemed the meaning of it here also, as the land of the living oft signifies a prosperous life in this world, but this not excluding, but including also his hopes of the other, which much added to his support also.

f. V. 14. *Shall strengthen* | *FOR* is literally to be rendered, *he shall strengthen*, and may so be applied to God by way of promise, that he shall strengthen his heart that waits on him.—But yet it is also to be remembered, that the Hebrews doe oft use to confound conjugations, and use the active in the third person, to denote the passive

in some other person: Thou fool, this night shall they take thy soul from thee, i. e. thy soul shall be taken away: So 2 Sam. xxiv. 1. And he moved David, i. e. David was moved (see examples in note on Luk. xvi. b.) and then so it may well be here, *be of good courage, and be shall strengthen thy heart*, i. e. (to continue the construction with the antecedents and consequents) *let thy heart be strengthened*, (all the imperative) *wait on, or expect the Lord*. And thus all the ancient Interpreters render it: *לִבְךָ יִמְצָא* strengthen thy heart, say the Chaldee; *קִיָּמָה לִבְךָ יִמְצָא*, let your heart be strengthened, say the LXXII. and so the Syriack *ܩܝܡܐܢܐ* and Latine, *Confortetur*, and the Arabick so also (only reading it, *my heart*, instead of *your*, reading the whole verse accordingly, *I hope*—) So Psal. xxxi. 24. and thus in both places the Jewish-Arabick Translator renders it.

## The Twenty Eighth Psalm.

### Paraphrase.

### A Psalm of David.

his distress, and is a fiducial prayer for deliverance.

The Twenty Eighth Psalm was composed by David in time of

For, dost thou be taken?

1. *Unto thee will I cry, O Lord, my rock: be not silent to me; lest if thou be silent to me, I become like them that goe down into the pit.*

that therefore I make my humble and most importunate address: be thou pleased to hear and answer it graciously; lest, whilst I call to thee, and am neglected by thee, my enemies begin to insult, and account of me, as of a desolate lost person.

O Lord, I have no strength or power to defend my self, but that which wholly depends from thee. To

2. *Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.*

Lord, answer my petitions, which ardently and solemnly I address unto thee, and so, as thou hast promised graciously to answer them.

- c. And let not me be handled in that manner, as wicked unjust oppressors, and treacherous designers are wont to be handled, perishing in their injurious attempts.
3. \* c. Draw me not away with the wicked, and with the workers of iniquity; which speak peace to their neighbours, <sup>\* Self as</sup> but mischief is in their hearts.

- d. For them, it is most just that they should be dealt with as they have dealt, that the same measure that they have meted to others should be meted to them again. That as they have not heeded God, and his actions, and works of providence, but lived in opposition to all his precepts; so he, instead of prospering them as they expect, should remarkably blast all their attempts, and at length utterly destroy them (see note on Psal. x. l.) (But thus sure thou wilt not deal with me, who have kept close to thee in all my undertakings, have dealt uprightly with all, and attempted nothing but what I have thy warrant for.)
4. Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands, render to them their <sup>d</sup> desert. || rendering.

5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

On which grounds I come confidently to thee with my request, and am so assured of thy hearing and answering it graciously, that I have nothing to do, but to acknowledge and magnify thy mercies, as if they were already poured down upon me, saying,

6. Blessed be the Lord, because he hath heard the voice of my supplications.

The Lord of heaven is my only fortification and defence. I placed my full trust in him, and never made applications to any other aids, that humane wisdom might suggest, and I am assured I shall reap the fruit thereof, assistance and deliverance in due season; and therefore I am transported with joy, and cannot choose but triumph, and exult, and make and sing hymns for the acknowledging of his mercy.

7. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth, and <sup>c</sup> with my song will I praise him.

- f. Those that adhere to God shall certainly be protected by him: he will never fail to come seasonably to the rescue of him, whom he hath by his own appointment advanced to the Kingdom.
8. The Lord is their strength, and he is the <sup>\* f</sup> saving <sup>\* fortress of</sup> strength of his anointed. delivered.

O be thou now pleased to stretch forth thy hand, to rescue thy faithful servants whom thou hast chosen for thy self, to be owned by thee in a particular manner: be thou their pastor to take care of them, as of thy flock, and for ever to support them, and raise them up, when they are fallen.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

#### Annotations on Psalm XXVIII.

a. אֲנִי שָׁמֵט אֶפְמוּךְ  
V. 1. *Left if thou*] The Hebrew idiom is here observable. The words are literally thus, אֲנִי שָׁמֵט אֶפְמוּךְ *Left thou be silent, or, hold thy peace from me, (from אֲנִי silent)* אֶפְמוּךְ (from שָׁמֵט to speak by parable.) Yet here the adverb אֲנִי hath no influence on that which immediately follows, for thus the sense bears not, [*be not silent, left thou be silent*]; but on that on-

ly which is farther off [*left I be likened*—] that in the midst being only taken in, in passage to the latter, and is best rendered in sense, *left thou being silent, or left whilst thou art silent, I be likened.* (This idiom frequently occurs in the sacred writings, and will be useful to be remembered from hence.) The xxxii. render it literally, as it lies in the Hebrew, מִכֵּן אֶפְמוּךְ *quoniam*



σιωπήσῃς ἐπ' ἐμοί, ὡς ἐμὸς ἀδελφεός, lest thou be silent to me, and I be likened; and so the Latine and Syriack also, and so it must be rendred; the other by [ if, or, whilst ] being the paraphrase, and not the version, and so used only by the Chaldee, which professeth paraphrasing.

b. V. 2. Oracle ] From צִבְיָה to speak is צִבְיָה, used for the place wherein the Arke was, the *body of holies* in the Temple, and so proportionably in the Tabernacle, before the Temple was built: so styled not only from the Decalogue, or ten מצְוֹת words, which were put into the Arke; but specially because from the midst of the Cherubim, God was wont to give answer to the Priest, when he inquired of ought, and so to speak there. From this use of it 'tis ordinarily styled the *oracle*, 1 Kin. vi. 5. 16, 19, 20, 22, 30. and viii. 6, 8. in all which the LXXII. retain the Hebrew word, and render it δαβείρ: and so 2 Chron. iii. 15. and iv. 20. and v. 6, 8. onely here they render it ναός, not as the Latine takes it in the notion of *Templum*, but as Ναός may best be rendred the *Tabernacle*, (of the notion of ναός see note on Act. xix. e.) or *Sanctuary*, a part of that, as in the Christian Church Ναός is but a part of the οἶκος, or τέμενος, (by which words ἐκείνη ἡ ἐκκλησία the whole Church or Temple is signified) and that part particularly, ἐν ᾧ ἡ θεία μυστήριον προέσται τοῖς πιστοῖς, in which the table of the holy mysteries is set, called also the θυσιαστήριον or altar-place, as we learn from the Scholiast of Nazianzen ενλ. d. This therefore is the meaning of צִבְיָה thy holy Oracle, in this place, (so Symmachus and Aquila read it, χριστιανιστικὸν oracle) the Tabernacle, or Sanctuary wherein the Arke was placed, toward which

they used to pray, and expect Gods answers from thence, viz. the granting of their prayers: as when in matters of doubt they sought to the oracle for the resolution of it, the Priest solemnly gave them responses from thence, called also Ἀδύια oracles, answerable to the origination of צִבְיָה here, from צִבְיָה to speak, (see note on Rom. iii. 1.)

V. 3. Draw ] מִן הַיָּד from the hand that signifies both to draw and apprehend, will be best rendered here, *seize not on me*, as he that seizeth on any to carry or drag him to execution. The Syriack reads ܡܢ ܝܕܝ ܕܡܪܝܚܐ Number

me not with the wicked, seeming to transferre the phrase מִן הַיָּד Psal. xxvi. 9. hither, for so that is to be rendred, *number not my soul with sinners*. In like manner the LXXII. which there read μὴ συναπλόσῃς, destroy me not together with — dox here, after they have literally rendred the Hebrew by μὴ συναπλόσῃς, destroy not together, add, ὡς μὴ συναπλόσῃς, and destroy not together; hereby evidencing, 1. that the phrase here, and [number not] Psal. xxvi. are all one; and 2. that the meaning and full importance of both is, *destroy me not with the wicked, or in such manner as the wicked are destroyed*.

V. 4. Desert ] From מִן הַיָּד to retaliate, or render, מִן הַיָּד here must most probably be rendred, *their retribution, or rendering*, i. e. according as they have rendred to others. In v. 3. 'tis said, they speak peace to their neighbour, but imagine mischief, i. e. designe the hurt of them that are their neighbours, and deserve no ill of them, and to whom they profess great kindness. This therefore is their מִן הַיָּד their rendering, as much unkindness and rudeness as can be, and that as little expected from

Adyia

מִן הַיָּד

מִן הַיָּד

Nad

d. מִן הַיָּד

from them. And then for God to render them their rendering; (which the LXXII. exactly translate ἀποδοῦναι τὸ ἀναπόδομα αὐτῶν αὐτοῖς, render to them their retribution, and so the Chaldee and Latine) is to deal the like measure to them, to bring mischiefs on them unexpectedly; and this, as the clear explication of what is in the beginning of the verse, give them according to their deeds— And thus it belongs to David's argument to God in the whole Psalm, that he should not be used as wicked men are used, that as he hath dealt unkindly, or treacherously with none, so he should not be forsaken by God, when he stands in most need of the completion of his promise to him.

e. V. 7. *With my song*] In this place the Hebrew being very perspicuous, and void of ambiguity, the LXXII. (and from them the Syriack, Latine, Arabick, and Æthiopick) have very farre departed from it. The account of it is very hard to be given, unless we suppose them to have read the words otherwise placed, than now they are. We now read וְנִשְׁבַּח לַיהוָה לִבִּי בְּנֵחַמַּת וְנִשְׁבַּח לַיהוָה לִבִּי בְּנֵחַמַּת and my heart exults, and in my song I will praise him: but the LXXII. εὐχαριστῶν ὁ σαρξ μου, ἢ ἐκ θελήματός μου ἑξομολογήσομαι αὐτῷ, and my flesh hath reflowished, and

from my will I will confesse unto him. Here the onely way of according this vast difference seems most probably this; to suppose לִבִּי and נִשְׁבַּח לַיהוָה transposed, נִשְׁבַּח לַיהוָה set fore-most, and lightly changed into נִשְׁבַּח לַיהוָה, and my flesh, which being joyned with נִשְׁבַּח לַיהוָה from וְנִשְׁבַּח לַיהוָה was merry, (and being applied to plants, flourished, or looks green, and so metaphorically applied to a body, when it returns to verdure again) ariseth that part of their rendring, εὐχαριστῶν ὁ σαρξ μου, my flesh reflowished. And then לִבִּי the heart being not unfidly taken for the will, the other two words וְנִשְׁבַּח לַיהוָה לִבִּי with my heart will I praise him, will be naturally enough rendered ἐκ θελήματός μου ἑξομολογήσομαι αὐτῷ, from my will I will confesse to him; הִלָּלָהּ in Hiphil, which we render praise, ordinarily signifying to confesse, and that oft taken in the notion of praising.

V. 8. *Strong strength*] From וְנִשְׁבַּח לַיהוָה was strong, and my strength, is מְצוּדָה a strong place, or fortification. So Jud. vi. 26. build an altar in the top of this (rock, we read but in the margine) strong place. So Dan. xi. 7. and shall enter מְצוּדָה into the fortress or strong hold; and so it signifies here, and with מְצוּדָה salvations added to it, must be rendered, the fortress or strong hold of deliverances—

# The Twenty Ninth Psalm.

Paraphrase.

## A Psalm of David.

David after his subduing the Kings and heathen people, 2 Sam. viii, the Philistines, Moabites, Syrians, &c. whom he therefore inviteth to the service of God, and thus bespeaketh them :

The Twenty ninth Psalm seems to have been composed by

O ye Governors of the heathen people, which have now experimented the power of God in subduing you, there is nothing so reasonable

Gods thunder in the clouds is most terrible over all his people in the most puissant or powerful

If he find out these weapons of his, there is no possible resisting

This same thunder rends the thickest and tallest Cedars in pieces, even those of Libanus, that is famous for them, (an essay, and evidence to all, that at his pleasure the most powerful Princes are subdued; as was lately exemplified in the Syrians, which are near to Lebanon, and were destroyed by David, twenty two thousand of them, that came out to succour the King of Zobah against David, 2 Sam. viii. 5. and became servants to David. v. 6.)

Both these Syrians that border upon Lebanon, and if the other heathen nations near Mount Hermon, the Amorites, &c. are vanquished and put to flight, when he once appears to take the part of his anointed.

His presence and interposition of his power, signified by this terrible majestick meteor, tears the air, and casts out many darts, or flashes of lightning with it, at once a formidable sound and flash of fire, and withall a succession of those flames: such is the dreadful power, and presence of God against his enemies.

And the same omnipotence of his hath engaged itself for his servant David against the Moabites and Idumeans, and utterly subdued and subjected them to him;

1. Give unto the Lord, <sup>a</sup> ye mighty, give unto the Lord glory and <sup>b</sup> strength.

[power or empire: see verse on Ps. xvi. b] <sup>c</sup> or, his holy majesty.

2. Give unto the Lord the glory due unto his name; worship the Lord in <sup>c</sup> the beauty of holiness.

able to be done by you, as to come in, and make your oblations and homage to his sanctuary, and acknowledge his supreme power and dominion over you; to magnifie him in all his glorious attributes, and adore him in that sacred Majesty, wherein he hath revealed himself to the world, but especially to the Jews his peculiar people.

\* or, great

3. <sup>a</sup> The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is upon <sup>b</sup> many waters.

the world, when it breaks out of them, it is an emblem of his majestick presence, and almighty power, by which he can subdue, when he pleaseth, the most puissant or powerful nations on the earth.

4. The voice of the Lord is powerfull; the voice of the Lord is full of majesty.

they bring with them all total revenge to all creatures---

5. The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.

ces, even those of Libanus, that is famous for them, (an essay, and evidence to all, that at his pleasure the most powerful Princes are subdued; as was lately exemplified in the Syrians, which are near to Lebanon, and were destroyed by David, twenty two thousand of them, that came out to succour the King of Zobah against David, 2 Sam. viii. 5. and became servants to David. v. 6.)

6. He maketh them also to skip like a calf, <sup>d</sup> Lebanon and <sup>e</sup> Syron like a young Unicorn.

ther heathen nations near Mount Hermon, the Amorites, &c. are vanquished and put to flight, when he once appears to take the part of his anointed.

7. The voice of the Lord divideth the flames of fire.

er, signified by this terrible majestick meteor, tears the air, and casts out many darts, or flashes of lightning with it, at once a formidable sound and flash of fire, and withall a succession of those flames: such is the dreadful power, and presence of God against his enemies.

8. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of <sup>c</sup> Kadesh.

servant David against the Moabites and Idumeans, and utterly subdued and subjected them to him;

- f. Puts them into that terrible fright, into which the thunder puts the birds, when it makes them calve; drives them out of their holds; as the same thunder frights the beasts of the forest out of their thickets. This therefore is to admonish all the whole world, every man living, to acknowledge his power and glorious Majesty, and come in and worship him, in that or the like words:
9. *The voice of the Lord maketh the birds to calve, and discovereth the forest: and in his Temple doth every one speak of his glory.*
- g. The Lord judgeth and ruleth in the clouds, and to he shall continue to doe for ever, and subject the proudest nations to his Kingdom.
10. *The Lord sitteth upon the 8 founts; yea, the Lord sitteth King for ever.*
- And for those that he hath chosen and taken to himself, and that live constant and faithfull in his service, he will protect, and strengthen them, and bestow upon them all the prosperity and felicity in the world, subjecting all their enemies, and restoring them to a durable, lasting peace.
11. *The Lord will give strength unto his people; the Lord will bless his people with peace.*

## Annotations on Psalm XXIX.

- a. V. 1. *Remigij* From <sup>78</sup> fortitude is <sup>78</sup> and <sup>78</sup> powerfull, strong, of which see note on Psal. xxii. 4. And though that word come to signifie many other things, yet in the plural <sup>78</sup> is sure the compellation of *Princes*, under the phrase of *son of the potent, or strong*. Thus is *Nehachadnager* called <sup>78</sup> the Prince of the Nations, or the strong among the Nations, Ezek. xxxi. 11. Thus <sup>78</sup> the Princes, we render, the mighty men of Moab, Exod. xv. 15. and those particularly, in the number of those to whom David is supposed to speak in this Psalm, after his subduing them, 2 Sam. viii. 10 again 2 Kin. xxiv. 15. <sup>78</sup> the mighty of the land. The Chaldee paraphraseth this by <sup>78</sup> the assembly of Angels, *sonnes of God*, taking <sup>78</sup> for Angels. The Syriack read <sup>78</sup>, which is rendered *filios arietum*, young rams, in that notion of <sup>78</sup> for a ram; though as <sup>78</sup> in Hebrew, so in Chaldee and Syriack and Arabick, <sup>78</sup> is the male of any sort. The LXXII. at least

these copies which we have of their translation, doe (as it is not unusual in other places) render the words twice; first in the vocative case, by way of compellation, *Uoi Dei sons of God*, and then in the accusative, *Uos ramos young rams*, as doubtfull which was to have place, and therefore setting down both of them: and in this the Latine and Arabick and Ethiopick follow them. But the plain simple rendring it by [*ye mighty*, or, *ye Princes*] is most to be allowed of; and to those this Psalm is an invitation, that they will, being subdued by Gods power, come in to the acknowledgement and worship of him.

V. 2. *Beauty of holiness* b. Where the Hebrew reads <sup>78</sup> in the glory or beauty of holiness, from <sup>78</sup> to honour or beautifie, the xxxii. read <sup>78</sup> *in his holy court*, as if it were from <sup>78</sup> *penetrate, thalamus, area, a closet, a marriage-chamber, a court*; and so the Latine and Syriack follow them, and the Arabick, *in his holy habitation*; but the Chaldee have <sup>78</sup> *in the splendor, or beauty of holiness, or in the holy beauty*

beauty or majesty (as v. 4. the LXXII. render the same word מְאֹדָּהּ *me-  
adodeh* majesty;) meaning  
thereby either the *Ark*, which the  
*Priests* and *Levites* with their *Arin*  
and *Thummim* carryed, and where  
God was gloriously present, as in  
the place of his worship, (see Ps.  
CX. note a.) or else the sacred ma-  
jesty of God himself, *sacra pradi-  
tum* majestate *Jovam*, saith *Castel-  
lio*, *Jehova* indued with a sacred  
majesty, the God of heaven and  
earth, so glorious in all his attri-  
butes, that all, even *heathen* men,  
ought to give all glory and honour  
to him. This glory he here calls  
כְּבוֹד שְׁמוֹ the honour of his name,  
by which his attributes are to be  
understood, his power and domini-  
on over all, &c. which for these  
*heathen* princes to acknowledge, is  
in effect to become his *prophets*,  
and *servants*.

V. 3. The voice of the Lord ]  
That voice in scripture style  
frequently signifies thunder, there  
is no question; and then there  
will be small cause of doubt, but  
that קוֹל יְהוָה the voice of the Lord  
here signifieth the same; when in  
the next words it follows, the God  
of glory thundereth. For this Psalm  
being plainly an acknowledgment  
of Gods majestic presence, and his  
thunders being in those dayes,  
1. the instruments signally to at-  
test that, (as to *Josbua* in the first  
conquest of *Canaan*, to *Samuel*  
against the *Philistims*, 1 Sam. xii.  
15. and to *David* also against the  
same enemies, which therefore is  
called Gods rebuking the *heathen*)  
and 2. the ordinary means of con-  
veying Gods oracles to them, which  
therefore were styled קַלְתָּ הַבָּתּוּל the  
daughter of thunder, and 3.  
the ceremony of Gods giving the  
law from *Sinai*; it was very fit in  
this Psalm to make a peculiar elogy  
of this Majestic meteor, which is  
done throughout the Psalm. By

analogy herewith, the waters upon  
which this voice is said to be, and  
the many waters from which, in the  
next words, he is said to thunder,  
or to be upon them when he thun-  
ders, and the water-floods, upon  
which he is said to sit, v. 10. are  
still those waters (Gen. 1.) above  
the firmament, the clouds; agreea-  
bly to Psal. xviii. 11. He maketh  
darkness his secret place, with dark  
waters and thick clouds to cover him:  
At the brightness that was before him  
the clouds passed, (these watery  
clouds) hailstones and coals of fire  
(the thunder shafts:) The Lord also  
thundered, &c. And these opini-  
ons and doctrines of the *Jewes*  
might move the *heathens*, to think  
that they did adore *nules*, &  
*coeli numen*, adore the clouds, and  
that Deity of heaven, which is thus  
described in their *Prophets* to sit  
and dwell there.

V. 6. Lebanon ] Two things are  
here to be observed of *Lebanon*.  
First, that it was a very high moun-  
tain, and seems thence to have  
taken the name from לבן white,  
in respect of the snow mentioned  
on *Lebanon* Jer. xviii. 14.) that is  
always, even in the summer, white  
on the top of it. Thus saith *Saint*  
*Hierome* on *Jerem.* l. iv. *Nix de*  
*Libani summitatibus desicere non po-*  
*test, nec ullo, ut omnis liquecat, so-*  
*lis ardore superatur:* Snow cannot  
fail on the tops of *Lebanon*, nor is it  
by any heat of the sun overcome that  
it should melt. The *Chaldee* Pa-  
raphrase *Cant.* iv. 11. useth the  
word לבן *Olbanem* in the same  
notion, from לבן *Olben*, which  
is the *Syriack* formation of לבן  
white. And with this the name  
of the *Alpes*, those very high hills,  
seems to have affinity. *Alban*,  
saith *Festus*, quod nos dicimus, à  
*Græco*, quod est λευκον, est appella-  
tum, *Sabini* tamen *Alpum* dixerant;  
unde credi potest nomen *Alpium* à  
candore nivium vocitatum. The

word *Alban*, white, is from *Alphon* a Greek word, which the *Sabines* called *Alpum*; whence the name of the *Alpes* may be believed to come, so called from the whiteness of the snow. And so the *Etymologicum*; διὰ τὸ πλῆθος τῆς λευκῆς χιῶν. Ἀλπίς ἐκλήθη τὰ ὄρη, from the multitude of the white snow the name of the *Alpes* is taken. Thus in *Crete* the tops of *Mount Ida*, a very high mountain, are called λευκὰ white, on the same account, saith *Theophrastus de hist. Plant.* l. iv. c. i. ἐν τοῖς Ἰδαίοις ὄρεσι, ὅ ἐν τοῖς λευκοῖς καλυμμένοις ἐπὶ τῶν ἄκρων, ἑπάρ' ἐδέποτε ἐπιλείπει χιῶν, on the top of them there never wants snow. The second thing to be noted of this high hill is, the situation of it, that it is in *Syria*: *Albanus* ὄρος *Sueias*, saith *Stephanus*, *Libanus* is a mountain of *Syria*. So *Strabo* l. xvi. There are, saith he, two mountains that inclose *Calo-Syria*, *Libanus* and *Antilibanus*; *Damascus* is in *Libanus*, *Zidon* in *Antilibanus*. By both these put together we may conclude, what is poetically here meant by the mention of *Libanus*, viz. the *Kings* or chief cities of *Syria*, first slaughtered in great multitudes, and then subdued by *David*, 2 Sam. viii. 6. With this is joyned *Syrion* v. 6. another high mountain, known also both by the name of *Hermion*, and *Shenir*, *Deut.* iii. 9. (which *Hermion* the *Sidonians* call *Syrion*, and the *Ammonites* call it *Shenir*.) So *Cant.* iv. 8. from the top of *Shenir* and *Hermion*. From *Shenir* it is that the *Syriack* here call it *Sinir*: of this *S. Hierome de Loc. Hebr.* tells us also, as of *Lebanon*, that it was so high a mountain, that snow was to be found on it in the summer; and therefore the *Chaldee*, *Deut.* iii. 9. call it ܐܡܢܐ, the mount of snow, and so also *Cant.* iv. 8. but here ܐܡܢܐ ܐܡܢܐ ܐܡܢܐ the mountain producing fruit, in respect

of the great fertility of the valleys, which was caused by the snow-water that came down from it. The snow of this mountain, saith *S. Hierome de loc. Heb.* was carried to *Tyre*, and sold there for the cooling of their wines, and was much desired for the deliciousness thereof; and in that respect possibly may by the lxxii. be here rendered ὁ ἡγαπητός the beloved (and thence by the *Latine*, and *Arabick*, and *Æthiopick*;) or rather because ܐܡܢܐ might by them be deduced from ܐܡܢ and ܐܡܢ in the notion of looking earnestly upon, as on ones most beloved, from whence ܐܡܢܐ *Jeschirou* or *Jescharon* (the title of *Israel*) being by some \* learned men deduced, and convertible into ܐܡܢܐ, by transposition of ܐ from the middle to the beginning of the word, is by the lxxii. rendered (as *Syrian* here) ὁ ἡγαπητός the beloved, *Isa.* xlv. 2. and *Deut.* xxxii. 15. This mountain was near unto *Libanus*, *Pameadi* immineas, saith *S. Hierome*, hanging over the City *Pameas* (or *Pameas*, called *Παμειν* by *Ptolemy*) and placed at the root of *Libanus*. And that gives an account of the conjunction of it here with *Lebanon*, and being all one with *Hermion* and *Sion*, by all which 'tis called by the several nations bordering on it, the *Amorites*, &c. and having on the top of it, saith *S. Hierome*, Templum insigne quod ab Ethnicis cultui habetur, a famous Temple used for their worship by the heathens, it is here poetically set to denote the heathen nations lying next that mountain on the east of the holy land, (*Hermion mons Amorharum*, saith *S. Hierome*) &c. As for ܐܡܢܐ ܐܡܢܐ he made them leap, from ܐܡܢ to leap or dance (agreeable to *Psal.* cxiv. 4. the mountains ܐܡܢܐ skipped like Rams, &c.) the lxxii. that render it *Psal.* cxiv. ܐܡܢܐ ܐܡܢܐ our leaped, doe yet here render it

\* Schindl.  
Pmagl. p.  
1832. A.

De loc.  
Hebr. p.  
414. c.

Isid.

ܐܡܢܐ ܐܡܢܐ

p. 319.

ܐܡܢܐ

Peasgl.  
p. 1768.1.

it *λεπτυνῶ*, shall beat to powder, reading it, saith the Learned Schindler, *שפית*, from *שפן* used in that sense; he should have said from *שפן* (which is a little more remote, *ש* for *פ* as well as *פ* for *ש*) for that is it which he renders *contudit, contrivit, beating to powder*, from Job xi. But to me it seems more probable, that they should use this word rather to paraphrase, than to translate the Hebrew; meaning thereby to signify the putting these nations to flight, dissipating and subduing, and so beating them small, as when an Armie is routed, it is beaten to pieces.

e.  
שפן

V. 8. *Kadesh*] The wilderness of *Kadesh* was a vast desert in Arabia, in part whereof the Israelites wandered so many years, that part wherein is the city of *Kadesh*. Of that City it appears by *Numb. xx. 16.* that it is situate in the utmost of the borders of the Edomites. (The wilderness of *Zin* in which that is, v. 1. and c. xxvii. 14. is this wilderness of *Kadesh*, *Numb. xxxiii. 36.* *Zin* which is *Kadesh*) It borders also upon the *Moabites*, and accordingly *Jud. xi.* from *Kadesh* the Israelites are said to have sent (as to the Edomites v. 17. 10) to the King of *Moab*, in the end of the verse, for his consent to pass through their land; and neither of them consenting, they went along through the wilderness (this wilderness of *Kadesh*, or *Zin*, called also here by the Chaldee, *Recham*) and compass the land of *Edom*, and of *Moab*, and pitched on the other side of *Arnon*, the border of *Moab*, v. 18. This wilderness therefore of *Kadesh* is here very fit to signify poetically the Kings or people both of the Edomites and *Moabites*, both which were terribly shaken, i. e. subdued by him, 2 *Sam. viii.* *Moab* be smothering them down to the ground, and so the *Moabites* became *Davids*

servants, v. 2. and be put garisons throughout all *Edom*, and all they of *Edom* became *Davids* servants, ver. 14.

V. 9. *To calve*] As *לחן*, from *לחן* to be moved or shaken with griefs or fear, signifies the subduing and subjecting the *Moabites*, v. 8; so from that there is another Synecdochical signification of the word, for pangs of travail or bringing forth; and so in *Hiphil* *לחן* signifies to force, or make bring forth: and in this notion the Chaldee understands *לחן* here, applyed to the *Hinds*, that the voice of the Lord, i. e. the thunder, makes them bring forth their young ones. For thus it is observed of that beast, that through the hardness of the womb they bring forth with much difficulty; but that the noise of thunder affrighting them, the womb opens, and they bring forth presently. This seems to be the meaning of the *xxii.* also, that render it *κατασφραγισμὸν ἰλαρίων* preparing the binds, viz. to bring forth. This is here set poetically to express the great consternation that the *Moabites* and *Edomites* (intimated in the former verse) were in.

V. 10. *The flood*] That *הַמַּבּוּל*, from *מבול* to wiber, signifies a flood of waters or deluge that layes all wast, is certain. Such was that in *Noahs* time, vulgarly, and by way of eminence thus styled, *הַמַּבּוּל* the deluge: and of that the Chaldee understands this place, God say they, *מַבּוּל יָבִיחַ* in the generation of the deluge sat in judgement, and the *xxii.* *καταλυσμοὶ κατοικίαι*, God shall make the deluge to be inhabited, or make the world habitable after it: *יָבִיחַ* *הַמַּבּוּל* called back the deluge, saith the Syriack; restrained it, saith the Arabick (rendering *יָבִיחַ* first, in the notion of *יָבִיחַ* habitable.

*habitavit.*) And thus it may properly be understood here, (the only place where the word is used, save in the story of *Noah*) as reflecting on the great judgements of God on the old heathen sinful world, which he still continues (although not in the same way of execution) upon the heathen princes, *David's* and his enemies. But it is also possible, that as [*waters*] and *many waters* signify no more then the *clouds*, (see note c.) so here the *flood*, which is still but a *multitude of waters*, may be taken for those *waters* above the *firmament*, the *clouds* or *aer*; *meteors*, which when they were let loose upon the old world, the *windows of heaven* were said to be

opened. But these withall very fit, poetically to signify the armies of *David's* and *God's* enemies, which also, if not repress, lay waste as a *flood*, and come in like a *deluge*. So a *flood of mighty waters* signifies, *Isa.* xxviii. 2. and the *enemies coming in like a flood*, *Isa.* lix. 19. See *Jer.* xli. 7, 8. and xlvii. 2. *Dan.* ix. 26. and xi. 22. *Am.* ix. 5. *Nab.* i. 8. And in the like, though not the same style, *David* speaks of his enemies *Psal.* lxxix. 2. and *Psal.* cxxiv. 4. And then *Gods* sitting on them, will be his judging and executing punishments upon them, i.e. these heathen people here formerly mentioned.

## The Thirtieth Psalm.

### Paraphrase.

The Thirtieth Psalm was composed by *David* to accompany the festival at the dedication of his house, (the building whereof is mentioned 2 Sam. v. 11. soon after the end of his warre with *Saul's* house, and his being appointed King over *Israel*;) and is the commemoration of his own great troubles and dangers, and *God's* rich mercy in delivering him out of them.

|| A Psalm of *David's* dedicatory song for an house, or his house.

I will magnifie thy mercy, O Lord, who hast restored me peaceably to the throne, out of a very low and well nigh lost condition. When I was made like water spilt upon the earth, and not only so, but as such water againe sunk into the pit, v. 3. thou wert then pleased, as it were, to let down the pitcher into that pit, and from those many waters, that there are lost, to recover and gather up one who could not deserve to be esteemed as a drop of the bucket, and so to lift me, and to draw me out of that pit, to enable me to overcome all difficulties, and not suffer mine enemies to prevail against me, who would have triumphed abundantly, if thou hadst not rescued and delivered me out of their hands.

When I was in distress, I address my prayers to thee, and thou gavest me release.

It was thy continued aid and protection that still supported me, without which I had certainly been destroyed.

|| from among the defenders into, or from going down.

A. Sing



4. Sing unto the Lord, O ye Saints of his, and give thanks for the remembrance of his holiness.

let it excite all such to acknowledge and commemorate his fidelity and mercy to all that wait on him.

5. For his anger endureth but a moment, in his favour is life: weeping may endure for a night, but joy cometh in the morning.

When he chastiseth his servants for their sin, this endureth but for a small time; but the effects of his love and light affliction for ever.

favour I never have any end; he chastiseth them with stripes and some small space, but then presently follow solid and durable joys.

6. And in my prosperity I said, I shall never be moved.

When Saul was dead, and I was crowned both over Judah and Israel, in Hebron, and the Ark, the pledge of Gods presence and powerful assistance, placed and settled in the hill of Zion, I deemed my quiet and prosperity to complete, that I needed not to fear removing out of it.

7. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

Gods special favour to me had established me to the throne, and, as I thought, now secured me in it: But he was pleased for some time to withhold my rest. For as after my first crowning I was seven years together exercised by enemies of the house of Saul, 2 Sam. v. 5. so after this second, other troubles assailed me; thereby to instruct me, by what tenure it was that I held my security, merely by his continued favour and mercy toward me.

8. I cried to thee, O Lord, and unto the Lord I made supplication.

In this estate I made my moan to God, and besought him, that he would not give me up to the malice of mine enemies; to be destroyed and slaughtered by them, but rescued by them, but rescued by them, but rescued by them.

9. What profit is there in my blood when I go down into the pit? Shall the dust praise thee? Shall it declare thy truth?

use in me at once his mercy and his fidelity; the one in preserving my life, and restoring me to peace, the other in performing those promises, which would have been frustrated by my death.

10. Hear, O Lord, and have mercy on me: Lord, be thou mine helper.

And to that end, that he would now sensibly interpose his hand for my assistance.

11. Thou hast turned for me my mourning into dancing; thou hast put off my sack-cloth, and girded me with gladness:

And at length my prayer hath been heard, and all my sorrow and affliction exchanged for joy, and

a most prosperous condition and establishment in the Kingdom, 2 Sam. v. 12. which is now the more glorious by comparison with my former sickness.

12. To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee for ever.

And this obligeth me for ever with soul and tongue to give glory to God, and never to think I have done enough in praising and magnifying his mercy. This therefore shall be my continual practice, O thou powerful God, and to me a most gracious Father.

## Annotations on Psalm XXX.

**Tit. Dedication]** The word **בִּנְיָן** is generally used in the Titles of *Psalms*, to denote the *Author* to be *David*, and so here may best be joyned in construction, a *Psalm of David*. Then **וְשִׁיר** and **בִּנְיָן** being joyn'd, and made one word by *Metaph*, will be a *dedicatory song*. All the difficulty is concerning **בֵּית** the *house*. For from **בִּנְיָן** to *initiate*, to *instruct*, and, by a metaphor, to *dedicate a house*, is **בִּנְיָן** the *initiation*, *dedication*, either the *consecration* of an *holy house*, or *Temple*, or the *dedication*, i. e. *initiation*, or *entring on a common house new built*, when the owner comes first to dwell in it: For this was wont to be observed and celebrated, as a day of solemnity and festivity; so we see (*Deut. xx. 5.*) care taken for him that hath *built a new house*, and hath not *dedicated it*, that he shall be permitted to *return* from the *battle*, as he that hath *betrothed a wife*, and not *taken her*, or *planted a vineyard*, and not *eaten of the fruit of it*, *custome* among the *Jews* having made every one of these a *solemn time of rejoicing*. When a man first *ears in a new house*, say the *Jews*, he makes a *feast* and *rejoyceth himself*. And thus, I suppose, it was with *David*. When he was quietly seated in the *Kingdome of Israel*, as well as *Judah*, and after his taking of *Sion*, and dwelling in the *fort*, and calling it the *City of David*, and building round about from *Millo* and inward, 2 *Sam. v. 9.* at length we read that *Hiram King of Tyre* sent messengers to *David*, and cedar trees, and *Carpenters* and *Masons*, and they built *David* a house, v. 11. And this being

finished, this *Psalm* may reasonably be thought to have been fitted by him for a *festivity*, at the *ἑγχομολογία* (as the *xxxii.* render it) the *dedication of his house*. Thus the succeeding Church of the *Jews* have made use of this *thirtieth Psalm*, at the first injoyment of the *fruits of the earth*, according to that *festival manner* prescribed *Deut. xxvi. 10.* *Maimonides* tells us, this *Psalm* was repeated by the *Levites*, in the *Court of the Sanctuary*, over those that brought their *baskets on their shoulders*. And the **בִּנְיָן** or *dedication* of an house was of the same kinde, in a *solemn and religious manner* of *entring on the possession of it*. And 'tis not impossible that such *dayes* might be kept *yearly*, as the *Natalles of men and of cities* were; and then here will be place for the conjecture of those, which apply this *Dedicatory Psalm* to *David's victorious return* from the danger of *Abshalom's rebellion*. To this the matter of the *Psalm* fitly agrees, see v. 1, 2, 3, 5, 7, 11. And the building of a royal *Palace* having been the effect of his *establishment* in his *Kingdome*, 2 *Sam. v.* 'tis not unlikely the *festival remembrance* of it should be in a special manner observed, after such an *interruption* as this *rebellion* gave it. The *Chaldee* indeed read **בֵּית הַקֹּדֶשׁ** the *house of the Sanctuary*, and to that the *Emphasis* in the *Hebrew בֵּית הַקֹּדֶשׁ* the *house*, inclines, as if *David* had built some such house as he designed, 2 *Sam. vii. 2.* But we know he was not permitted by *God* to doe it, v. 5. but the *dignity* was reserved for *Salomon* v. 13. Then indeed at the building of the *Temple* there was a *feast*, and *sung* of

of dedication. Nay, sourse such we finde mentioned among the Jews: the first at the building it by Solomon, in Autumn, 1 King. viii. 63. the second in the spring, at the reedifying it by Zerobabel, Ezra vi. 16. the third of the Altar, when Judas Maccabeus repaired it, after Antiochus's profanation, in the winter, Ioh. x. 2. and the fourth at Herods building the second Temple. But this of Davids here cannot be thought (by way of prophecy) to respect that, unless, as Kimchi fantasies, taking order for the future building of the Temple 1 Chron. xxviii. 9. and giving a model of it to Solomon, he gave him also this Psalm for the dedicating it, together with the silver and gold and brasse, and other materials for that sacred work. This conjecture of his was not unfit here to be mentioned. But the Psalm more probably belongs to his own house, which he built new at his being peaceably settled in the Kingdome of Israel, as well as Judah, and, as 'tis probable, celebrated with an Anniversary ever after.

b. vñ V. 5. *Moment*] From vñ subito motus est, is vñ a moment: but the LXXII. read it εργη anger, either because that is a sudden commotion of the soule, or else taking it for vñ anger; (so the Syriack reads ܐܢܝܢܐ in his anger, in the latter part of the verse) meaning, I suppose, the effects of his anger, chiding, increpation, (as the Syriack ܐܢܝܢܐ is rendred) or other such punishments: for otherwise that there should be εργη in τῷ θυμῷ αὐτοῦ, anger in his anger, would have no great sense in it; and yet thus hath the Latine rendred it, *ira in indignatione ejus*.

V. 7. *My mountain*] יְרֵמִי (from יָרָם mountain) is literally יְרֵמִי strength in or on my mountain, referring possibly to Sion the hill of David, since the time of the Arke being placed there. For thus is יְרֵמִי in both the notions, both for praise and strength, applied to the Schechinah, or presence of God in the Arke or Temple; Psal. xcvi. 6. *strength and beauty are in his Sanctuary*, and Psal. cxxxii. 8. *the Arke of thy strength*. And then the setting or establishing strength on that mountain, may be the placing of the Arke there. But the LXXII. for mountain read τῷ κάλλει, beauty or comeliness: either reading יְרֵמִי from יָרָם which signifies that, or else from the affinity of these words both in sound and signification (יָרָם and יָרָם mountain and glory) they thought fit to take in the sense of the one, the more fully to paraphrase the other. And thus if applied only to Davids person, the sense will bear, being in the Hebrew figurative, יָרָם Thou hast set or established strength on my mountain; but in the LXXII. more clear, κατέχευ (it should be, I suppose, κατέχευ) τῷ κάλλει μου δυνάμει, thou hast afforded strength to my beauty, made my splendor (or person) strong &c. 7.) firme and durable: which may probably enough be the intire meaning of the phrase, without referring to the Arke; yet was it not amiss to mention the other in the Paraphrase, as the means of his conceived safety.

V. 10. *Hear*] For שָׁמַע bear thou, the LXXII. read שָׁמַע hath beard, and so for יְהוָה be thou, יְהוָה thou hast been; and so convert the petition of David, into a report of Gods having granted it, which is the subject of the next verse.

V. 11. *Dancing*] From לָלַח to bare, is לָלַח a pipe, or hollow musical

d. שָׁמַע

c. לָלַח

fiſcal inſtrument, ordinarily uſed in ſinging or dancing, and from thence <sup>לחן</sup> here for dancing. So the Chaldee renders it, <sup>לחן</sup> into dancing, and ſo the Interlinear: and though the copie of the lxxii. anciently, as well as now, read it <sup>εις χαρην</sup> into joy, and ſo is followed by the Latine, Syriack, and Arabick; yet the conjecture of our learned country-man Mr. Nic. Falder is very probable, that their original reading was <sup>εις χαρην</sup> to dancing, not <sup>εις χαρην</sup> to gladneſs, the Hebrew word thus exacting, and the conjunction with <sup>והתעורר</sup> waiting and lamentation not unfitly agreeing thereto, for to that is oppoſed, and properly ſucceedeth dancing, ſee Mat. xi. 17. To this is here added <sup>פתחתי</sup> literally, thou haſt opened my ſackcloth. For in time of mourning the manner was to gird it on, ſo 2 Sam. iii. 3. *Rend your clothes, and gird you with ſackcloth*, Joel i. 13. *Gird your ſelves*

and lament—and ſo *Iſa. xxxii. 11. gird upon your loyns*. Inſtead of that melancholy cincture, gladneſs here becometh a cincture, as if ſorrow, like a conquered enemy, were to be carried in triumph, adding to the glory of the victory, and taken in as an ingredient in our joy.

V. 12. *My glory*] What is here meant by <sup>תפארת</sup> glory, is ſomewhat uncertain. The Chaldee render it <sup>תפארת</sup> the honourable of the earth, that they may praise thee; the Syriack read it, as after the verb of the firſt perſon, <sup>אֶשְׁבַּח</sup> I will ſing to thee glory; but the lxxii. <sup>אֶשְׁבַּח</sup> that my glory may ſing, (and ſo the Latine, Arabick, and Æthiopick) in the notion of glory, for the tongue or heart of man, praising God, as elſewhere, and here the context directs to interpret it.

f.  
גבר

I. Kl. c. ix.

תפארת  
פתחתי

## *The Thirty First Psalm.*

### *Paraphrase.*

The Thirty firſt Psalm is an excellent mixture of prayer and praife, and conſtant aſſurance in God: it was compoſed by David, and committed to the Preſect of his Muſick.

O bleſſed Lord, I place my whole aſſurance and confidence in thee; **1. In thee, O Lord, doe I put my truſt, let me never be aſhamed; deliver me in thy rightcouſneſs.** doeſt thou forſake and diſappoint me, but make good thy promiſed ſuccours and deliverances unto me.

Receive my prayer, and haſten to my relief: be thou to me **2. Bow down thine ear to me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me,** as a ſtrength, and place of refuge, whereto I may confidently reſort, and ſeek ſafety.

And ſuch indeed have I conſtantly expected thee to be, **3. For thou art my rock and my ſtrength; therefore for thy names ſake || lead me, and guide me.** whenſoever I have made my applications to thee, thou haſt ſuccoured and ſecured me; and ſo, I doe not doubt, thou wilt ſtill continue to doe, and (though I have no title of claim thereto, but only thy free mercy and moſt gracious promiſe) direct and conduct me in all my wayes.

f. or, then  
ſhall lead  
me  
תפארת

4. Pull me out of the net that they have laid privily for me, for thou art my strength.  
 rescue me, I pray thee, out of the mischief that is creeds-  
 really prepared and designed against me, for thou art my only helper.

|| commit, despair, give in pledge. THEN  
 5. Into thy hand I || commend my spirit : thou hast re- deemed me, O Lord God of truth.  
 To thee I offer up my very soul, that part which alone is worth thy having; to thee I give it in pledge, as to one, that having already wrought so many deliverances for me, hast obliged me to be wholly thine, and withal ingaged thy selfe by those pawns of thy goodness, to doe the like again in all my necessities.

† or, vanities is no propse.  
 6. I have hated them that regard † a lying vanities, but I trust in the Lord.  
 I desert all the Gen- tile practices, of con- futing auguries and divinations, which, alas, never stand them in any stead, deceive and frustrate their confidences : All my addresses shall be made to thee, O Lord, and in thee will I repose all my confidence.

7. I will be glad and rejoyce in thy mercy : for thou hast considered my trouble ; thou hast known my soul in ad- versities;  
 All my delight and joy shall be in recom- mending thy continual goodness toward me, how thou hast had re- gard to my necessities, and owned me, and relieved me in my lowest condition,

8. And hast not shut me up into the hand of the enemy : thou hast set my feet in a large room.  
 And not delivered me up into the power and malice of my adver- saries, but as yet preserved me in a state of liberty.

9. Have mercy upon me, O Lord, for I am in trouble ; my eye is consumed with grief, yea, my soul and my belly.  
 Yet are not my trou- bles at an end, O Lord; I have long waited for rest, but have not yet attained to it. This is very grievous unto me, pain- full to my soul, my sensitive faculty, and to my bowels, the seat of those affections, and of most accurate sense : O be thou graciously pleased to look upon me.

10. For my life is spent with grief, and my years with fighting : my strength faileth because of mine iniquity, and my bones are consumed.  
 For the continual dis- tresses and troubles wherewith I have been exercised have even exhausted me; ready to sink and fail thy punishments for my sins have brought me very low : I am under them.

\* and very much  
 11. I was a reproach among all my enemies, \* but espe- cially among my neighbours ; and a fear to mine acquaint- ance : they that did see me without fled from me.  
 My enemies scoffe at me; and forsooke me my friends in a great degree, seeing me, as one irrecoverably lost, and for all my confi- dence, to continue thus helpless. This makes them from whom I have most reason to expect relief, to be afraid to afford me any; and so I am avoided, and left destitute by all men.

12. I am forgotten as a dead man out of minde, I am like a broken vessel.  
 I am no more consid- ered or cared for by them, than as a man dead and buried, and forgotten by his associates. I am lookt on, as one irrecoverably lost; and am therein resembled to a porcers vessel, which if broken, cannot be made whole again, Jer. 18. 11. and so as that refuse potterd, cast out as good for nothing.

† fear on  
 13. For I have heard the slander of many ; † I fear was on every side, while they took counsel together against me, they devised to take away my life.  
 Many, and those no mean ones, I have heard reproaching and taunting me, calling me fugitive, a lost and enterprizer, being all undone person; hereby indeed expressing their wishes, and risen up in arms against me, and joyntly resolving to destroy me utterly.

14. But I trusted in thee, O Lord ; I said, thou art my God.  
 Mean while I reposed my trust in thee, O Lord, encouraging my selfe with the meditation of thy mercy and tender care, which would certainly secure me.

d.

As for the first reason of affording me deliverance, it must in all reason be referred to thy choice, O Lord, when thou seest it most opportune, be thou pleased to do it for me.

15. *My times are in thy hand: deliver me from the hand of my enemies, and from them that persecute me.*

Restore thy favourable aspect unto me: deliver me of thy great kindness and mercy to me.

16. *Make thy face to shine upon thy servant: save me for thy mercies sake.*

Lord, I have addressed my prayers to thee, relied and depended on thee, thine honour is concerned and engaged in my preservation: should I be disappointed in my confidence, it would rebound to thy reproach. It is the wicked mans portion to expect and miss deliverance, and so to perish with shame and ignominy.

17. *Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.*

or, the wicked shall be ashamed  
וְשֹׁנֵי  
† or, cut off

Thus is it ordinary for the slanderer to be disappointed in his designs, and brought to shame, and so for all others that scoff and deride the faithful servants of God, and that with the greatest pride and contumely.

18. \* *Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.*

\* or, the lying lips shall be  
וְשֹׁנֵי

But as for those that serve thee faithfully, and repose their whole trust in thee, and so use no other artifices to advantage themselves, but those which are perfectly allowable in thy sight, there is abundant mercy laid up for them with God, his works of deliverance and exaltation are constantly shewed forth to them, in a visible and eminent manner.

19. *O how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them which trust in thee, before the sons of men!*

Thy favour and providence over them, represented by the Cherubims wings in the Ark, is their sure refuge and guard, and threaten against them.

20. *Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.*

† with the covering of thy countenance.

And thus hath God (his name be ever praised for it) given me evidence of his wonderful mercies, securing me, as in a fortified city, from all the attempts of mine enemies.

21. *Blessed be the Lord, for he hath shewed me his marvelous kindness in a strong city.*

I was once to a great sadness of heart, at the time of my flight from Saul, and did verily think I should have been destroyed: and yet even then, upon the addressing my prayers to thee, thou immediately deliveredst me out of that danger.

22. *For I said & in my heart, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.*

† sigh, or, fear.

Here is abundant cause for all pious men heartily to love God, and admire his goodness and admirable excellencies, by considering his constant deliverances afforded to all those that cleave fast to him; and not only deliverances, but victories, all or more than they stand in need of.

23. *O love the Lord all ye his Saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.*

\* be thou doth glorious, or high, or excellent things, rewardeth plentifully. † let your hearts be strengthened. Psal. xxvii. 14.

And therefore let all that repose their trust in God cheerfully proceed, and firmly and constantly adhere unto him, and never be tempted with any difficulties to fall off or forsake him.

24. *Be of good courage, and thou shalt strengthen your heart, all ye that hope in the Lord.*

Annotations on Psalm XXXI.

a. **V. 6. I have hated]** תַּנְשֵׁהוּ I have hated, (which the Chaldee retain in like manner in the first person,) the LXXII. render ἐμίσσας, thou hast hated, (and so the Latine, Syriack, &c.) misreading, it seems, תַּנְשֵׁהוּ in the second person. But נִשְׁחָהוּ, that follows in the verse, seems to be by them most significantly rendered, διακρινε in vain, adverbially, so as to affect תַּנְשֵׁהוּ those that observe] precedent, and not to joyn with תַּנְשֵׁהוּ vanities; for if they be such, the addition of *lying*] will add little to them. The sense lies thus, that *heaven men*, when any danger or difficulty approacheth them, are solemnly wont to apply themselves to *auguries* and *divinations*, and so to *false Gods*, to receive advise and directions from them: but doing so, and observing their responses most superstitiously, they yet gain nothing at all by it; their applications and addresses are in vain, return them no manner of profit. And these David detests, and keeps close to God, hopes for no aid but from him. And thus the Latine and Arabick understand it also, though the Chaldee read paraphrastically [*works like so vanity and a lye,*] and the Syriack, [*vain words.*]

b. **V. 10. Iniquity]** From תַּנְשֵׁהוּ the verb, is the noun תַּנְשֵׁהוּ sin, iniquity; and so תַּנְשֵׁהוּ because of my iniquity. But this the LXXII. read ἐν πτωχείᾳ in poverty, (and from thence the Syriack and Latine, &c.) as if it were תַּנְשֵׁהוּ in poverty or affliction. The word תַּנְשֵׁהוּ as it signifies sin, so it signifies also the punishment of sin, Isa. liii. 6. 11; and so here it seems to signify, so as to con-

nect with grief, and sighing precedent, and to denote those miseries which his sins had brought upon him. The learned *Castellio* renders it, in hoc supplicio, in this punishment: and that consideration perhaps, joyned with the affinity of the word תַּנְשֵׁהוּ, might move the LXXII. &c. to render it poverty, for that, as it is evil, is a punishment of sin.

**V. 13. Fear was on every side]** תַּנְשֵׁהוּ signifies to dwell, inhabit, and with the preposition מִ from, to fear, 1 Sam. xviii. 14. Job xli. 17. Psal. xxxiii. 8. Hence תַּנְשֵׁהוּ here signifying fear, is by the LXXII. rendered in that other sense of inhabiting, (and so Psal. xxxiv. 4. for תַּנְשֵׁהוּ my fears] some copies of the LXXII. have παροικίαν μου my habitations, but others read ἐλπίδων, &c. the Latine and Arabick. tribulationibus,) and as if it were connected with תַּנְשֵׁהוּ many] foregoing, (which it cannot do) πολλὰ παροικίαν καταλόβω, of many that dwell on every side; whereas the תַּנְשֵׁהוּ belonging to תַּנְשֵׁהוּ going before, the reproach of many or of great ones,] תַּנְשֵׁהוּ fear must be joyned with תַּנְשֵׁהוּ following, fear on every side, both governed of תַּנְשֵׁהוּ I have heard, in the beginning of the verse. For it must here be remembered, what *Jeremy* saith to *Pashur*, Jer. xx. 3. the Lord, saith he, hath not called thee *Pashur*, but תַּנְשֵׁהוּ. we render it there as a proper name, *Magor-Missabib*, but in the margin, fear round about, or on every side; and the interpretation of the phrase is added, v. 4. For thus saith the Lord, I will make thee a terror to thy self and to all thy friends, &c. even a destruction and deportation,

deportation, in the end of that verse. This then was a proverbial phrase, frequently used, and fit for a Prophetick and Poetick writing, to signify *utter ruine and destruction*; and being here used by enemies against David, as a taunt, it signifies their threatening him utter destruction. I heard, saith he, וְכָל רַבְּרֵי *there reproach of many, or of great ones*: and then 'tis not strange he should specify and let down the very form of their reproach, *Fear round about*, i.e. an abject, lost, ruin'd fellow, as elsewhere he mentions their crying *Ah, Ah, &c.* And so this is the most perfect rendering of the place. For as to this notion of reproach, for which this is proverbially used, it is yet more evident from Jer. xx. 10. *I heard the defaming of many, Fear on every side*; just as here, *I heard the slander of many, Fear on every side*: and as here it follows, *they devised to take away my life*; so there, to the like purpose, *All my familiars waited for my falling, saying, he will be cut off, and we shall prevail against him, and we shall take our revenge on him.* Meanwhile *fear* here must be taken, as oft it is in Scripture, for the matter and cause of fear, danger. So Isa. xvi. 4. וְכָל יִרְאָה *and their fears will I bring upon them*, i. e. those things which they feared: and so Psal. xxxiv. 4. where 'tis rendred *tribulations*.

d. V. 15. *Times*] From נִיב *opportuna fecit*, or *locutus est, doing or speaking opportunely*, is נִיב a season or *opportune time*; and so נִיב signifies here, the *fit seasons* of Gods relieving him. The Chaldec reads it נִיב נִיב *the times of my redemption*. For this the Copies of the LXXII. read ἐκ λυγρίων, and the Latine from thence *fortes meae my lots*; and so Apollinarius, ἐκ λυγρίων *my lots*,

and the Arabick and Ethiopick, *my inheritance*. But the Syriack read ܬܝܡܝܢ *times*; and

so the old Roman Psalter, *tempora mea, my times*; which makes it very probable, that the purer reading of the LXXII. was καὶ ἐκ λυγρίων *my seasons*, but that by the Scribes anciently disguised into καὶ ἐκ λυγρίων *my lots*.

V. 17. *Silent*] שׁוֹמֵט from שׁוֹמֵט, which signifies both to be *silent* and to be *cut off*, is here by the addition of בְּקִרְבִּי *in the grave*, confined to the latter sense, *cut off, destroyed*. The Chaldee have been willing to take in both significations, *Let them be put to silence, and descend into the grave*; the LXXII. no more than καὶ ἀχθῶσι *Let them be brought down*—

V. 20. *Secret of thy presence*] That Gods face or presence, promiscuously express'd by פָּנָיו *his faces*, is frequently attributed to the Sanctuary, the peculiar place of his gracious residence, appears by the phrases of *seeking his face* there, and *coming before his face*, and many the like indications. Now this presence of his being said to be hid under the wings of the Cherubims, the phrase here תַּחַת כְּנָפֵי *the covering of thy countenance*, or *presence*, is evidently designed to signify this blessing presence and favour of Gods, exhibited in the Sanctuary: as more manifestly appears by the ensuing mention of מִשְׁכָּנוֹ *Pavilion*, or *Tabernacle*, the place of Gods *inhabiting*, or *residence*. And this very fully expresseth a place or guard of perfect security; Gods gracious presence, or interposition, being most eminently such.

V. 22. *My haist*] בְּקִרְבִּי signifies to *make haist*, so as they that fly, thus Exod. xii. 11. they were to *eat the Paschever in haist*: and accordingly



cordingly to fly through fear, 2 King. vii. 11. where the LXXII. read *δαμνέσθαι* to be sore afraid, as Psal. ciii. 8. 'tis rendred *δειλιδέειν* to be afraid, and Psal. xlviii. 5. *ἐσάλευθον* they were set a shaking: and so all to be in an amazement, as fearful men are under a terror. In this last sense the LXXII. render it here *ἐκστασις* astonishment or ecstasie, the Latine, *excessus mentis*, excess of minde, and so the Arabick and Æthiopick: but the Syriack reads *ܠܠܘܬܐܢܝܢ* in my swiftnesse,

and the Chaldee more fully *ܠܡܥܠܐ ܕܥܡܪܐܢܐܢ* when I sought to fly. And this is most probably the meaning of it, *לפני* in the time of Davids flight, that his greatest danger, and exigence (and so again Psal. cxvi. 11. *לפני* in my flying, the Chaldee read *לפני* when I fled) or in his great fear, such as he was in, when he fled from Saul.

h. V. 23. *Preserveth*] Where the Hebrew reads *יְצַדֵּק אֱמֻנָה* *preserveth the faithfull*, the Copics which now we have of the LXXII. read *ἀλαδέας ἐκζητεῖ* *requireth truth*: but 'tis probable the right reading was *ἀλαδεῖς*: and then *ἐκζητεῖν* to require] being used

by them for Gods avenging, or taking the part of innocent persons against those that injure them; they might well set that as the paraphrase for *יְצַדֵּק*, Gods preserving his faithful servants, and evidencing this by avenging them on their enemies. But in the latter part of the verse the difficulty is greater, arising from the ambiguity of the word *יְצַדֵּק* for *יְצַדֵּק* signifying *elatus est*, eminent; that is taken sometimes in a bad sense, for pride and arrogance, Psal. x. 2. sometimes in a good sense, for splendor, magnificence, strength, excellence. In this latter sense 'tis used of God, Psal. lxxviii. 35. *יְצַדֵּק יְצַדֵּק* his height or excellence, and strength are in the clouds. And in this notion of the word *יְצַדֵּק* *יְצַדֵּק* he that doth high things, or excellent things, is a fit title for God, and so in construction with *יְצַדֵּק* *יְצַדֵּק*, and shall abundantly reward,] the rendring is very prompt and perspicuous, the Lord preserveth the faithful, and he that doth excellent things abundantly rewards them; so *יְצַדֵּק* *יְצַדֵּק* (from *יְצַדֵּק* abundant, superfluous, reliquum fuit) is best rendered full measure, and running over, what they want, and more, shall God give them.

יְצַדֵּק  
יְצַדֵּק  
יְצַדֵּק  
יְצַדֵּק

יְצַדֵּק

## The Thirty Second Psalm.

Paraphrase.

**A** Psalm of David, a *Maschil*.

The thirty second Psalm is principally spent in declaration

of the nature of true blessedness, consisting in Gods pardon, and justification, and was set to the tune known by the title of *Maschil*.

1. *Blessed is he whose transgression is forgiven, whose sin is covered.*

All the felicity that can be attained to in this life, or in another, depends wholly not on the merit of any mans performances, but only in Gods free and favourable acceptance, his gracious pardon to our many frailties, and fouler sins, (purchased for us by the merit of the sufferings of the Messiah, given to the world in Gods free promise to Adam, immediately after his fall.)

b. Happy therefore, O 2. *Blessed is the man unto whom the Lord imputeth not*  
thrice happy is he, *iniquity, and in whose spirit there is no guile.*  
who is thus accepted  
by God; whose state is such, as that God approveth him (in Christ,) who though  
he have sinned, yet upon his sincerity of humiliation, confessing, and forsaking all  
known sin, and his impartial obedience to the whole will of God, (the condition with-  
out which Gods reconciliation cannot be regained) is by God received again into fa-  
vour and justified. See Rom. iv. 7. 8.

Time was, when my 3. *When I kept silence, my bones waxed old, through*  
condition was very *my roaring all the day long;*  
sad and miserable;  
whilst with horror reflecting on the foul sins whereof I had been guilty, but not ad-  
dressing my self, as I ought to have done, to thee in confession and contrition, and  
begging of thy gracious pardon, the weight of the sorrow consumed me, my grief  
was violent and continual.

c. Thy wrath and dis- 4. *For day and night thy hand was beavy upon me, and*  
pleasure, under which *my moisture is turned into the drought of Summer. Selah.*  
I lay, was a most un-  
supportable weight and pressure; the burthen of it consumed and wearied me out,  
scorcht and dried me up, like the earth when 'tis parcht by the scorching heat of the  
sun about the summer solstice.

But at length, when I 5. *I acknowledged my sin unto thee, and mine iniquity*  
better be thought my *have I not hid: I said, I will confess my transgressions*  
selfe, I repented to, and *unto the Lord, and thou † forgavest the iniquity of my*  
cast my selfe down *sin. Selah.*  
before God, in true  
sorrow and humiliati-  
on, confessing and bewailing my foul transgressions, laid all open and bare before him,  
without any disguise, concealment, or extenuation: instead of excusing, I aggrava-  
ted my sin against my self: And then immediately upon the sincerity of my confession  
(and forsaking) I obtained free and full pardon from God.

† against  
me  
† or, took  
away  
[224]

d. All this being duly 6. *For this shall every one that is godly pray unto thee*  
considered, 1. how *in a time when thou mayest be found; \* surely in the*  
blessed a thing it is to *floods of great waters thy shall not come nigh unto him.*  
have God reconciled  
unto us, 2. what a  
small weight, to live under the guilt of sin unpardoned, 3. how ready God is to be re-  
conciled upon our confessing and forsaking, is abundantly sufficient to stir up every  
man, that hath but any the least care of piety, or his own good, to make all possible  
speed to return to God, and implore his favour, lest by delay such precious opportu-  
nities be lost; For as for wicked ungodly men, their prayers shall never be heeded  
by God.

\* but as for  
the manna-  
tion of great  
waters.

e. In the list of the for- 7. *Thou art my hiding place; thou shalt preserve me*  
mer fort I hope to be *from trouble; thou shalt compass me about with songs of*  
found, and so to have *deliverance. Selah.*  
thee my refuge, to  
which I may humbly,  
but cheerfully resort for relief; and approving my selfe to thee, rest securely confident,  
that thou wilt continue to preserve me, and again, as heretofore, bless me with victory,  
and gratulatory songs at my return.

f. Let me therefore in- 8. *I will instruct thee, and teach thee in the way which*  
struct thee, thou proud *thou shalt goe: I will guide thee with mine eye.*  
obdurate sinner, teach  
thee a more regular course, than that which thou art in: I will for once take upon me  
the severest office of a tutor or guide (so Psal 34. 11.) and this shall be the summe of  
my admonition;

† I counsel  
thee: mine  
eye upon  
thee, or,  
mine eye  
shall be  
upon thee  
† or, in my  
understand-  
ing.  
\* shall be,  
or, is held  
with bit  
and bridle;  
yet they  
come not

g. That at length timely 9. *Be ye not as the horse or as the mule, † which have*  
you begin to relent, *no understanding; whose mouth \* must be held in with*  
show your selves do- *bit and bridle, & lest they come neer unto thee.*  
cile and tractable, to  
follow his guidance  
obediently, and not to imitate the unmanaged horse and mule. that notwithstanding  
bit and bridle, all means of reducing or subduing them, will not be drawn that way  
that the owner directs; and such are ye, if when ye are out of the way, departed from  
God by your sins, ye refuse to obey those divine methods of his, which he useth to re-  
duce you. Those that are tractable he will show and bring home to him; but as for the  
obstinate and intractable, their condition is very sad.

10. Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about. But if ye be thus obstinate, ye shall dearly rue it. Wicked men shall gain little by their course; many an heavy stroke is their portion (as it is of the undocile mule v. 9.) but the obedient and docible, that relies and waits on God, and in humility and confidence adheres to him, and observes his directions, all the felicities of all sorts are his inheritance.

11. Be glad in the Lord and rejoyce, ye righteous; and shout for joy all ye that are upright in heart. This therefore, to conclude, is an abundance of joy, and delight, and exultation, to all sincere, faithful, and obedient servants of his (though of horror to all others.) Which was the thing undertaken to be proved at the beginning v. 1. and being so fully deduced, may now conclude, as it began the Psalm.

Annotations on Psalm XXXII.

a. *Tit. Maschil* From מָשְׁכִּיל to understand, is מְשִׁיבָה a wife, prudent, intelligent person. It is here, and twelve times more, used as the title of a Psalm, to denote the sort of melody, the tune to which it was set, (so saith Kimchi on *Psalm* iii.) known among the Hebrews by that name, from some famous song first set to that tune; either from the wisdom contained in it, as when it is styled *Maschil* of Heman and Ethan, *Psalm* LXXXVIII. and LXXXIX. (those being two eminent wise men, 1 *King* iv. 31.) or else, as beginning with that word. The Chaldee render it כְּבִישׁ כְּבִישׁ a good understanding, the LXXII. οὐρεσμεν, of knowledge, or understanding. More literally it signifies the concrete, the wife or intelligent; but being added to מָשְׁכִּיל to or of David, it undoubtedly signifies a Psalm of his, set to that tune, and nothing else; and so in all the other Psalms, where it is prefix in the title. See note on *Psalm* LXXXVIII. b.

b. *V. 1. In whose spirit* Where the Hebrew hath אִתְּךָ in his spirit, (which the Syriack, Latine and Ethiopick follow, some reading, in his spirit, some, in his heart, which is all one) the LXXII. as now we have their translation, have ἐν σπματι αὐτοῦ, in their

mouth, and so the Arabick also. This 'tis possible, from the double notion of נְפִישׁ, either for the spirit and soul, or else for the breath, which is the instrument of speech. But 'tis more probable that some scribe may have thus mistaken, by reason of the affinity of the words, and let שְׁמַתִּי for נְפִישִׁי, mouth for spirit. S. Hierome in *Ep. ad Suzzian* & *Fruill* affirms the LXXII. to have read נְפִישִׁי; and that שְׁמַתִּי was inserted from *Symon*.

V. 4. *My moisture* The last part of this v. 4. is so rendred by the LXXII. and Latine Sec. as hath no affinity with the Hebrew, as now we have it, and as it is understood by the Chaldee. The Hebrew hath מִי חֲדָשׁוֹתֵי קֶץ חֲדָשׁוֹתֵי קֶץ. The chief difficulty is in חֲדָשׁוֹתֵי. Yet that is well cleared by the Chaldee, rendring it חֲדָשׁוֹתֵי my freshness or moisture; and so חֲדָשׁוֹתֵי is best rendred from חֲדָשׁוֹתֵי or חֲדָשׁוֹתֵי a dagge or breast, (the ח, saith *Abu-walid*, being pleonastical) and that from an old word חֲדָשׁוֹתֵי to moisten (in which sense the Arabs use חֲדָשׁוֹתֵי) So *Num.* xi. 8. חֲדָשׁוֹתֵי חֲדָשׁוֹתֵי the freshness, or juice, or fatness, or moisture of oyle. This, saith the Psalmist, was converted (from חֲדָשׁוֹתֵי to turne) into the droughts (from חֲדָשׁוֹתֵי to exaruit) of summer. So חֲדָשׁוֹתֵי signifies from חֲדָשׁוֹתֵי sadet, molestant.

est, because of the wearisomeness of *summers heat*. But the lxxii. seem to have misread at least three of these words. For תָּמַן is turned, they read ἐξέστην, *I was turned*, as if it had been תָּמַן in the first person. For שֶׁלֵּט my moisture or freshness, they read, εἰς ταλαιπωρίαν, *into misery*, (in which sense also the Jewish-Arab takes it) as if it were חֶסֶד in angustiam (חֶסֶד grief or calamity, from שָׁחַץ prosidit, vastavit.) For בָּרוּךְ into droughts, they read ἐν τῷ ἐμπνεύματι, *in being fixt or stricken into*, from that old notion of בָּרוּךְ in which בָּרוּךְ a sword comes from it, the instrument of transfixion; from whence this other notion seems to have been derived, because when an arrow or the like is entred into the flesh, it causeth a burning in it. Lastly, for שָׁרַף summer, they read ἀκάνθας, *a prick or thorn*, from the same theme. And by thus varying the sense in every word, they have yet given us but another expression of the same matter, fit enough for a paraphrase of the Psalmists great sorrow for sin, thus; *I was turned into great misery, when the thorn entred into me*, i. e. to signify the sharp sense of his transgression. The Syriack paraphrase it in a plainer manner, *grief turned in my breast to the killing of me*; and the Arabick, *thou hast reflected on me cares or troubles warring in my heart*. But the Jewish-Arab followeth another construction; *day and night thy plague is heavy upon me*, נִשְׁבָּרְךָ turneth, or is turned upon me, שֶׁלֵּט to the grieving me, or, and grieveth me, חֶסֶד בָּרוּךְ as the heats or hot winds of summer.

d. V. 6. *In a time when thou mayest be found* ] In this v. 6. the weight seems to be laid on מָצָא a time of finding, a time when God will hear and grant their prayers: and

that suggests another rendering of the latter part of the verse, than the ancient Interpreters have taken notice of, thus; רָק לְשֹׁטֵף מִיַּם רַבִּים but as for the inundation of many or great waters (hereby signifying the wicked man, that like a torrent breaks over the banks, transgresses the laws, and sweeps and carries all before him) שָׁרַף לֹא יָבִיאוּ עִיָּהּ they will not come nigh, or at all approach unto him, i. e. to God; they run on obdurate in their course, they care not, nor ever look after God. Thus the opposition seems to exact: and the change of the person from thee to him is no objection against it, being frequent in other places of this poetick writing. On this it regularly follows, *thou art my biding place*, I desire to be in the number of the humbly pious, that make a seasonable and successful address to thee, and so to have my part in thy protection, &c. And then for all other, the obdurate, &c. *I will instruct them*, v. 8.

V. 7. *Preserve me*] The lxxii. their reading here is very farre from the Hebrew. For שָׁמַרְךָ thou shalt keep, from שָׁמַר, they seem to have read שָׁמַרְךָ then hast besieged, from שָׁמַר, and to render it, περιεχόντων με, *besieging me*. For שָׁמַר acclamations or songs, from שָׁמַר to sing for joy, they render τὸ ἀγαλλίαμα μου, *my rejoicing*, as if it were שָׁמַר my exultation. Then שָׁמַר the infinitive in the notion of the gerund in de, they read as in the Imperative, ἀντράσαι με, *deliver me*. Lastly, חֶסֶד בָּרוּךְ thou shalt compass me, they render ἀπὸ τῶν κυκλωσάντων με, *from them that compass me*, as if it were חֶסֶד בָּרוּךְ. Thus also the Latine, a tribulatione qua circumdedit me, exaltatio mea, erue me a circumdantibus me, from the tribulation which compass me, my exaltation, deliver me from them that in-

*incompass me.* And so the Arabick and Ethiopick. But the Syriack are nearest the Hebrew, אֶחָדָה &c. *preserve or free me, and embrace or compass me with glory and deliverance;* and the Chaldee exactly according to the Original, *thou shalt preserve me from tribulation, with songs of redemption shalt thou compass me,* i. e. with *ḥayyānā* or *gratulatory songs* for victory, such as the joyful matrons meeting him at his return from conquest, *incompassing him, or casting themselves into a ring, chanted out unto him,* 1 Sam. xviii. 6. one side answering the other.

f. V. 8. *Guide thee*] From אֶחָדָה *con-*  
אֶחָדָה *sultant,* is אֶחָדָה *here, I will coun-*  
*sel thee,* i. e. *direct, instruct, or*  
*guide thee,* meaning the proud  
and haughty sinner, v. 6. *expressed*  
*by the irregular overflowings of*  
*many waters, I will teach thee in*  
*what channel thou shalt pass, and*  
*so guide thy course.* To which  
אֶחָדָה *is added* אֶחָדָה *mine eye upon*  
*thee, by way of explication of the*  
*former, I will counsel or guide*  
*thee, so as the eye of the rider*  
*doth the horse, of the Tutor the*  
*Scholar, but especially the guide*  
*of an unknown way, who is in-*  
*stead of eyes,* Num. x. 31. The  
Chaldee read, *I will counsel thee,*  
*and set my eye upon thee for good:*  
but the LXXII. *ἰσχυρῶς* *I will*  
*confirm, or strongly set my eye upon*  
*thee, most probably reading it*  
אֶחָדָה *from* אֶחָדָה *to be firme or*  
*strong.*

g. V. 9. *Left they come neer unto*  
*thee*] The difficulty of this v. 9.  
will, I conceive, be best explic-  
ated by observing the phrase  
אֶחָדָה *which is literally* [ *not*  
*to understand,* ] being in the infi-  
nitive mood; but may best be  
rendered in the notion of a ge-  
rund, thus, *Be not like the horse*

*and mule, in not understanding,* i. e.  
*which understand not;* their [ *not*  
*understanding* ] being the thing,  
wherein the parallel betwixt such  
beasts, and obstinate men, ex-  
press'd by *inundation of many waters,*  
v. 6. consists. This being obser-  
ved, אֶחָדָה *in the end of the*  
*verse, being another infinitive*  
*mood, must in reason agree with*  
*that, and in like manner be ren-*  
*dered, in not coming neer,* (so  
אֶחָדָה *signifies, accessit, appropinqu-*  
*avit* ) or *they come not neer,* אֶחָדָה *to*  
*thee:* and then that which is be-  
tween, אֶחָדָה *with bit or bridle his jaw or mouth to*  
*be held, or must be held* (as אֶחָדָה *with*  
*an infinitive mood or signi-*  
*fies, Hof. ix. 13. Eph. im* אֶחָדָה *literally, ad educendum to bring*  
*forth, but in sense as we render it,*  
*shall bring forth,* ) must be under-  
stood, not as the means to keep  
the beast from coming to or nigh,  
but as the means designed to  
make the beast come to, but,  
when used to an obstinate, un-  
saddled, unruly beast, ineffec-  
tual to that end. For it must be  
observed what is the use of the  
bit and bridle, when applyed to  
an horse, &c. viz. to direct and  
guide which way the rider or  
leader will have him goe. So  
Isa. xxx. 28. *the bridle in their jaws*  
*causing them to erre, is a bridle to*  
*lead them into a wrong path;* as  
here to lead them into a right way,  
v. 8. so Isa. xxxvii. 29. *a bridle in*  
*thy lips to turn thee back,* &c. And  
so Jam. iii. 3. *the bit in the horse's*  
*mouth is to turn about their whole*  
*body.* But then a sturdy, untamed,  
stiff-necked or head-strong horse,  
will not be thus turned, or lead,  
or perswaded to doe what you  
would have him; but like the  
undisciplinable torrent, the fury  
of the great waters, v. 6. that  
would not come nigh him, so these  
here, *they will not come neer to the*  
*swner*

owner or master. And so this is the meaning of the whole verse: *some unmanaged horses and mules* there are, which will not be taught or instructed, will not goe or follow the way that you would teach or lead them, (and so this connects with v. 8. which had rendered them instruction and teaching in the way that they should goe, and guiding—) are so far from being guided with the Masters eye, v. 8. that his bit and bridle together, the most forcible means that are ordinarily used, for subduing or reducing them, will not work upon them, when they are a turning away and going from thee, are not sufficient to compel them to come to thee: But saith the Psalmist, *be not ye like to such stiff-necked cattle.* Our English, that renders, *lest they come neer unto thee* ] supposeth, without reason, that the use of the bridle is to keep the horse and mule from doing violence to thee, as if they were Bears and Tigers, and the like ravenous beasts. The true use is

quite contrary, to make them come to thee, or goe, or turn, the way that thou wouldst have them; and their not doing so (meant by *לֹא יָבִיאוּ לְךָ* *not come neer thee*) is the effect of their obstinacy and want of managery, and that is it wherein we are here forbidden to be like them. Thus I suppose the Chaldees *לֹא יָבִיאוּ לְךָ* is to be rendred; not, *ne accedant*, but, *non accedent*, *they will not come to thee.* So the Syriack expressly, *Be not like the horse and mule which are not wise, (or docile) which they tame with a bridle from their youth, and they come not to him.* And the LXXII. to the same effect, *ἐν χαλῶσιν ἐν κροῖσιν τὰς σιαγόνας αὐτῶν ἀγχαί τὴν μὴ ἐγγίξαι τοῦ κροῖστος*, *binde their jaws with bit and bridle which come not neer to thee*; and so the Latine, and Ethiopick. But the Arabick more loosely, by way of paraphrase, *Be not like horse and mule, which have not understanding, and are not drawn with the bridles that are in their mouths; so doe thou repress the jaws of those that come not to thee.*

## The Thirty Third Psalm.

### Paraphrase.

**T**HE thirty third Psalm is an acknowledgment of the great power and wisdom and goodness of God, in his works of creation and providence, wherein all are obliged to sing praises to his name, and faithfully to serve and depend on him.

Oblisse and magnifie the name of God, all ye that apply your

1. *Rejoyce in the Lord, O ye righteous; for praise is comely for the upright.*

selves to a careful performance of all offices of justice and goodness, and herein delight and please your selves. In the employment of the blessed Saints in heaven, to be continually singing praises to God; and there can be none other more proper for saints on earth, who have innumerable obligations to it, and from whom it is most graciously accepted by God, and to whom it is also matter of the greatest present delight, to be busied in recommending Gods glories, and abundant mercies to them.

|| ory de-  
fensible,  
733

† Psaltery of  
ten strings.

2. Praise the Lord with harp, sing unto him with the  
Psaltery, and an instrument of ten strings.

men in festivities, the Harp and Viol, &c. will be most fitly used in the singing of Psalms  
and hymns unto God.

To this purpose those  
musical instruments  
that are in use among  
the singing of Psalms

a.

3. Sing unto the Lord a new song; play skilfully with  
a loud noise.

such, and the most excellent melodious voices, are all to be called in, to perform this  
great duty of thanksgiving unto God.

And the choicest and  
rarest ditties, and the  
best composed mu-

4. For the word of the Lord is right, and all his works  
are done in truth.

are of those things which are infinitely best for us, his promises abundantly gracious,  
and certain to be performed, and his very threats and prohibitions acts of special  
mercy, to keep us from those things which are most pernicious to us. As for all his  
works of providence, they are most just and mercifull.

For all that God saith  
or doth is excellently  
good; his commands

5. He loveth righteousness and judgment: the earth  
is full of the goodness of the Lord.

approved and valued by him, and are by him exemplified to us, in all the daily acts  
of his providence among us.

Mercifullness and ju-  
stice are of all things  
in the world most

6. By the word of the Lord were the heavens made, and  
all the host of them by the breath of his mouth.

Sun, Moon, and all the planets and lesser stars, were created by his bare speaking the  
word, commanding that they should have a being. Which as it is a most illustrious evi-  
dence of his absolute omnipotence, so is it of his great goodness also to us, for whole  
benefit they were all created.

The whole body of  
the heavens and all  
that is in them, the

† he layeth  
them up in  
the store-  
house of  
the deep.

7. He gathereth the waters of the Sea together, as an  
heap; † he layeth up the deep in store-houses.

face of the earth, and confined them to hollow places; where though they swell much  
higher then the shore, yet they doe not overrun it, but are gathered into a round gib-  
bons form, and to remaine where within their channel. And in those vast cavities of  
an unfathomable depth he hath laid up the whole Ocean as safe, and as far from hurt-  
ing, or drowning, or overturning the earth, as corn laid up in a granary, as money in a  
treasury, is safe from running out of it. (A joyful evidence again of his infinite pow-  
er and goodness.)

So in like manner did  
he sever the waters,  
which covered the

b.

8. Let all the earth fear the Lord; let all the inhabi-  
tants of the world stand in awe of him.

element, so can he and doth he to the most enormous power of men; which may  
therefore be a just cause of awe and dread to all the men in the world.

As therefore he is  
able to set  
bounds to that vast

9. For he spake, and it was done; he commanded, and  
it stood fast.

so is every command of his now most certainly obeyed: as he pleaseth to dispose, so  
shall it infallibly be.

For as a bare word of  
his immediately cre-  
ated all the world;

10. The Lord bringeth the counsel of the heathen to  
nought; he maketh the devices of the people of none effect.

or propose to themselves, contrary to his will, he blasts and frustrates it, dissipates all  
their contrivances, be they never so prudently managed by whole multitudes and as-  
semblies of them.

Whoever godlesse  
men (see note on  
Psalm 10. m.) devise,

c.

11. The counsel of the Lord standeth for ever, the  
thoughts of his heart to all generations.

betaken themselves to the sincere service of so great, and powerful, and gracious a God,  
and whom he hath in so special a sort made choice of, to be peculiarly his, among them  
to reveal himself in so eminent a manner.

Only that which he  
hath decreed and pur-  
posed, shall immutably  
come to pass.

12. Blessed is the man whose God is the Lord, and the  
people whom he hath chosen for his own inheritance.

O then thrice happy  
is that nation and  
people, which have

All the men that are in the earth, the inhabitants of the whole world, are within the compasse of his most particular providence:

though he reside in heaven, in a peculiar manner; yet from thence he exactly surveighs and beholds all and every their actions, and even most secret thoughts.

d.

As he is severally and equally the creator of them all, and former of their souls, as well as bodies, so he is certainly able to discern particularly all the operations of their very hearts; and is no idle spectator, but weigheth and judgeth all, and accordingly rewards every man.

13. *The Lord looketh from heaven, he beholdeth all the sons of men:*

14. *From the place of his habitation he looketh upon all the inhabitants of the earth.*

15. *He fashioneth their hearts || d alike; he considereth all their thoughts.* || together, or, one by one.

'Tis not the multitude or strength of an army, that hath power to secure any Potentate; nor the valour or puissance of the most giantly person, to preserve himselfe.

16. *There is no King saved by the multitude of an host: a mighty man is not delivered by much strength.*

An horse is the most valiant and docile beast, and generally the most used in military affairs, in respect both of his courage, and swiftness, vigour, and activity: yet he that depends thereon for his safety, or good success in battle, oft finds him a very deceitfull false aid, is pitifully disappointed by him.

17. *An horse is a vain thing for safety, neither shall he deliver any by his great strength.*

The only security is to be sought from the favour and protection of God; and the way to qualify our selves for that is, by conjoyning our uniform sincere obedience to him,

18. *Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy;*

to qualify our selves for that is, by conjoyning our uniform sincere obedience to him, and our unshaken constant reliance on his mercy.

To such as are thus qualified, his protection will not fail, whatsoever the danger be, how great soever the seeming destitution.

19. *To deliver their soul from death, and to keep them alive in famine.*

The Lord is our only aid and protector; to him therefore is all the desire of our souls,

20. *Our soul \*waiteth for the Lord: he is our help and our shield.* \* expect

And whatsoever befalls us, we shall most cheerfully (and not only patiently) support it, making full assurance, and confidence in him, that he will either rescue us out of it, or else convert it to our greatest advantage.

21. *For our heart shall rejoyce in him, because we have trusted in his holy name.*

O Lord, our full trust is in thee; let thy mercy come down upon us, we beseech thee,

22. *Let thy mercy, O Lord, be upon us, according as we hope in thee.*



## Annotations on Psalm XXXIII.

a.  
כִּבֹּל

V. 2. *Instrument of ten strings*] From כִּבֹּל *aruit, emarcuit*, to be shriveld or withered, is כִּבֹּל a lethern bottle, or vessel to put wine in, 1 Sam. i. 24. and from the likeness, a musical instrument, called *nablium* in *Latine*,

De Arte  
Am. l. iii.

*Disce etiam duplici genalia nablia palma  
Vertere, conveniunt dulcitur illa  
modis.*

in *Ovid*. Answerable to it is the Greek *ῥαβδίζον* (and so 'tis here rendred by the *xxii.*) of which *Grammarians* tell us, that it is an instrument more sweet and pleasant than a harp; like it in forme, but differing from it. Accordingly we render it sometimes a *Pialtery*, as here, and *Psal. cxliv. 9.* sometimes a *Viol*; *Isa. xiv. 11.* As for כִּבֹּל, which is added to it, and signifies *decachord* or *instrument of ten strings*, it is not set (as here, and *Psal. cxliv. 11.* it is in our *English*) for a third sort of Instrument, but in apposition with כִּבֹּל, a *Psaltery* or *Viol of ten strings*. And so all the ancient Interpreters uniformly render it: the *Lxxii.* ἐν ῥαβδίζῳ δεκάχορδῳ, on a *decachord Psaltery*; the *Chaldee*, עַל יָבֹל עַל עֶשְׂרִי עֲוֵלָה on a *nablium of ten strings*; who yet *Psal. xcii. 4.* where עֶשְׂרִי and יָבֹל are disjoyned, עַל עֶשְׂרִי עֲוֵלָה upon the *decachord*, and upon the *Psaltery*] render it, upon the harp of ten strings, and upon the nablium,] signifying that of ten strings to belong to both harp and Psaltery, *cithara* and *nablium*, which yet (as was said) differ one from the other.

b.  
כִּבֹּל

V. 7. *As an heap*] From כִּבֹּל and עָלָה to be moved, to flie, is כִּבֹּל an heap, and כִּבֹּל a bladder, or skin, or bottle. In this place all the ancient interpreters seem to have read the latter of these כִּבֹּל, as a bottle; signifying the waters of the Sea to be so kept within the banks, as water is which is put into a bottle. And so in like manner it is rendred, *Psal. lxxviii. 13.* where yet it belongs to another matter, the receding of the red sea to the *Israelites*, and not the framing of the Ocean in the creation. But the modern copies of the *Hebrew* have in both places כִּבֹּל, which is best rendred, as an heap. Thus the words used *Exod. xv. 8.* the floods stood up כִּבֹּל עָלָה as an heap: where the *Lxxxi.* read כִּבֹּל as a wall; the *Lxxii.* כִּבֹּל עָלָה as a wall; and so the *Samaritan*, the *Arabic*, *de mountains*: but the *Syriack*, *as in bottles* (so as here,) but certainly amiss, as will appear from the passage of storie (both there and *Psal. lxxviii.* referred to) *Exod. xiv. 22.* where 'tis said, that the waters were a wall unto them. In this variety, the context here will be fittest to determine, and that may be thought in one respect to incline it in this one place to the former sense, in which the ancient interpreters read it, כִּבֹּל עָלָה, as a bottle. For the matter in hand is the miraculous congregating of the waters in the creation, that is set down *Gen. i. 9.* God said, let the waters under the heaven be gathered into one place, and let the dry land appear, and v. 10. the gathering together of the waters called be Seas. Here the one place for the waters, or the one place whereto they are confi-

כִּבֹּל

נָחַץ  
בְּחֻמֵּי  
הַיָּם

confined, may be fitly compared to a vessel, or bottle, which keeps them from running over, and so severs them from *dry land*. And this also agrees with what here follows, *he layeth them up in the deep, as in store-houses*: for thus the words are to be rendered; נָחַץ גִּיּוֹן, or he *gives*, or *puts* them, חֻמֵּי הַיָּם in the *treasures of the deep*; so the *Chaldee verbatim* reads it, *he puts them, i.e. the waters, in the store-houses of the deep*: and so the sense exactly, the deep or *abyss* (the great cavities which God created) bring the place wherein the water of the Sea is put, and laid up, as in a repository *store-house, or treasury*, where it is kept safe from hurting any thing. Accordingly *Seb. Castelleo* renders it, *undis in cellas conditis, the waters being laid up in cellars or repositories*. The LXXII. indeed read *ἡ θάλασσα ἀβύσσος, the deeps in treasures*; and so the *Syriack* and *Arabick*; but the former, that of the *Chaldee*, is as literal, and that which the sense exacteth, for 'tis the waters that are laid up in the deeps, and not the deeps themselves. And so still to this consideration very fitly accords the notion of נָחַץ for *bottle*, or other such vessel, that gathers and holds water; and not the other of נָחַץ for an *heap*, which in *Exodus* it certainly signifies. But beside this act of *God's mercy* in restraining the Ocean, and so keeping it as a bottle doth, there is another act of *God's providence* very remarkable in the creation of the Ocean, viz. that it is demonstrably of a

*gibbous, circular form*, and stands above the shore, which yet confines it. And this instance of providence is most perspicuously adumbrated by this *scheme* of an *heap*, viz. that it riseth into a *cumulus*: and to that most properly belongs the gathering here mentioned, for that any collection naturally makes an *heap*. And therefore it seems best not to solicit the ordinary reading, but to take it in the notion of נָחַץ an *heap*, which most certainly belongs to it in those other places, *Exod. xv. 8.* and *Psal. lxxviii. 13.*

V. 10.] In the end of this v. 10. the LXXII. over and above what we finde in the Hebrew, add *אֲדִירַי בְּלֹא אֶפְרָיִם וְנָחַץ*, and frustrates the counsels of *Princes*; and so from them the *Latine*, *Arabick*, and *Æthiopick*. But the *Chaldee* and *Syriack* have it not, but agree with our *Hebrew copies*, and give us reason to relieve that those *Greek translators* took the liberty of *Paraphrase*, and kept not themselves to the strict bounds of *literal interpreters*.

V. 15. *Alike*] For נָחַץ *final*, the LXXII. read *κατὰ μέρος*, the *Latine sigillatim severally*; they are therefore thought to have read נָחַץ *unicum, separatim*, and that taken *advertially*. But 'tis more likely that they took נָחַץ in that sense, from the verb that signifies to *make one*, and so may in the *adverb* fitly signify, *one by one*; and that is all that is meant by *κατὰ μέρος*, or *severally*.

# The Thirty Fourth Psalm.

## Paraphrase.

I dismiss  
him.  
וַיִּשְׁמַט  
ה' אֶת  
דָּוִד מִן  
הַמִּצֵּד  
וַיִּשְׁמַט  
ה' אֶת  
דָּוִד מִן  
הַמִּצֵּד  
Ps. lvi. 2.

**A** Psalm of David, when he changed his behaviour before Abimelech, who || drove him away, and he departed.

The Thirty Fourth Psalm was composed by David in remembrance of the time when, in his flight (called here after their style Abimelech, i. e. my Father the King;) at which time being by them derided to be David, so famed for his victories over them, 1 Sam. xxi. 17. he thought fit to personate a mad-man, v. 13. and thereupon was dismissed by Achish v. 15. and escaped to the Cave of Adullam: c. xlii. 1.

1. I will blesse the Lord at all times: his praise shall continually be in my mouth.

I will never cease lauding and magnifying the name of God. I will rejoyce, and esteem my selfe most happy that I have

† blesse it  
selfe,  
וַיִּשְׁמַט  
ה' אֶת  
דָּוִד מִן  
הַמִּצֵּד

2. My soul shall † make her boast in the Lord; the humble shall bear thereof, and be glad.

such a Protector to betake my selfe to in all my distresses, and proclaim this to all pious men that depend on his aid, that they may rejoyce and give thanks with me, saying,

3. Omagnifie the Lord with me, and let us exalt his name together.

O let us all thus joyne hearts and voices to praise and bless his holy name.

4. I sought the Lord, and he heard me, and delivered me out of all my fears.

When I was in my greatest danger, distressed by the servants of Achish, and brought in to him, as his most powerfull enemy now threatened his hands, I address my prayers to God; and he came in to my relief, inclined the King to send me out of his house, and thank his servants for bringing me in to him; and by that means I escaped my great danger.

5. They looked unto him, and were lightened; and their faces were not ashamed.

This dealing of God with David shall be matter of great reviving to all that are at any time in distress; who shall from hence take courage and confidence, and what ever their condition be, apply themselves to God, and not fear being disappointed by him. For thus shall they encourage one another by Davids example;

\* This ¶

6. \* The poor man cryed; and the Lord heard him, and saved him out of all his troubles.

Loe there was a man in a state of extreme distress, and he betook himself immediately to God in prayer; and his prayer was answered with speedy deliverance out of all his straits;

7. The Angel of the Lord incampeth round about them that fear him, and delivereth them.

And thus shall it be with all truly pious men, such as obediently serve, and wait on God; they have the promise of his protection, and, as the instruments thereof, of whole hosts of Angels to accompanie them, and secure them from all approach of danger.

8. O taste and see that the Lord is good; blessed is the man that trusteth in him.

Let any man make the experiment, keep close to God in obedience and reliance on him, and he shall soon discern, that he is a most gracious master, and that there is no such assured treasure in, or title to all the felicity in the world, as this, of constant faithful dependance and assiance in him.

There is no more prudential politick course for any pious man, no greater security from all worldly streights and wants, than to adhere to him, who is the inexhausted spring of all plenty; never taking in any unlawfull prohibited aids, but preferring an uniform obedience to him.

9. *O fear the Lord, all ye his Saints; for there is no want to them that fear him.*

b.

Such as use themselves to rapine and injustice, by that means

10. *The young lions doe lack and suffer hunger: but they that seek the Lord shall not want any good thing.*

to secure themselves of wealth, have oft that curse of God attending and blasting them, and their posterity in this world, that from great wealth they come to great want, and utter destitution: and indeed their very rapacity and covetousness, and perpetuall insatiate desir of gaining, keep them still beggerly, and miserable, in the midst of their greatest plenty, their abundance yeelds no kinde of satisfaction to them. On the other side, the pious man, that keeps him close to God, depends on, and implores his blessing on his honest indeavours, and never admits of any unlawfull means, either for the getting or preserving of wealth, he shall never want that which is best for him in this world, and shall have a reserve of all wealth truly satisfactory, all manner of felicity hereafter.

Ths therefore very well worth the consideration of every one

11. *Come, ye children, bearken to me; I will teach you the fear of the Lord.*

that desires to be advised of his own welfare, what rich rewards the pious obedient servant of God is secured of even in this life.

If a man would profess for the enjoying a long life in this world, and the greatest tranquillity and prosperity in it,

12. *What man is he that desireth life, and loveth his days that he may see good?*

¶ *days to see good,*  
יום טוב  
יום טוב

There is not a more probable hopeful way for the attaining it,

13. *Keep thy tongue from evil, and thy lips from speaking guile.*

then to begin with his tongue, and refrain that Gora all concussions, injuries, and deceitful speaking; which though it be ordinarily designed to the advantage of him that useth it, yet most frequently brings mischievous effects, the greatest real disadvantages:

And then to cleanse his actions from all known sin, (which, if

14. *Depart from evil, and doe good; seek peace, and*

continued in, must needs be the forfeiting of Gods protection, and bring his blasts and curses upon him) and so regularly proceed to superfluous all works of piety to God, and justice and charity to men: particularly, to live peaceably with all men, to be as industrious in that pursuit, as the most malicious person is in pursuing his designs of revenge, and withall to be a peace-maker among others.

And then, besides the natural tendency of this method, to a quiet, and in a prosperous and long life, (which on the contrary is frequently shorned,

15. *The eyes of the Lord are upon the righteous, and his ears are open unto their cry.*

but constantly disturbed and made miserable, by contentious and unpeaceableness) there is an assurance of Gods protection and preservation; which duly waits over all obedient, faithfull servants of his, to bless and prosper all they undertake, and to grant whatsoever they request of him, either in kinde, or in equivalence, what they choose to desire for themselves, or what he chooses (as seeing best) for them.

c.

(Whereas, on the other side, Gods discipline and punishments pursue ungodly men, to the utter eradication of them and their posterity.)

16. *The face of the Lord is against them that doe evil, to cut off the remembrance of them from the earth.*

d.

Whensoever they implore Gods aid, he is ready to answer their request, and send them seasonable deliverance.

17. *The righteous cry, and the Lord heareth, and*

¶ *They cry.*

All humble-minded men, sincerely changed from all their former sin, have assurance of Gods speciall favour to them, and of the effects thereof, his mercifull deliverances

18. *The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.*

whensoever they stand in need of them.

19. *Many*

19. *Many are the afflictions of the righteous; but the Lord delivereth them out of them all.* Though pious and good men fall into many afflictions, Gods

providence, for their exercise and other wise ends, so disposing, or permitting it; yet he in his chosen season rescueth them out of all.

20. *He keepeth all his bones; not one of them is broken.* The providence of God pertaineth to every the least part of

the body of every servant of his, and evidenceth it selfe in a signal preservation of such from all dangers. (This had a more eminent and literal completion in our blessed Saviour, whose legs were not broken, when they were of both the thieves that were crucified with him, Joh. xix. 36.)

21. *Evill shall slay the wicked, and they that hate the righteous shall be desolate.* On the other side, the (perhaps fewer) afflictions that befall

wicked men, shall be the utter destroying of them: and generally the aphorism will be found to hold. That they that designe mischief to good men, shall be remarkably punished in this world.

22. *The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.* whilst the obedient servants of God, truly and depend on him, have assurance of being delivered, and never forsaken by him.

all they-  
shall not-  
be desolate  
לֹא יִהְיוּ  
חֲסִידֶיךָ

Annotations on Psalm XXXIV.

a. V. 5. *They looked*] the LXXII. render the verse in the Imperative, which the Hebrew, as now we have it, doth not bear. This makes some think that they read otherwise than now we doe, not *they lookt*, but *look*, or *come*, or *address*; and so render it προσελθε, and the Latine *accedite, come ye*; and then being taken, as it may, in the imperative, and so rendred *be ye enlightened*, the change will be easie from *their faces*, to *your faces*. But it is more likely, that the LXXII. chose to render the *sense*, not the *words*, and so put it into the Imperative mood, thereby most perspicuously to express it, (and herein the Syriack, as well as the Latine and Arabick and Ethiopick, follow them:) to which they might be inclined, by seeing that there was no antecedent immediately foregoing, to which the relative [*they*] should be thought to refer. Only the Chaldee adheres literally to the

Hebrew, and will both of them be best interpreted by referring to the humble v. 2. and by making *David* himselfe to be the [*him*] to whom the humble looking, and seeing how God had dealt with him, were enlightened, revived, and encouraged by that means; and so to them also may be fitly applyed the sixth verse, as the speech of these humble, *The poor man cryed, i. e. David in his distress, and the Lord heard him, &c.*

V. 10. *Young Lions*] Where the Hebrew reads *young lions*, (and so the Chaldee from them *sons of lions*) the LXXII. render *the rich*; and herein the Latine and Syriack and Arabick and Ethiopick follow them: not that they can be thought to have read the original any otherwise than now we doe, but after their wont rendring the sense, rather than words; and so as in prophetick writings, Ezek. xxxviii. 13. *his young lions*] is by the Chaldee paraphrased *his Kings*, so here

cruel and rapacious men being compared to lions, they have chosen for [lions whelps] to let rich men] i. e. such, whose wealth is gathered by the rapine of their parents.

c. 12  
V. 16. *The face*] What *face* here signifies, will be best learnt from *Alaimonides*, *More Necess.* par. 1. c. 37. It is used, saith he, for anger and indignation: to which purpose he cites 1 Sam. x. 18. where, saith he, the phrase *וַיִּפְּחַק לִפְתָּח לִפְתָּח* her faces were no more to her, signifies, her anger continued to her no longer: (and to this sense the Arabick renders it, *her countenance was no more changed for the exprobration of her rival*) expressing it to be the passion of jealousy, and that is anger, which is there spoken of.) So Lam. iv. 16. we read, *the anger* (it is *face*) of the Lord hath divided them. So Lev. xx. 5. *I will set my face*, i. e. my anger against that man — and so frequently elsewhere: and so, saith he, it is in this verse. Accordingly the Chaldees read, *but the countenance of the Lord is angry against them*: and so the consequents inforce, to cut off. Upon the same grounds it is that *פָּחַק*, and *פָּחַק*, parts of the face, signify anger, because passion immediately discovers it self there. So Dan. iii. 18. the countenance of Nebuchadnezzars visage was changed; and Gen. ii. 5. *Cain was very wrath*, and his countenance fell.

d. 12  
V. 17. *The righteous cry*] The placing of *וַיִּבְכּוּ* they cried, in the beginning of this v. 17. may be worthy to be taken notice of. That it belongs to righteous or pious men there can be no doubt; and accordingly all the Interpreters thus supply it; *ἐκλαλῶντες οἱ δίκαιοι*, the righteous cried, say the LXXII. and so all the rest. But how it comes to be so, when the

verse immediately precedent belongs to them that *doe evil*, is the only matter of difficulty. And the answer is obvious; that the sixteenth verse is to be read as in a parenthesis, and the word *righteous* (v. 15. who are there said to cry) will be the immediate antecedent, to which [they cryed] must necessarily refer. And therefore it will be best so to include v. 16. and in token thereof, to affix the most literal rendering to *וַיִּבְכּוּ* They cryed, and not, *The righteous cryed*.

V. 21. *Evill shall slay*] For *וַיִּבְכּוּ* shall slay, which we read *וַיִּבְכּוּ* from the Hebrew, the LXXII. seem to have read *וַיִּבְכּוּ* affliction, for so they render it in conjunction with *וַיִּבְכּוּ*, *ἀφ' ὧν ἀφασία* ἀπὸ πονηρίας, the death of sinners is evil. But the Syriack adhere to our vulgar reading, *וַיִּבְכּוּ* Evil shall slay the wicked, by *וַיִּבְכּוּ* understanding the same that *וַיִּבְכּוּ* v. 19. had signified, i. e. afflictions, or evil of punishment: which being applyed to the righteous, though in the plural, prove not ruinous or hurtfull to him, the Lord delivers him out of them; whereas here evil in the singular slays the wicked; to signify the difference of Gods acrony toward righteous and wicked men. The former is permitted to fall into many pressures; the latter is not so frequently exercised with them: yet the many that befall the one, doe him no hurt, but worke good for him; whereas the fewer that befall the wicked, perhaps the *וַיִּבְכּוּ*, one singular affliction of his life, is the utter ruine of him.

V. 22. *Shall be desolate*] *וַיִּבְכּוּ* to be laid wast or desolate] signifies also to be guilty, or culpable: accordingly *וַיִּבְכּוּ* shall not be desolate, which the Chaldees (with

(with the Syriack) renders לֹא יִשְׁפָּט (shall not be condemned, is by the LXXII. rendered ὁ μὴ πλανάμελῃσσι, by the Latine, non delinquent, shall not offend; but this

certainly after that part of the Hellenists dialect, wherein sin signifies sometimes the punishment of sin, and accounting guilty is condemning to vengeance.

## The Thirty Fifth Psalm.

### Paraphrase.

### A Psalm of David.

The thirty fifth Psalm is a complaint of David against his enemies, joyned with an appeal to God, and a prayer for his deliverance.

mies, joyned with an appeal to God, and a prayer for his deliverance.

Content  
[27]

1. || Plead my cause, O Lord, with them that strive with me: fight against them that fight against me.

me, be thou pleased to take my part, to espouse my cause, to contend and fight for me.

2. Take hold of shield and buckler, and stand up for mine help.

Let thy protection be my shield and onely defensive weapons;

† a short sword to meet them.

3. Draw out also the spear, \* and † stop the way against them that persecute me: say unto my soul, I am thy salvation.

Thy strength and prospering hand my offensive, to meet, and discourage my enemies: be thou graciously

a.

pleased to assure me of thy help and strength, and then I shall not want deliverance.

\* They shall blush and be ashamed, † they shall

4. \* Let <sup>b</sup> them be confounded and put to shame, that seek after my soul: || let them be turned back, and brought to confusion, that devise my hurt.

Those that design my mischief and ruin, shall (I persuade my self) undoubtedly be disappointed, and put to flight, and dissipated,

b.

† they shall

5. † let them be as chaffe before the wind; and \* let the Angel of the Lord chase them.

They shall be scattered as chaffe or dust in the winnowing of corn on an high and open place, where the wind comes freely: and if no visible strength of mine be able to doe it, yet the Angels, the ministers of Gods vengeance, shall thus deal with them;

\* the Angel shall—

|| their way shall be—

6. || Let their way be dark and slippery; and † let the Angel of the Lord persecute them.

Persecuting them, their greatest mischief, as those that fly in the dark (and tumble into mire and pits) in slippery places, and so frequently fall and wound themselves in their flight.

† the Angel shall—

\* the pit of their snare.

7. For without cause have they bid for me \* a c net in a pit, which without cause they have digged for my soul.

For without any injury or provocation of mine, they have designed mischief and treachery against my life.

c.

|| Destruction shall come—

8. || Let destruction come upon him as unawares, and † let his net that he hath bid catch himselfe; into that very destruction \* let him fall.

And accordingly when they little expect it, and by wayes which they apprehend not, destruction shall seize upon them, and that by those very means, by which they designed to bring it on other men.

† his—shall \* shall be—

And this being a signal work of Gods delivering me, when I am least able to do it myself, obligeth me to rejoice, and give thanks to him.

9. *And my soul shall be joyfull in the Lord; it shall rejoice in his salvation.*

And every member of my body shall join in the acknowledgment of the mercy, such as could not have been from any other means, and such as is most worthy of a just Judge, and gracious Father, and omnipotent God, rescuing the weak and impotent from the power of the strong, the oppressed and injured from the violent and oppressive.

10. *All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him which is stronger than he; yea, the poor and the needy from him that spoileth him.*

And such indeed was my condition, being most falsely accused to King (1 Sam. xiv. 7.) of that of which I was most guiltless.

11. *A few witnesses did rise up; they laid to my charge things that I knew not.*

Those whom I had obliged, made me thus very unkindly return, desiring to have me put to death.

12. *They rewarded me evil for good, to the spoiling of my soul.*

When any evil befell them, I mourned, and fasted, and prayed earnestly for them. And it seems all was cast away, frustrate, and lost on them: my greatest charity abated not their malice, my fastings and devotions had no effect on them (see Jer. 31. 11) returned empty of the deserved success, as gifts given to an unwill person, who instead of gratefull acceptance, return it back unto the donor. These are the only returns I receive from them. But my charity shall not lose its reward; God will abundantly recompense it to me.

13. *But as for me, when they were sick, my cloathing was sackcloth: I humbled my soul with fasting, and my prayer returned into my own bosom.*

\* interrogated, or questioned me of.  
see Jos. 8. 10. and Math. 27. 11.

\* depriving

e. In all their sufferings I was affected with the same tenderness of compassion, as toward a friend, or brother, or child, or parent. (the relations of the dearest affections)

14. *I behaved my selfe as though I had been my friend or brother: I bowed down beauty, as one that mourneth for his mother.*

\* walked as if or a mourning man.

f. But when any misfortune befell me, they triumphed and scoffed; and so in like manner other vile and wicked men, never provoked by me in the least degree, at all their meetings reviled me, and taunted at me continually, without any the least cause for what they said.

15. *But in mine adversity they rejoiced, and gathered themselves together: yea, the very abjects gathered themselves together against me, and I knew it not; they did tear me and ceased not.*

\* I knew not.

h. Only, as buffoons and flatterers make it their business to please those that give them bread, by bringing them false tales of other men, jeering and scoffing at them, without considering how blameless and guiltless they are whom they deride; so have they dealt with me, most causelessly, yet most contumeliously, inveighing against me.

16. *With hypocritical mockers in feasts, they gnawed upon me with their teeth.*

\* delivers that feeds and devils for a cake.

Lord, be thou pleased at length to interpose thy hand, to consider my desolate low estate, and the cruelty of mine enemies; and relieve me in it, or deliver me out of it.

17. *Lord, how long wilt thou lock on? rescue my soul from their destruction, my darling from the Lions.*

lonely one see Psal. xxii. 20.

And I shall be eternally obliged to bless and magnify thy mercies in the solemn assembly.

18. *I will give thee thanks in the great congregation: I will praise thee among much people.*



19. Let not them that are mine enemies wrongfully rejoyce over me; neither let them wink with the eye that hate me without a cause.

O let not mine unjust causeless enemies have matter of rejoycing and scoffing at me; as they will, if thou leave

me in my distress.

20. For they speak not peace, but they devise deceitfull matters against them that are quiet in the land.

For instead of kindness and friendly usage, which is due

i.

from them, they designe nothing but fraud and treachery against me, who heartily desire to live most peaceably and quietly under Saith Government.

21. Yea they opened their mouth wide against me, and said, Aha, Aha, our eye hath seen it.

And not only so, but they have openly railled upon me, as one

that seek his life, and pretend to speak from their own sight, when they deliver that which is most far from truth.

[Thou hast seen,  
O Lord,

22. || This thou hast seen (O Lord) keep not silence; O Lord, be not far from me.

Tis certain they have seen no such thing, as they falsely pretend.

On the contrary, thou, O God, who seest all things, seest and knowest my innocency, and the integrity of my heart: Be thou pleased to testify for me, by delivering me from the evils which they designed against me.

23. Stir up thy selfe, and awake to my judgement; even unto my cause, my God and my Lord.

O thou that art my gracious God and powerfull Lord, be thou pleased at length to take part, to defend and to vindicate

24. Judge me, O Lord my God, according to thy righteousness; and let them not rejoyce over me.

my innocency, to testify thy approbation of my doings, and seasonably to interpose thy hand for the relieving me, and disappointing my enemies.

† in their hearts applaud themselves, or say well to their souls. \* they shall, if they shall.

25. Let them not † say in their hearts Ah, ‡ so would we have it: let them not say, we have swallowed him up.

Preserve me out of their hands, lest they applaud themselves in

k.

their actions, their most wicked and bloody enterprises, if they prove successful to them.

26. Let \* them be ashamed and brought to confusion together, that rejoyce at my hurt: || let them be clothed with shame and dishonour, that magnifie themselves against me.

And thus I am confident thou wilt in thy due season disappoint, and discomfit those that are most maliciously bent against me,

and most proudly triumph over me at this time.

† they shall. \* they shall.

27. † Let them shout for joy and be glad, that favour my righteous cause: Yea, \* let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

And by so doing thou shalt give matter of joy and gladness to all that with me well, cause them to bless and magnifie thy

goodness, and fidelity of thy promises, when they see me signally favoured by thee, of whose sincerity and uprightness they have such assurance.

28. My tongue shall speak of thy righteousness, and of thy praise all the day long.

As for me, I shall by this thy mercy be obliged to promulgate

and proclaim thy fidelity, and the care thou hast of those that adhere to thee, and for this to laud and bless thy name continually.

## Annotations on Psalm XXXV.

a  
תור

V. 3. *Stop*] It is uncertain what תור here signifies. The Chaldee reads תור שבת [but] in the Imperative mood, and the LXXII. σὺ γὰρ λείπεις *shut up*. But if this be the right rendering, and it be applied to that which went before, [draw forth, i. e. unsheath, (to the Chaldee read) the lance or spear,] it must then be the direct contrary, viz. *shut it up again*: and to apply it to any thing else, (as our English applies it to the way, and so supposes an ellipsis, and then supplies it thus, [stop the way] &c.) the context gives us no reason. The Syriack reading (for the lance) the sword, render, *unsheath, and make it shine*; and that agrees well to it when it is drawn, but hath no affinity to the notion of the Hebrew תור *occlusus, coercuit*. The Arabick therefore reads, *repel them*, as from the notion of *coerce*, to *repress* or *repel*. But then they take no notice of תור in *occursum*, which follows, (and will not be reconciled with this rendering) but without it read תור תור *repel them that persecute me*. In this uncertainty the learned || Schindlers observation deserves to be heeded, that the accent *Tiphcha* joins תור with תור lance] preceding, in the construction, and then being a substantive it must be taken for a sort of weapons; and so it appears to signify a sort of sword called from hence σάγαις, and ordinarily spoken of by Herodotus and other Historians among the Persians: of which saith Hesychius, Σάγαις πελίκιον μόνος μόνον, 'tis a little axe with one edge; and Suidas, ἄκρος πελίκης an axe, used, saith he, without s. in Xenophon joining τόξον Περσικόν ἔ

σαγερὰν ἢ σάγαις, a Persian bow and quiver and sagari, διακρυφ' Ἀμαζόνες ἔχουσι, such as the Amazons bore, adding, that it signifies an instrument to open a vein, λυσσάμεθα σάγαις, and τὰ ἐν χερσὶ ἐπλά, hand-weapons. To these acceptations of the word Hesychius and Phavorinus adde, ἀεστεν a plough, that part which cuts the earth, and is like to the Persian acinaces, or short swords, scimitars. And to this is by much the most probable meaning of the word, and rendering of the place; draw forth the lance and short sword, תור in occursum, to meet my persecutors. To this agrees Kimchi, both in his Comment, and in his dictionary, making it a sort of weapon; and so Abu-Walid before him.

V. 4. *Let them*] That תור, from תור *erubuit*, is in the future tense, there can be no doubt: and then the most regular rendering will be not, *let them*, but, *they shall blush*; and so in the rest that follow, תור they shall be put to shame, from תור pudore affectit. And so the whole Psalm, instead of so many forms of execration, or imprecation against enemies, shall be really no more than so many testimonies of his assured confidence, that God, that hath made him such sure promises, will make them good to him, in his preservation, and that disappointment and discomfiture of his enemies. And according to this measure, all the other Psalms which seem to be filled with curses against his and Gods enemies, ought to be understood, and accordingly are explicated in the Paraphrase.

V. 7. *Net in a pit*] תור תור תור

is literally, *the pit of their snare*, מַחְסֵה from מַחְסֵה *inclinauit*, signifying a *pit* very frequently, though the LXXII. here render it διαφθορά corruption, as Psal. xvi. 10. they do (as from מַחְסֵה *corruptus fait*), and מַחְסֵה being the known word for a *net*, or *snare*, or *toyle*, to catch beasts or birds, or fish in; and not improbably from it the *Latine rete*. This the LXXII. here render παγίδα a *gine* or *snare*; and so the Syriack and Latine and Arabick. And then the whole phrase denotes the manner of *toyles* among the Jews; *digging a hole*, and *slight covering it over*, and *hiding it*, and *setting a snare in it*, that they that (not seeing) *prest the clod*, and *fell therein*, might be caught, and *held from getting out again*. To this also belongs מַחְסֵה, that follows, from מַחְסֵה to *dig*: which the Chaldee therefore renders *Paraphrastically* מַחְסֵה *they insinuated*, or *laid wait for*; but the LXXII. from another notion of מַחְסֵה *comprobravit*, render it מַחְסֵה *reprobauit*; and so the Latine and Arabick from them.

V. 12. *Spauling*.] The word מַחְסֵה *orbitas*, *deprivation*, most frequently applied to *loss of children*, and so here rendered by the LXXII. ἀρεμία, *childlessness*, being applied, as here it is, to the soul, signifies the *loss* or *deprivation of life*; the soul being then *deprived*, when it is by death separated from the body, the only companion which it hath. And accordingly, as the Chaldee renders it more literally, *they seek to deprive my soul*, so the Syriack expresseth the sense more *paraphrastically*, *they destroyed my soul from among men*; and so the Arabick, *they destroyed my soul*, i.e. *endeavoured to do so*. But the Latine from the LXXII. read, *sterilitatem, barrenness*; and the *Æthiopick*, *they*

*deprive my soul of the births thereof*.

V. 14. *Behaved myself*.] From מַחְסֵה to walk, is מַחְסֵה here in *Hithpael*, *I have walked*, or *made myself to walk*, the mourner discovering his passion as by his dress, so by his gate: Thus *Ahab walked softly*, and *Isaiah* expresseth mourning by *bowing down the head like a bulrush*. This the LXXII. according to their wont render *implesus*, *I pleased*. So Gen. v. 22, 24. and vi. 9. and xvii. 1. and xxiv. 40. and xlviii. 15. Psal. xxvi. 3. and cxv. 9. they render the same word: and from them the *Apostle Heb.* xi. 5. But here the context confining the discourse to *mourning*, *wearing sackcloth*, and *fasting*, *going before v. 13.* and *bowing down*, and *mourning*, following after, it is in reason to be taken in that sense: (and so tis expressly used Psal. xxxviii. 6. *I walked mourning*, and so *Eccles.* xii. 5. the *mourners* are said to *go about the streets*; *I walked* מַחְסֵה *as if* (it were) *a friend or brother of mine* (that had fallen into some misfortune). But then in that which follows, מַחְסֵה

מַחְסֵה *I bowed down as a mourner bewailing his mother*, or, as the Jewith *Arab*, *joyning מַחְסֵה to מַחְסֵה as a mourning mother*, expressing, saith he, his sorrow by the *sorrow of a mother for her child*, (which indeed is the fittest instance of a passionate sorrow) the LXXII. have omitted the word *mother*, and render it מַחְסֵה *as one mourning and sore lamenting*, so was *I humbled or bowing down*: and thus the Syriack and Arabick and Latine follow them. But the Chaldee read the *mother* with the *Hebrew*, as a *mourner that mourneth for his mother*.

V. 15. *In mine adversity*.] From מַחְסֵה *latus*, a *side*, is מַחְסֵה *inclinauit ad latus*, *going down on one side*, being *lame*, *falling*, *calumny*, *adversity*;

city; and so **וְיָדָע** will best be rendered, *as my fall*, (see *Isa.* xxxviii. 17.) the Chaldee read, *in my tribulation*, the Syriack, *in my suffering*, but the LXXII. **אָגַד אֶגַּד** against me.

V. 15. **אֶתְּתִי** ] From **אָגַד** percussit, is **אָגַד** any lase or vile or nicked person. So the Chaldee here renders **אָגַד** by **אֶתְּתִי** wicked men; and so the Arabick, in the sense that *Deut.* xxv. 2. of a *wicked man* 'tis said, if he be **אָגַד** **אָגַד** filius percussoris, a son of beating, i. e. not b. o. be scourged, a vile person. The LXXII. here render it **αἰσχρογένης** (as it it were from **αἰσχρογένης**) scourger, i. e. *men fit to be scourged*; and so the Latine, *flagella*, I suppose in this figurative use of the word. In the end of the verse **וְלֹא יָדָעוּ** they tare, or used me reproachfully, (*Abu Walid* conjectureth it to signify *speaking lies, or false things*) and ceased not) is by the LXXII. rendered **διεσχίσθησαν**, they were divided, (the passive for the Active) **καὶ οὐκ ἔμενοι**, and had no compunction; for which the Arabick, they repented not. All the difficulty is, to what belongs **וְלֹא יָדָעוּ** and **וְלֹא יָדָעוּ** in the midst. And the resolution will be most reasonable, that we learn the meaning of it from v. 11. where the same phrase is used for those accusations, whereof he was no way conscious. Thus **וְלֹא יָדָעוּ** signify *to know*] having oft the notion of being conscious of. So *1 King.* ii. 44. *Thou knowest all the evil*, **וְלֹא יָדָעוּ** **וְלֹא יָדָעוּ** which thy heart knows, i. e. is conscious of. And so here, the objects gathered themselves together against me, laid reproachful things to my charge, tare my good name and ceased not, used me most contumeliously, and did so continually; and all this was without any cause or provocation on my part, *I knew not*, I was not conscious, or guilty of any thing;

just as v. 2. *without cause they hid their pit, without cause they digged for my soul.*

V. 16. *In scalls*] From **אָגַד** to take, comes **אָגַד** a cake, *1 King.* xvii. 12. and so here it may signify a cake, or any kinde of meat, as that which *Parasites* and *trencher-friends*, *buffones* and *scuffers* desire to gain, by *scoffing* at others, and making mirth: a *meals-meat* is their best reward. This verse the LXXII. seem to have rendered only *Paraphrastically*; for **וְלֹא יָדָעוּ** with the hypocrites of mockings, or hypocritical mockers (or jeers) for a cake, reading, **ἐπειράσαν με, ἐχέμαρξεν ἐς μέ μωχ ἱερομαν**, they tempted me, they jeered or laught at me; and so the Latine, Arabick, and Ethiopick: but the Chaldee, nearer the original, with words of *flatteries* *jeering* and *deriding*; where the words of *flattery* seem to be set to interpret **אָגַד**. For those that flatter, according to the notion of *scall* *scall-friends* or *Parasites*, doe it on purpose to gain some such reward; and nothing more common with such kinde of flatterers, than by *deriding* and *scoffing* of others to *intertain* them who give them their meat: and therefore as **אָגַד**, a word of the same originati-  
on, signifies both a cake and a jeer; so those that give for a cake may here be thought fit *proverbially* to express those that *scoffe*, and *jeer*, and *reproach* *causlessly*, in the former verse, and accordingly they are here styled **אָגַד** the very word from which our English *knowe* seems to be deduced. It signifies *simulatores*, men that *act parts*, and *personate*, and particularly *delators*, *whisperers*, *backbiters*; and with **וְלֹא יָדָעוּ** *salsannationum* (from **וְלֹא יָדָעוּ** *irrit*) added to it, it signifies that sort of *delators*, that doe it by way of *jeer* or *derision*. As for the preposition **וְ**, which begins the verse,

verle, it is beſt rendred *cun-  
niſh*, as that ſignifies like them,  
or after the manner of them; *Im-  
purorum belluorum ritu*, ſaith Ca-  
ſtellio, after the manner of ſuch.  
Another poſſible notion of *עִצָּז*  
the learned Mr. Paſock hath ſug-  
geſted to me from the Arabick  
uſe of the word for *perverſe*, or  
*crooked*; as if it were *mockers* of  
*perverſeneſſe*, i. e. *per-verſe mock-  
ers*.

i. V. 20. *Speak peace*] In this verſe  
the lxxii. have much departed  
from the Hebrew, as now we  
have it. For *לֹא אֶשְׁלַח אֶלֶּךָ  
שָׁלָו* ſpeak not peace, they read, *אֶמַּל  
לְךָ עֲשָׂוִימוֹת לְשׁוֹנִי*, they ſpeak  
indeed peaceable words to me, evi-  
dently reading *לְ* to me, for *אֶל*  
not; ] which both the Chaldee  
and Syriack retain, though the  
Latine and Arabick, following  
the lxxii. leave it out. Then for  
*לְךָ שָׁלָו וְשָׁלֵם* and againſt the quiet  
of the land, from *שָׁלֵם* *quiescit*, which  
the Chaldee accordingly renders,  
againſt the righteouſs of the earth be-  
ing quiet in the age, they read *עִצָּז*  
*in anger*; not miſreading it

*in anger*, as ſome think, but ta-  
king *עִצָּז* in that notion of *anger*,  
or *commotion*, as ſometimes it is  
acknowledged to ſignifie. The  
Latine follow them herein, but  
then adde *terra*, of the earth;  
which makes it probable, that ſo  
the lxxii. alſo read, *עִצָּז עַל הָאֵרֶץ*,  
but that Scribes deceived by the  
affinity of *עַל* (the laſt ſyllable of  
*עִצָּז*) to *עַל*, chanced to omit it:  
however the Arabick and Æthi-  
opick herein follow them, though  
the Latine do not.

V. 25. *So would we have it*] the  
phraſe of ſaying to their ſouls *שָׁלָו*,  
as a token of joy or ſatisfaction, is  
very ordinary. The lxxii. have  
literally rendred it by ſaying to  
their ſoul, *שָׁלָו, שָׁלָו, well, well*;  
the Chaldee paraphraſtically,  
*our ſoul is glad*; the Syriack, *our  
ſoul is at reſt* (agreeable to that of  
*ψυχὴ ἀνῳδου*, ſoul take thy reſt,  
Luke xii. 19.) The clear meaning  
of it is, their applauding themſelves  
in their doings, and the proſperouſ-  
neſſe thereof, rejoicing and triumph-  
ing therein.

## The Thirty Sixth Pſalm.

Paraphraſe.

**T**O the chief Muſician, A Pſalm of David the ſervant of the Lord. The thirty ſixth Pſalm was compoſed by David in reflection on himſelf, and his own ſincerity and dependance on God, in the time of his diſtreſs, (when Saul perſecuted him, ſaith the Syriack and the Arabick;) and it was committed by him to the Preſect of his Moſick.

1. The transgreſſion of the wicked ſaith within a my heart, that there is no fear of God before his eyes. The actions of wicked men are ſuch, ſo abſolutely contrary to

Gods laws, and threats, and promiſes, to all that we know of God, that a man that con- ſiders them, cannot chooſe but reſolve, that either they doe not believe at all that there is a God, or that they doe not really and in earneſt fear or care for him.

2. For be || b flattereth himſelfe in his own eyes, untill his abominable ſin be found out. For committing theſe ſins that God ſets, and hates, and abhorres,

and is even ready to puniſh, they think they can put ſo fair a gloſs upon them, that God ſhall not finde any fault with them. They pretend, ſurrooth, that they have done nothing amiſs, varniſhing over the fouler parts of them with ſome ſpecious colour of pious in- tentions, &c. And ſo impudent they are, that they dare do this, flatter God, and pretend to religion, even then when their ſin is ready to be found out, and puniſhed by him.

3. The

ſhall ſmoke it  
in him in  
his own  
eyes, when  
his iniqui-  
ty is ready  
to be found  
out, and  
hated.

a.

b.

All their speeches are  
dedicated to mischief,  
and cheat others, and  
advance and benefit themselves; and for justice or charity, they give over all care of  
study of them, being so far in the  
practice of them, that they do not so much as de-  
sire to understand what belongs to them.

They plot, and study,  
and meditate ways of  
wronging others: self in a way that is not good; be abhorreth not evil.  
there is nothing so ill, that they will not adventure on, if it be for their turn: they  
overcome those aversions, that even corrupt nature hath, to some greater more enor-  
mous sins; it will go down with them, if it seem contributive to their interests.

But from all their ma-  
chinations I have my  
sure and safe resort to  
thy goodness and thy fidelity, O Lord; each of which are infinite, and unmeasurable,  
and shall never fail them that are qualified to receive benefit from them.

What thou hast once  
promised, shall most  
certainly be perform-  
ed: thy faithful-  
ness is unmovable.

What thou pleasest to have done, shall certainly come to pass, though by means unfa-  
thornable, and unsearchable, such as no man can give account of. Thy over-ruing  
and wisely-disposing providence it is, by which all creatures have their being and pre-  
servation.

Thy mercy and fa-  
vour, O Lord, is of  
all things in the world  
most highly valuable:  
and therefore for them  
that have their hold in it, that have not forfeited their tenure by thy favour, and father-  
ly providence, they may be most confident, that no evil shall befall them.

All the good things  
of this life shall be in  
the greatest abun-  
dance of satisfaction  
reach out unto them;  
their life shall be filled with pleasure, continually flowing in to them, in all their per-  
formances. 'Tis out of an unexhausted magazin, that they are provided for; out of a  
most fluent stream of divine plenty, that they are filled.

God is an ever-flowing  
spring and vein of all  
felicity, of this and  
another life: All the good that any man enjoys, or aspires to, comes only from his free  
favour and mercy.

The continuance of  
those comprehends all  
manner of bliss. O  
blessed Lord, do not withdraw them from thy servants; make good those exceeding  
rich promises, which thou hast confirmed to all those that sincerely adhere to thee, and  
depart not from thee.

O let not the violence  
of proud and wicked  
men be able to do me  
any hurt.

And in this I am con-  
fident thou wilt hear  
my prayer; and so I  
rely on thee for the performance as cheerfully, as if they were already fulfilled, and  
brought so low, that they should never recover, or make any more assaults upon me.

3. The words of his mouth are iniquity and deceit: he  
hath left off to be wise, and to do good.

4. He deviseth mischief upon his bed; he setteth him-  
self in a way that is not good; he abhorreth not evil.

5. Thy mercy, O Lord, is in the heavens, and thy faith-  
fulness reacheth unto the clouds.

6. Thy righteousness is like the great mountains, thy  
judgements are a great deep: O Lord, thou preservest man  
and beast.

7. How excellent is thy loving kindness, O God!  
Therefore the children of men put their trust under the  
shadow of thy wings.

8. They shall be abundantly satisfied with the fatness of  
thy house; and thou shalt make them drink of the river of  
thy pleasures.

9. For with thee is the fountain of life; and in thy light  
shall we see light.

10. O continue thy loving kindness unto them that  
know thee, and thy righteousness to the upright in heart.

11. Let not the foot of pride come against me, and let  
not the hand of the wicked remove me.

12. There are the workers of iniquity fallen: they are  
cast down and shall not be able to rise.

understand  
that he  
may do  
good.

לֹא יִשְׁכַּח  
לֵב טוֹב

under the  
shadow of  
thy wings  
shall have  
confidence.

לֵב טוֹב  
יִשְׁכַּח

## Annotations on Psalm XXXVI.

a. V. 1. *My heart*] For <sup>ל</sup>my heart, the Syriack reads <sup>ל</sup>his heart, *The wicked man thinks wickedness in his heart*; and the LXXII. <sup>ἐν ἑαυτῷ</sup> within himselfe, as reading <sup>ל</sup>his heart. But the Chaldee accords with our reading of the Hebrew, *in the middle* <sup>ל</sup>of my heart; and so we have all reason to continue it. And the meaning of it, though somewhat Poetically exprest, will not be obscure. For wickedness, by a *prosopopœia*, is made to *speak and declare what are the thoughts of that man wherein it is, viz. that he hath no fear of God before his eyes* (i. e. I suppose in Hebrew style, *before Gods eyes; as to fear before him, to do evil in his eyes, and many the like phrases are obvious*.) This, saith the Psalmist, *it declares in the inner part of my heart; not to my ears, but to my understanding*; it saith it *in my heart*, i. e. gives me reason so to resolve and conclude it.

b. V. 2. *He flattereth*] The construction of this v. 2. which is somewhat perplext, may best be cleared by observing the notion of <sup>פָּתַח</sup>, which we render, *flattereth*, in the beginning. <sup>פָּתַח</sup> as it signifies to *divide into equal parts*, so also it signifies *to ignore, to smooth* (and so in speech to *flatter*;) and so in *Hiphil* it is here taken, and being applied to *sin*, whether <sup>פָּתַח</sup> in the former verse, or <sup>פָּתַח</sup> in this verse, it signifies to put a *soft, and smooth, and fair guise* on it, as if there were nothing *course or rough, nothing awry* in it. Next then, it must be considered to whom <sup>ל</sup>to him, refers;

which by reason of the double antecedent, the *wicked* and *God*, may seem *uncertain*, but is by our English referred to the *wicked himselfe*. But the designe of the verse being to prove, that the *wicked hath no fear of God before his eyes*, and that, as was said, *before Gods eyes*, it will be most reasonable to interpret <sup>ל</sup>of God, *he hath smoothed his sin to him*, i. e. to God, made it appear very *fair and smooth*; but this not really, but <sup>ל</sup>in his own eyes, to his own thinking. And thus certainly the LXXII. understood it, who render it *paraphrastically* <sup>ἐδ' ἄσθεν ἐν' ἑαυτῷ</sup> he hath dealt deceitfully before him, i. e. God, hath indeavoured to *dear God*, and give him a very *fair gloss*, and smooth appearance of his *sin*. And then follows <sup>כִּי</sup> when <sup>ל</sup>his sin is ready to be found out, to be hated; so <sup>כִּי</sup> signifies, see *for* it; <sup>כִּי</sup> when the gate was ready to be shut: the Syriack renders it most truly, *when the time was come that the gate is shut in the evening*; and the Arabick, *when the gate was to be shut*, for it follows, *they went out*. This is a most perspicuous rendering of those words. The LXXII. have followed the letter very close, <sup>ἐπὶ τὴν ἀνατολὴν αὐτοῦ ἔχ' ἡμετέρας</sup> literally rendering the two infinitives by infinitives, but omitting onely the preposition <sup>ἐν</sup> in both places, and supplying it by the article <sup>τὴν</sup>, and so leaving it free to be rendered as <sup>ἐν</sup> imports, *when his sin is ready to be found out*, meaning still *when God is ready to punish*, i. e. to *finde out*, and *bate their inquiry*.

# The Thirty Seventh Psalm.

## Paraphrase.

The thirty seventh Psalm, composed by David, is an exhortation to contentment, and cheerful submission to all Gods dispensations; especially his eminent work of providence, in permitting wicked men to prosper for a while; with addition of reasons to enforce that exhortation, the consideration especially of the more happy condition of godly men.

## A Psalm of David.

There is very little reason that any man should envie the prosperous condition of wicked men in this world, or be excited or tempted thereby to \* take the same course.

1. || *Fret not thy selfe because of evil doers, neither be thou envious against the workers of iniquity.*

|| Be not envious. See note d.

For their prosperity is not likely to be durable though they flourish for a while, yet is this no more than the verdure of the grass or herb of the field, which presently fades away, and then it is cut down, and carried thence.

2. *For they shall soon be cut down like the grass, and wither as the green herb.*

Thy much more prudent and thriving course is, to adhere and cleave fast to God, to place thy full trust in him, and goe on cheerfully in doing all the good thou art capable of; and so to continue and increase, to dwell, and feed and live in faith, to order all thy actions by the rule of Gods will and commands, as long as thy abode is on this earth.

3. *Trust in the Lord, and doe good; † so shalt thou dwell in the land, and verily thou shalt be fed.*

† dwell in the land, and keep thy faith, or continually.

Let all thy designs, thy pleasures, thy satisfactions be placed in God; let it be thy greatest joy to doe what is most acceptable to him: and then never doubt but he will beflow on thee that which is absolutely best for thee; and even whilst he withholds from thee what thou most wishest, give thee that which thou shalt finde to be much more for thy turne, and so more eminently the object of thy universal desires, those of craving that which is most for thy advantage.

4. *Delight thy selfe also in the Lord, and he shall give thee the desires of thy heart.*

Whatever thou wantest or desirest, leave it to God; make all thy applications to him, and depend on him, that he will either give thee in kinde what thou desirest, or by equivalence somewhat that is better for thee.

5. \* b *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.*

\* Devote thy way on the Lord, and hope on him.

And what slanders or calumnies forever others shall lay upon thee, God will in his time, by his own wayes, vindicate thine integrity.

6. *And he shall bring forth thy righteousnesses as the light, and thy judgment as the noon-day.*

Never think fit to repine, or complain, or murmur at Gods economy, to object, if it be but in thy heart, against the prosperity of wicked men, and the strange successfulness of their ungodly designs; much lesse be instigated by these considerations to imitate them: have patience a while, and thou shalt see much of Gods wisdom, and justice, and even of mercy in this dispensation of his;

7. || c *Rest in the Lord, and wait patiently for him: † d fret not thy selfe because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.*

|| Be slow to—  
† fret not, be not contentious.

Such as may reasonably supersede all thy displeasure and dislikes, and secure thee from so envying their lot, as to think fit to imitate them.

8. *Cease from anger, and forsake wrath; \* fret not thy selfe in any wise to doe evil.*

\* envy not so as to doe evil also.



9. *For evil doers shall be cut off: but those that waite upon the Lord, those shall inherite the earth.* For the generall common end of wicked doers is untimely excision, signal punishment even in this life, (and that certainly attended with the miseries of another life:) whereas the lot of pious men, that adhere and keep fast to God, is generally length of dayes, and prosperity in this world. (and if that fail, an abundant compensation of blisse in another world.)

10. *For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.* Those that now prosper most, and are looked on as favoured by providence above others, shall after a small space, be as remarkable for Gods judgements and vengeance, even eradication of them and their posterities.

11. *But the meeke shall inherite the earth, and shall delight themselves in the abundance of peace.* When the patient waiters on God, that will not enterprize any unlawfull course, to deliver themselves from any pressure, by some good providence, are returned to the most prosperous condition, to abundance of all felicity in this life.

12. *The wicked plotteth against the just, and gnasheth upon him with his teeth.* Atheistically wicked men are bitterly displeased at the righteousness, and lay designs of treachery and mischief against such.

13. *The Lord shall laugh at him; for he seeth that his day is coming.* But God dissipates their projects, frustrates and disappoints them, by bringing his vengeance upon them.

14. *The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.* When ungodly men have made all their cruellest preparations, for the oppressing all that are weaker, or more conscientious than themselves, and think they have great advantages on their side, by reason of their

15. *Their sword shall turn into their heart, and their bowes shall be broken.* strength, and policy, and forwardness to adventure on any thing, be it never so unlawfull, especially when 'tis against those that want strength, make not more of them, wisdom, and abhor the admitting of any unlawful means for the preserving of themselves. It is very observable, how, against all humane likelihood, God converts their projects into their own ruine, and secures good men from the evils that were designed against them.

16. *A little that a righteous man hath is better than the riches of many wicked.* And therefore as there is an emptiness, and want of satisfaction in all wealth that is ill gotten; so there is also such a curse and blast attending it, that the meanest pittance well acquired is much to be preferred, in these (as in many other) respects, before all the possessions of all the wicked men in the world.

17. *For the armes of the wicked shall be broken: but the Lord upholdeth the righteous.* For as God is in justice engaged to subdue the power, and blast the prosperity of wicked men; so hath he, by his gracious promise, obliged himselfe to support the pious man; and either to deliver him out of his perils, or to uphold him under them.

18. *The Lord knoweth the dayes of the upright; and their inheritance shall be for ever.* The actions of good men are seen, and laid up, and will not faile of being rewarded by God, not only with the comforts of this life continued to them and theirs, but especially with the greatest and most valuable rewards, a never-failing possession in heaven secured to them.

19. *They shall not be ashamed in the evil times; and in the dayes of famine they shall be satisfied.* In times of adversity, persecution and distress, they shall be richly provided for; and even when others want, they shall have a competency: as long as they rely on God, he will not fail them, nor desert them.



29. *The righteous shall inherit the land, and dwell therein for ever.*

their peculiar portion of a long and prosperous life in this world, if they walk in their steps.

Accordingly you shall observe, that just, pious, and merciful-minded men, have, they, and their posterity,

30. *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.*

All such mens thoughts and discourses are busied on the true saving (not worldly, carnal or diabolical) wisdom, on the practice of virtue, and the sincere obe-

31. *The law of his God is in his heart: none of his steps shall slide.*

dience to all Gods commands. And this God is sure to reward with his assistance and support, and accordingly preserve them from all evil.

And accordingly preserve them from all evil.

32. *The wicked watcheth the righteous, and seeketh to slay him.*

'Tis to be expected indeed, that wicked men should use all art, and attempts of treachery, to oppress, and even to undo, and kill the pious and

33. *The Lord will not leave him in his hand, nor condemn him when he is judged.*

meek, charitable person, who is most weakly furnished with worldly aids to repel or secure himself from their malice: But then God will interpose for his relief, and avert their designed violence from him.

worldly aids to repel or secure himself from their malice: But then God will interpose for his relief, and avert their designed violence from him.

34. *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*

contentedly to hear whatsoever he shall send; and doubt not but, in his due time, he will bring thee to a prosperous condition. even in this world (unless in his secret wisdom he see it better for thee to expect thy full reward in another world, and that is infinitely more desirable to thee: ) and thou shalt live to see his punishment poured out upon the ungodly.

Keep close to God, and in obedience to all his laws, and in so doing rely and depend with confidence on him, and prepare thy self

terrible.  
† green tree  
sprung up  
in the place,  
or a flourish-  
ing nat-  
ure.

35. *I have seen the wicked || <sup>k</sup> in great power, and spreading himself like a † green bay-tree.*

midable for a while, flourish and prosper exceedingly, and have means to avertize this prosperity to them and their posterity, and any thing come cross, to hinder their thriving in the world:

It is matter of very vulgar observation, that wicked men are very great and formidable, and moreover all the advantages, and are not directed to have

\* And I

36. *\* Yet I be passed away, and loe, he was not: yea, I sought him, but he could not be found.*

is to be found; their very memory is utterly gone.

And yet of a sudden, in a trice, they are destroyed, and no remainder of them

† left part.

37. *Make the perfect man, and behold the upright; for the || end of that man is peace.*

charitable, merciful men doe (what ever pressures they meet with for a time) at length recover a peaceable and prosperous condition to them and their posterity.

This you may generally observe, that sincere and just (especially if they be also) at length re-

† at once.  
† left part.

38. *But the transgressors shall be destroyed † together; and the \* end of the wicked shall be cut off.*

though it be long deferred sometimes, yet it comes with a vengeance at last, to the eradicating them and their posterities.

But wicked men, on the contrary, come to utter ruin and destruction: and

39. *For the salvation of the righteous is of the Lord; he is their strength in the time of trouble.*

merciful men, defends and supports them in all their distresses.

And the account is clear; God by his providence delivers the righteous and

40. *And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.*

the number of those that rely and depend on God, according to his own promise; and so may from his fidelity expect and challenge deliverance.

And a sure tenure they have in his mercy for assistance and preservation from all the machinations of wicked men, as being in

## Annotations on Psalm XXXVII.

a. V. 3. *Dwell*] The latter part of this v. 3. is variously interpreted. And first for וְיָשׁוּבָה, all the ancient agree to render it in the *Imperative*, *inhabite the land, or dwell in it*. And then all the difficulty is, whether this *imperative* have not the sense of a *future*, (as oft it hath.) If so, then our English hath rightly rendered it, *so shalt thou dwell*; and so the לxxii. which render this *imperatively*, καταμῖνεν τὴν γῆν, *inhabite the land*, render the next word וְיָשׁוּבָה and *feed*, ἐκ πομασθήσῃ, and *thou shalt be fed*. And thus it will bear a probable sense; *Trust in the Lord, and doe good; dwell in the land*, i.e. by way of promise, *thou shalt dwell in the land, and be fed*, i.e. provided for, וְיָשׁוּבָה (*adverbially*) *constantly, continually*: as v. 27. *Doe good, and dwell for evermore*. But I suppose, the *imperative* sense may also very fitly be retained, and the force of it be discerned, either first, by taking it by it self; (as if the precept were therein terminated, *viz.* in their dwelling in the earth) in respect of those many commands, given to the Jews, of not going down into Egypt, of not mixing, or conversing with any heathen; by force whereof this of *dwelling in the land* must be looked on as a *strict duty*: or Secondly, by joining it with (and making it preparative to) the latter; which that it may be perspicuous, we must next examine the meaning of וְיָשׁוּבָה. And here for וְיָשׁוּבָה feed, the *Syriack* rendering ܫܠܝܚܐ, and *seek*, seems to have read, with the change of a letter, ܫܠܝܚܐ for ܫܠܝܚܐ, *seek*; and then the sense is obvious, *Seek truth*. Nay וְיָשׁוּבָה in *Kal* frequently signifies to love, to be a friend, see *Psal.* lxxiii. 20. and lxxviii. 7.

and xxix. 3. *Judg.* xiv. 20. and then 'tis, love, or be a friend or companion of truth. But all the other Interpreters adhere to our Hebrew reading, and the notion of *feeding*: the lxxii. Latine, and Arabick, agree in πομασθήσῃ, *thou shalt be fed*; and the Chaldee, that renders it וְיָשׁוּבָה and *be strong in the faith*, did most probably mean by that paraphrase to express it, *food being the means of strength*. Then for וְיָשׁוּבָה. The noun signifies either *faith*, or *fidelity*, or *certitude* and *constancy*. The lxxii. it seems take it to signify *riches*, as being the things that worldly men most trust in; and so they render it ἐν τῷ πλούτῳ αὐτοῦ, with the wealth thereof, as taking וְיָשׁוּבָה for an affix or pronoun, and וְיָשׁוּבָה as all one with וְיָשׁוּבָה *maumma*, *riches*. And thus also the Latine, and Arabick read from them. But there is no ground for this rendering. The only probable account is, that, if וְיָשׁוּבָה be taken for *feeding*, and וְיָשׁוּבָה not taken *adverbially*, then, as a *noun*, it here signifies, as ordinarily it doth, *faith*, so as to accord with *trust* in the beginning of the verse: and then understanding (as 'tis frequent) the preposition בְּ, the plain rendering is, וְיָשׁוּבָה and *feed in faith*; so as *Hab.* xi. 4. *the just shall live in his faith*. To live in, or by his faith, is to spend his life, and order his actions according to the rule of faith, the will and pleasure of God; which is the *norma* or square of a just mans life and actions. And thus to feed, and live, is all one: and so to feed in, or by his faith, to keep faithfully to the commands and will of God, as sheep, that keep in the fold, as the shepherd would have them. And then here is another probable sense of these two last branches

branches put together: *Dwell in the land, and feed in faith*, i. e. all the time that thou livest on the earth, dwell and feed in faith, continue in faith, and assurance, and adherence to God, fall not off from him into any evil course, whatever the temptations may be. Another not improbable way of interpreting the place may possibly be fetcht from the use of *שׁוּב* among the *Arabs*, for *observing*, or *keeping a command*, or *covenant*, &c. as also to *observe* what will come of a thing: and then *שׁוּב אֱמֶנָה* will be, *keep truth*, or *faith, adhere constantly to it*; or again, *observe what will come of it, what will be the end of it*.

V. 5. *[Committ]* *לֹד* from *לָלַד* *voluit*, is literally, *roll*; see note on *Psal. xxii. f.* And so here it clearly signifies, *Roll thy way on God, devolve all thy concernments on him*. But the *ancient Interpreters* generally render it, as if it were *לָלַד* from *לָלַד* to *reveal*: *to the Chaldees*, *Manifest thy way to the Lord*; the *Lxxii.* *ἀποκαλύψον, reveal*; and to the *Latine* and *Arabick*; yea, and the *Jewish Arabick* translator, *Discover to him thy occasions, or matters, or needs*, but gives no account of his thus rendering of *לֹד*. But the *Syriack* read *לֹד* *direct thy way before the Lord*.

V. 7. *[Reff]* *שׁוּב* signifies to be silent, and our English *dumbe* seems to be deduced from thence; and the silence in this place appears to be that, which is contrary to *murmuring* or *complaining*. The *Chaldees* render it *שׁוּב*, from *שׁוּב* *siluit*, *quiescit*, *tranquillus fuit*; the *Lxxii.* *ὑποτάσσου, be subjeſt*, by way of paraphrase, the absolute *submitting* and *submitting* our selves to *Gods will*, being the full importance of this silence. As for *לֹד* that follows, from *לָלַד* in the notion of *לָלַד* *expectavit*, (and accordingly the *Chaldees* render it *לָלַד* *expect*) the *Lxxii.*

render it *ἐκτρέφω*, *deprecate*, as from *לָלַד*, which thus signifies; and because the *praying* to *God* is not only reconcileable with *patient expelling*, but withall is the ground thereof, (we have no reason to expect any relief, which we do not pray for from *God*) therefore, I suppose, the *Lxxii.* moved also with the affinity of the words, *לָלַד* and *לָלַד*, chose to explicate it by this paraphrase: and the *Syriack* do more than imitate them, rendering *שׁוּב* *be silent*, by *سَبِّحْ* *seek or ask* from] as well as the other by [*pray*,] *Aske of the Lord, and pray before him*.

V. 7. *[Fret]* *לֹד* from *לָלַד* or the quadrilateral *לָלַד* to *envis*, to *conced*, to *emulate*, to *strive to be like or equal to*, will here be best rendered, *emulate*, or *envie not*, so as to be incited to do what the wicked doe, by seeing how well they prosper. Thus the *Lxxii.* render it *μὴ ταχέυσῃς, envy or emulate not*; so the *Syriack*, *Latine*, *Arabick*, and *Athiopick*. The *Chaldees* also to the same sense, *לֹד* *provoke not*, *instigate not thy selfe at the wicked*, who succeeds in his way, the man that executes or performs the counsell of the wicked. And that this of *envying* or *emulating* so, as to be stirred up (by way of emulation) to do the like, is here meant, appears farther by v. 8. where the same word is used again with this addition, *לֹד לֹד* to *doe evil also*: *ἁμαρτανεύσῃς*, say the *Lxxii.* so as to *commit wickedness*; and the *Chaldees*, *be not incited or instigated that thou doe evil*; and the *Syriack*, *emulate him not to commit iniquity*; and the *Arabick* most expressly by way of Paraphrase, *imitate not the evil man*. And thus it was before v. 1.

V. 20. *[Fa]* From *לָלַד* *pretiosum*, is *לָלַד* here, as the *precious*, i. e. the fat, *לָלַד* of rams, or lambs, the fat being

כעשן  
לל

being most precious, and most useful in the sacrifices, and that which is burnt, and, as here it follows לל is consumed in, or into smook. Thus 'tis ordinary in Scripture to resemble wicked men, both in themselves, and in their punishments, to sacrifices or holocausts, utterly burnt or destroyed before the Lord. The sacrifice is first *sated*, and then *slaughtered and killed before the Lord*: and so are wicked men permitted to prosper in this world, and grow rich, and proud, and then they are cut off, and destroyed utterly and eternally. The Chaldee, that render it here, the glory of the *rams*, adde by way of paraphrase, which are first *sated*, and then their throats are cut; adding, so shall the wicked *fail*, and be consumed in the smook of hell. And the Syriack in like manner, not by literal rendering, but by way of Paraphrase, The enemies of the Lord being *sated*, are consumed, and goe away like smook. The LXXII. render it αμα τω δοξαζωνται αυτους ε: δοξαζωνται, as soon as they are glorified and exalted; taking ε: in the notion of being honoured, and for ε: of *rams*, reading ε:, as from ε: exaltatus fuit, and ε: servile. And thus also the Paraphrase is good; as soon as they are honoured and exalted, ε: αμα τω δοξαζωνται αυτους ε: δοξαζωνται, they *fail* or consume as smook: and so the Arabick, when they are glorious and lifted up, they utterly fail, as smook when it consumes. Other interpretations are given by the Hebrews. *Abu Walid* and *Aben Ezra* mention the grass of the pastures, or wood [or bushes] of the fields, which being burnt are turned into smook. The Jewish Arab reads, like the heavy [clouds] of the meadows (as חמור is by *Abu Walid* and *R. Tanchum* interpreted, thick, heavy, involved clouds, Zach. xiv. 6.) which seeming to lye heavy over the earth, suddenly turn into smook, and vanish. This seems to have pleased *R. Sol. Jarchi*.

V. 22. Blessed ] ברוך the blessed f. of him, is by the LXXII. rendered λογηντες αυτον in the *active*, they that *blasse* him, according to the liberty that they frequently take of paraphrasing (instead of literal rendering) and taking in words of affinity, in order to that. And thus the sense well bears; Gods blessings generally belonging to those that are *liberal*; and such being said to *blss* God, because their liberality is an act of acknowledgement or thanksgiving, and what they doe to his poor servants, he accounts as done to himselfe. But the Chaldee and Syriack read it in the passive, the blessed by God, or those that are blessed of him.

V. 24. Cast down ] הוה נל is variously interpreted. The LXXII. read καταερχθονται, which the Latine rightly renders, *non collidentur*, he shall not be dashed to pieces, as many things are by falling: but the Arabick, he shall not be troubled, as if they read it ε: ταερχθονται, or καταερχθονται, which thus signifies: but the Syriack more singly, he is not hurt; the Chaldee by way of Paraphrase, if he fall into infirmity, he shall not dy. The Hebrew נל signifies in *Niphal* either simply to be thrown, or else to be cast away, as when *Jon. i. 5.* the waves in the ship are cast into the Sea, or *Jonas* himselfe v. 12. and 15. and so it may signifie here, viz. so to fall, as to be cast away, or lost by the fall; but more probably, (and with more propriety to the mention of falling) to be thrown (as that notes a real passive, together with the effect thereof, thrown) to the ground, so as to be dashed in pieces by the fall: and to that the LXXII. incline.

V. 25. Righteous ] That צדק righteous, frequently in sacred style signifies a charitable or mercifull man, hath oft been observed, (see note on *Mat. i. 9.*) And that here it must be taken in that sense, appears by the context

ג. נל  
הוה נלh.  
צדק

context v. 21. the righteous sheweth mercy, and gruetb. and v. 26. He is ever merciful and leaderb— and then there, as here, after all his profusion, his seed is blessed. But this must be taken with one caution, that this of alms-giving is but a part of the righteousness here meant, not the whole of it; the word, as it oft signifies the alms-giver, so oft signifying other parts of our duty to God, and man, and our selves, and all of them comprehended under it. And to the full importance of it here must be, he that to the other parts of a pious and good life, is observed to superadde (see v. 27.) a special degree of mercifulness and communicativeness to them that want, though of all other virtues that be most probable to diminish the possession, yet it is the Psalmists observation, that he never saw any man impoverished by the most liberal practice of it, but, on the contrary, that his seed is blessed, his posterity is the more prosperous and flourishing by it.

V. 28. For ever] In this place there is a concurrence of two things, which cast some suspicion on the Hebrew text, which now we have, as if it were some way altered from what the original copies read. For 1. this being an alphabetical Psalm, as it is acknowledged, it is yet manifest, that the letter y is omitted: 2. the LXXII. in this place put in two words, which are not found in our Hebrew; some copies read them ἀνομοι ἐκδικήσονται, the blameless shall be avenged, and so the Arabick, others, ἀνομοι δεῖ ἐκδικήσονται, but the wicked shall be persecuted, and so the Latine, iniusti punientur, the unjust shall be punished. And then 'tis the conjecture of some, that יָצַד being the Hebrew word for unjust, began that verse, and then there is the y that was wanting. But then 1. it is certain, that neither the Chaldee nor

Syriack acknowledge any such insertion, but follow our Hebrew herein exactly: 2. that farre lesse change will afford us the y which we want, to complete the alphabetical order of the verses; viz. by reading יָצַד יָצַד יָצַד for ever are they kept, without the preposition ל, (which elsewhere is omitted) and then beginning the division with that y, which is in יָצַד. And this is the most probable account to be given of this difficulty.

V. 35. Great power] From יָצַד timmit, is the noun יָצַד formidable, terrible: The Interpreters generally render it by way of Paraphrase; the Chaldee יָצַד strong, powerfull; the Syriack, boasting; the LXXII. ἐπερὶ ὑψιστον, exalted above measure, and so the Latine and Arabick. But in that which follows, they use greater liberty. The Hebrew hath יָצַד יָצַד יָצַד spreading himself as an indigena flourishing: for יָצַד, from יָצַד effudit, signifies in Hithpael, to dilate and spread it self; יָצַד, from יָצַד ortus juvit, is indigena, born or sprung up in that place where he continueth, and is here generally thought to be limited by the adjunct יָצַד flourishing, to the notation of a tree, יָצַד a tree sprung up in the place, saith the Chaldee, any green root, or flourishing plant, saith Alutrah, and the Jewish Arab, that springs in a moist fruitful place. And this, I suppose, because trees &c. that grow where they first sprang up, without removing to any other place, doe thrive and prosper fastest. And accordingly יָצַד, from יָצַד to be green, signifies it well provided with leaves, and so with verdure. And that perhaps is the reason, why some late Interpreters have rendered it a bay tree, because that, with some others, is all the year long green. But the truth is, after all this, the rendering it a tree, hath no certain foundation. יָצַד signifies a free-



borne person, or citizen, as that is opposed to a *stranger* Lev. xxiii. 42. every *יִשְׂרָאֵלִי* in Israel, i. e. *Israelite borne*, *אֲדָמָה* saith the Chaldee, *Indigena in Israel*. So Lev. xxiv. 16. *אֲדָמָה* as well the *stranger* as he that is *born in the land*: & c. xix. 34. *אֲדָמָה* the *stranger* shall be as one *born among you*; *אֲדָמָה*, a *native* say the LXXII. and the word is never pretended to be used in Scripture, elsewhere, for any but a man, a *native Israelite*. That it should signify a *tree* here, Interpreters have been induced to remove, from the Epithet *אֲדָמָה* adjoined to it. But sure that is of no force, being elsewhere applied to *Nebuchadnezzar the King*, Dan. iv. 4. *I Nebuchadnezzar was at rest in my house, אֲדָמָה and flourishing in my palace*. As for *אֲדָמָה* spreading, which is also applicable to a *tree*, neither is that of any force, in the *Targums* judgement, which renders it by no more than *אֲדָמָה* strong. As for *אֲדָמָה* (following in the next verse) that is rather a *prejudice* to the notion of a *tree*, for a *tree* doth not use to *pass by*. And indeed, when the most *flourishing tree* dies, it yet remains in the *earth*, and cannot be said to *pass away*, &c. untill it be *cut down*, and *carried away root and all*. And in brief, they that resolve *אֲדָמָה* here to be a *tree*, pretend not to know or determine *what tree* it is. It may therefore be competently *probable*, that it signifies here, as in all other places, a *native Israelite*: for such had many *advantages*, above a *stranger*, to secure his own being, and that of his *posterity*. For his *estate* could never be *sold* outright; and as long as he had any *brother or kin alive*, he could never be without hope of *issue*, his next of kin was to *marry his wife*, and *raise up seed to him* that died without any. Whereas the *stranger* on the other side had no such privilege, but was subject to *usury*, and all *exactions*.

In these respects it is very reasonable thus to interpret *David* here, that being to express the suddain and miraculous decay of an ungodly person, that was most unlikely for such a fate, he should instance in a *native Israelite*, which was provided for, and secured by such privileges, and moreover was *אֲדָמָה* spreading, had many *children*, and *branches of kindred*, a *numerous family*, or, as the *Targum* renders it, *אֲדָמָה* strong, and to *exal*; 2. *אֲדָמָה* very *fresh and flourishing*; and notwithstanding all these advantages of *stability*, *pass by* as a *shadow*, and left to *memorial*, or *footstep* behind him of his being. For all this the LXXII. hath *ἡ δὲ ἐξουσία αὐτοῦ ὡς τὰς ἐλάδας τῆς Λιβάνου*, exalted as the *Cedars of Libanus*; and so the *Latine*, *Arabick*, and *Æthiopick*. This || learned men suppose to be by their reading *אֲדָמָה* cedar, for *אֲדָמָה* *indigena*, and *אֲדָמָה* *Lebanon*, for *אֲדָמָה* green. But I rather believe, that according to their *wort*, they choole thus to paraphrase the *darkness*; and the rather, because of this affinity of the words, which is frequently observed to have had force with them. And so the *Syriack*, that follows not them, doth yet use this other paraphrase, *extol themselves as the trees of the wood*; without question reading as we now read, but taking this liberty of expressing the sense by other not very distant words.

V. 36. *Passed*] The LXXII. here read in the first person, *I passed by*, where the Hebrew hath *עָבַר* he *passed by*; and the *Syriack*, as well as *Latine* and *Arabick*, follow the LXXII. But the *Chaldee* adhere to the Hebrew, *אֲדָמָה* and be *passed or failed from the age or world*, (according to the usual notion of *אֲדָמָה* in *Arabick*,) and *he was not*—

V. 37. *Mark*] This v. 37. is somewhat ambiguous in the *Original*, and

|| Schiassi.  
Pentag.  
p. 502. D.  
† 1/2 Gr.  
tit.

עָבַר

m.



and so is very distantly rendered by the ancient Interpreters, from that which our English and late Interpreters give it. By the Chaldee, *Keep integrity, and respect uprightness or straightness, for the end of a man is peace.* Where 'tis evident that **חם** and **ישׁר**, which are, as we render them, *concretes, the perfect man and the upright*, are by them rendred in the *abstracts*, **תְּשׁוּבָה** and **יִשְׁרָאוֹת** *integrity and uprightness*. And so the LXXII. (and Æthiopick) ἀκαλας ἐς εὐδυνία, *innocence and rectitude*; and the Syriack, *perfection, or integrity, and rectitude*; the Latine, *simplicity and equity*; the Arabick, *mansuetude and rectitude*. And so in like manner for **שׁוּבָה** and **רְאָה** *observe and see*, they read *keep and see to*; **שׁוּבָה** in the Chaldee, *keep and respect*; **שׁוּבָה** ἐς εὐδυνία, in the LXXII. *custodi & vide*, in the Latine, &c. and the Hebrew words indifferently bear these. Again, for **שְׁלֹמֹה** *the last part of or so that man is peace*, which the Chaldee also retain, the LXXII. read ἐν εὐδυνίᾳ, *there is a remnant to the peaceable man*; and so the Latine and the Æthiopick: but the Syriack, with some change, there is a good end to men of peace;

and the Arabick, *there shall be an end to the peaceable*. Here 'tis also clear, that the LXXII. from **שׁוּבָה** after, take **שְׁלֹמֹה** for a remainder; and so again v. 38. and so Psal. cix. 13. **שְׁלֹמֹה** they render *τα τέκνα αὐτοῦ his children*: and then **שְׁלֹמֹה** will well bear, *the man of peace*. And so still there is nothing strange in that rendering; though that which our English hath given be most literal, and regular to the Hebrew, and the context, the whole Psalm being made up of observations of this kinde, how in the end, wicked men come to ruine, and good men to prosperity.

V. 38. *Together* From **שׁוּבָה** to unite, and **שׁוּבָה** one, is **שְׁלֹמֹה**, sometimes rendred *together*, sometimes, *at once*; and that when applied to destruction, &c. denotes *utter destruction*; because he that is destroyed *at once*, is so destroyed, as that there is nothing *behinde*, nothing *wanting*, to *final and total destruction*. The LXXII. render it ἐν τῷ αὐτῷ, *at once*. Thus Psal. xix. 9. when Gods judgments are laid to be *righteous*, (ἐν τῷ αὐτῷ, *at once*, say the LXXII.) the meaning is, *they are so righteous*, as nothing can be added thereto.

## The Thirty Eighth Psalm.

Paraphrase.

**A** Psalm of David a to bring to remembrance.

The thirty eighth is a mournfull complaint of Davids, reciting his present

miseries, and calling to God to remember, and pity, and relieve him.

1. O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure.

O God of all justice, and yet of all mercy too, let not thy punishments, though

most justly deserved by my sin, break out in extremity against me.

2. For thine arrows b || sick fast in me: and thy hand presseth me sore.

They are already very sharp and heavy upon mee.

3. There

I are entered deep in me, and thy hand is come down upon me.

a

b

My sins have most sadly provoked thy wrath, and the effects of that are very sensible: mine estate is become like to those that are under some sore malady, that hath seized on every part of their bodies, and allows them no intermission of pains and misery, no rest or cessation of their anguish;

3. *There is no soundness in my flesh, because of thine anger: neither is there any rest in my bones, because of my sin.*

Or to those that are plunged deep over head and ears in water, overwhelmed, and ready to be drowned by it; or to those that, under some insupportable weight or burthen, are press'd to the ground: the number and weight of my sins is so great, and from thence my punishments so many, and so heavy, that I am oppress'd and overcharged by them,

4. *For mine iniquities are gone over mine head; as an heavy burthen, they are too heavy for me.*

c. Or again, to one that hath received many sore blows and bruises; which as they are very painful at present, so if they be not well look'd on, and the congeled blood carefully drawn out, they will soon purrife and grow noisome. And mine own absurd and senseless lies have brought all this upon me.

5. *My wounds stink, and are corrupt, because of my foolishness.*

so if they be not well look'd on, and the congeled blood carefully drawn out, they will soon purrife and grow noisome. And mine own absurd and senseless lies have brought all this upon me.

d. Like to one that with some chronicall disease is extremely decayed, and bent down toward the earth, and so is forced to goe continually in that sad mournfull posture, that is wont to be used in time of lamentation.

6. *I am troubled, I am bowed down greatly: I grieve mourning all the day long.*

e. Like to one that is full of boyles and swellings in severall parts of his body, and so is very sorely and painfully diseased.

7. *For my loins are filled with a loathsome disease, and there is no soundness in my flesh.*

Lastly, like to one that with long and terrible pains, through grieving, and sighing, and roaring for them, is brought into a very weak and low estate, a consumption of the whole body. And all this have my own sins, most absurdly committed, and most basely continued in for a great space, most justly brought upon me.

8. *I am feeble, and sore broken: I have roared for the very disquietness of my heart.*

O blessed Lord, thou seest my wants, and the continual misery that I am in.

9. *Lord, all my desire is before thee, and my groaning is not hid from thee.*

I am as one in an amazement or gladness, ready to sink or tumble, his eyes dimme, so that he cannot make use of them any more than if he had none.

10. *My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.*

f. And in all my distress I was so farre from receiving any relief or comfort from man, that they which were nearest knit to me by the ties of nature and friendship, were some of them afraid of owning me, others never considered me.

11. *My lovers and my friends stand aloof from me sure, and my kinsmen stand as farre off.*

g. As for mine enemies that projected to take away my life, at least to doe me some great hurt, their actions, their words, their thoughts were continually intent on some kinde of violence, mischief, or deceit, or other.

12. *They also that seek after my life lay snares for me; and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.*

And all this I bare with patience; I took no notice of their behaviour toward me, never rebuked the one, nor the other, for what they did or said unto me.

13. *But I as a deaf man heard not, and I was as a dumb man that opened not his mouth.*

14. *Thus I was as a man that heareth not, and in whose mouth are no reproofs.*

My full trust and dependence is on thee, O Lord, and my assured confidence, that thou wilt in thy good time interpose thy hand and deliver me.

15. *For in thee, O Lord, doe I hope; thou wilt bear, O Lord my God.*

16. *For*

left per-  
adventure  
they rejoice.  
13

16. For I said, I hear me, lest otherwise they should  
rejoice over me; when my foot slippeth they magnifie them-  
selves against me.

are very forward to doe, and to make their boasts what victories they have obtained over  
me, if at any time any the least evil befalls me.

+ full: see  
Ps. XXXV.  
note f.

17. For I am ready to halt, and my sorrow is conti-  
nually before me.

And now indeed this is my  
condition; for I am in  
continual danger, and ex-  
pectation of ruine, if thou be not pleased to support me.

\* afraid of-

18. For I will declare mine iniquity: I will be \* fer-  
ry for my sin.

And I must acknowledge  
and confess, that they are  
my many grievous trans-  
gressions, which have brought this anxiety upon me, given me reason continually to fear,  
lest by them I have forfeited thy protection; and then there is nothing but ruine to be ex-  
pected.

here and  
re -  
1011  
1022

19. But mine enemies are lively, and they are strong;  
and they that hate me wrongfully are multiplied.

And to this my fear agrees  
the prosperity of my unjust  
and craftie enemies, who  
live and increase in strength, their forces are daily multiplyed: And this may well minde me of  
the increase of my sins, to which this is imputable, for otherwise I am sure I have not provo-  
ked them by any injury done to them; only my sins against thee have thus strengthened them.

20. They also that render evil for good are mine adver-  
saries, because I follow the thing that good is.

To them I have done no-  
thing but good, and yet  
they persecute me, and  
make these unkinde returns for all my kindnesse; having no other matter of quarrel to me,  
but my doing that which is just and good, and never wronging them, how much soever I am  
wrouged by them.

21. Forsake me not, O Lord: O my God, be not far  
from me.

O God of power, doe not  
thou leave me to their ma-  
lice: O Father of mercy,  
and that to me thy sinfull servant, let not my sins remove thee from me.

22. Make haste to help me, O Lord my salvation.

O thou, whose title it is to  
save and deliver those that  
are in the greatest danger, and even on sinners to have mercy, and rescue them from the due  
reward of their sins, and hast to me made most gracious promises of this kinde; I beseech  
thee no longer to deferre, but in my greatest extremity relieve me opportunely and speedily.

### Annotations on Psalm XXXVIII.

a.  
1011

Tit. To bring to remembrance] It  
is uncertain what זכרון, in the ti-  
tle of this Psalm, signifies. Some  
of the Hebrews apply it to their  
Musick, but give no clear account  
of their reasons, or meaning here-  
in. That which seems most pro-  
bable, is, that, as the *near-offering*  
Lev. ii. 2. 9. 16. is called זכרון a  
memorial, an offering of sweet savour  
to God, and elsewhere זכרון for a  
memoriall, Lev. xxiv. 7. or rather, as  
Gods remembering any man is his re-  
licious and helping him; so a prayer  
to God in time of distress, may fitly  
be stiled זכרון, to cause remem-

brance. Thus this Psalmist else-  
where prays, Lord, remember David  
and all his troubles, Psal. cxxxii. 1.  
and, remember, O Lord, thy tender  
mercies, Psal. xxv. 6. Remember thy  
congregation, Psal. lxxiv. 2. and  
many the like. And accordingly  
this Psalm, and the seventieth, which  
have this title, are most earnest  
prayers for relief. There, Make  
haste, O God, to deliver me, make haste  
to help me, O Lord, &c. and here, O  
Lord, rebuke me not, &c. in the be-  
ginning, and forsake me not, O Lord,  
O my God, be not farre from me;  
make haste to help me, O Lord my salva-  
tion,

tion, in the end. What the distress was, that caused so passionate a prayer for relief, will be hard to define particularly. The outside of the words and expressions signifies a *sharp* and *noisome* disease. And 'tis not improbable that David should have his part in that kinde of affliction, who had so large a portion of other sorts; or that, since his persecutions have furnished the Church with so many excellent pieces of devotion, his bodily afflictions should proportionably doe so to: especially, since we see King *Hezekiah*, both in his sickness and his recovery, making attempts of this kinde. But 'tis also possible, that *David's* other distresses, of which we have more certain evidence in his story, his persecutions under *Saul*, and from his own son *Alsalom*, might by a Psalmist, in Poetick style, be thus resembled, and compared with the *forest* and *most noisome* diseases. And therefore I deemed it more safe to set the paraphrase, with this latitude of signification, applying the words to his streights in general, store of which it is certain he had; rather then to confine them to *noisome diseases*, which we read not that he was visited with at any time.

V. 2. *Stick*] From מִן descendit, are two words in this v. 2. distinguishable by the nouns to which they are applied. The former מִן, applied to arrows, signifies going down, i. e. entering deep into the flesh. The LXXII. read ἐνέειχον μοι, the Latine and Syriack and Arabick, *infixa sunt mihi*, are fastened in me; which is but a natural consequent of entering deep, and so is set to paraphrase it. The latter מִן, applied to hand, signifies to come down, or descend, with some weight to fall upon him. This the Chaldee render נִשְׁמַת remained, and the Syriack ܢܫܡܬ and

did rest, as if they read it from מִן to rest. But the LXXII. ἐπεσχεύατο ἐπ' ἐμὰ τὰ χεῖρ σου, *confirmasti*, saith the Latine, *thou hast confirmed thy hand upon me*, i. e. let it fall hard upon me: the Arabick rightly expresses their meaning, *thy hand is become hard upon me*; and to this is a good paraphrasticall explication of it.

V. 5. *Wounds*] From מִן convulsi, sociatus est, is מִן a bruise מִן from any blow, because the blood or matter associates and gathers together in that place: it signifies also a *boyle* or *aposteme*. Here 'tis in the former sense, as caused by a blow or stroke, (and figuratively signifies any effect of *God's* wrath or displeasure;) and it is said to putrifie, and to stink, for so the blood and humors thus congregated, and standing still, doe putrifie immediately, and will be noisome, if they be not drawn out. The LXXII. therefore fitly render it, μώλακες, *vibices*, such as come from blows; (but the Syriack, ܬܘܒܝܬܐ boiles, in the other notion of it) and so I suppose the Chaldee also, מִן מִן from מִן and מִן puduit, pudescit, because such bruised parts look black and blew, and are matter of shame (from whence the Greek ὑπομύζω to give blowes under the eye, is frequently used for putting to shame;) and accordingly the Chaldee would more fitly be rendered *vibices*, than *cicatrices*, *scars*, as the Translation of the Targum and the vulgar Latine have it.

V. 6. *Troubled*] מִן from מִן incurvatus est, is regularly to be rendered, *I am incurvate*: so the Chaldee מִן, from מִן incurvatus est, signifies. The LXXII. paraphrase it by ἐταλαιπώρησα, *I was afflicted*; the Syriack, ܕܢܝܝܝܐ I was in commotion, *I was afraid*. But the literal must be retained, to connect it with מִן I was deprest, or bowed down,

down, that follows; which the LXXII. rightly renders *κατενδυσεν*, *I was crucht, or bent down*. As for the *מאד מאד* *usque valde*, exceeding much, or to extremity, the LXXII. render it *εως τελους*, *untill the end*: so the Latine, *usque in finem*; and so the Arabick, *for ever*, in the notion of *נ* for *eternity*. But in v. 8. where the phrase is used again, they render it *εως σπδες*, and the Latine *nimis*, in the notion of that word for *very much*.

V. 7. *Loins*]. The notion of **לֹאִים** for the *flank* is known in Scripture, Lev. iii. 4. the *kidneys and the fat which is upon them, which is over*, or by **לֹאִים** the *flanks*: so Job xv. 27. *fat on his* **לֹאִים** *flank*. And so here it must be taken for that *finery* part of the *body*, next under the *loynes*, the *groine* &c. wherein boils and *plagues* frequently rise. Some copies of the LXX. render it *ἀνθράκας*, and thole the Latine follow, and read *anthraci*, *loins*: but *Snidas* tells us, what parts of the *body* **ἀνθράκας** (or, in *Hippocrates's* dialect, **ἀνθράκας**) are; *ἐν τοῖς ἀνθράκας ἐστὶν ὡς ἐν νεφροῖς*, saith he, the *kidneys* are situate in them. *Albennus* l. ix. out of *Simaristis* **Σιμωνίου** l. iii. tells, *ἐστὶν αἱ ἐν πλάγῳ, σάρκες ἐπανεσταῖαι, ἀνθράκας*, the word signifies *fleshy* (in opposition to *bony*) parts *over against* the *loins*; and out of *Clearchus* **παρὰ Πεκλειτῶν** l. ii. that they are *σάρκες μυελῶν καὶ ἐκείτων μετέρε, μυελῶν* is parts *on each side*, adding that some call them *νεφρομήτερες*. This I see some learned men will have changed into *νεφρομήτερες*, the *wombs* of the *reins*, because as was said, *νεφροῖς ἐστὶν ὡς ἐν νεφροῖς*, the *kidneys* are placed in them. But I conceive that is not the importance of **μήτερες** in composition, especially at the end of a word: certainly *ὄρνυγμαῖτες* *Exod.* xvi. 13. *Numb.* xi. 31. *Psal.* civ. 40. *Wisd.* xvi. 2. and xix. 12. is not the *womb* of the *quails*, but a *great sort* of *quails*, the *mother quail*, as *μετρη*

πῶς, is the great, and to the mother  
 City: and in this sense sure the ψῆαι  
 cannot be called the νεφερίτεαι,  
 the great or the mother-kidneys. I  
 shall therefore adhere to the vulgar  
 reading, that they are in Clearchus  
 called νεφερίτεαι the great, or the  
 mother nerves: for such indeed are  
 the flanks, gristly, or nervous parts,  
 beyond all others in the body; and  
 that makes them very sensible when  
 any inflammation or swelling is in  
 them. Other copies of the lxxii.  
 have instead of ψῆαι, ψυχὰ μυσί-  
 μου, and the Arabick follows them.  
 But the former is surely the truer  
 reading. Then for ἡψῆ where-  
 with he saith his flank is filled, that  
 from ἡψῆ vilipendit, is ordinarily  
 rendered in the notion of soule or  
 vile: the Latine renders it *inflammi-*  
*bus*, and the Arabick and Æthio-  
 pick to the same sense, with reproach-  
 es, from the Greek ἐμπαιγμών,  
 which the *Romane* edition of the  
 lxxii. have. But it must be re-  
 membred, that ἡψῆ signifies also  
 to roast or burne, &c. and so the noun  
 by analogy may signifie *inflammation*,  
 (such we know all those  
 boils and sores are) and the Chal-  
 dee here renders it *burning*,  
 from ἡψῆ to inflame or burne, and  
 from thence is both ἡψῆ a *feaver*,  
 or *burning* disease, and ἡψῆ a *car-*  
*uncle*, which as it signifies a *gemme*,  
 so a *coal* of fire, and a *burning* soile,  
 or *swelling* also. And whereas  
 those editions of the lxxii. which  
 read ψῆαι (not ψυχὰ) read (not  
 ἐμπαιγμών, but) ἐνπαιγμάτων, that  
 must needs be a *corruption*, very  
 probably for ἐμπλεγμάτων *inflam-*  
*mations*; and then there will be a  
 perfect agreement betwixt the He-  
 brew and Chaldee and lxxii. and  
 the rendring be clear, *my flanks are*  
*filled with inflammations*, by those  
 signifying *boils*, *swellings*, *car-*  
*uncles* in those *nervous* parts, very  
 painfull and sensible by that  
 means.

f. 73<sup>b</sup> V. 11. *Sare*] From *וָסַר* to touch, or to wound, or to come near, is *וָסַר* here, *my wound*, or *stroke*, or *bruise*, the evils that have befallen me. The Chaldee render it *וָסַר* my wound or *contusion*, the Syriack *ܐܫܝܬܐ* my grief; but the Lxxii. as reading it *וָסַר* the verb, and in the notion of approaching, render it *ἤγγισαν* they came near, *ἐξ ἐναντίας μου ἤγγισαν* *ἐξ ἐναντίας*, they came over me and stood over against me: and by this they have fully, though paraphratically, express the sense of it; as *Λυκ. x. 31, 32. ἀντιπαρῆλθε παρὰ τοῦ πληγμένου* passing by over against him that was wounded, signifies, *not taking any care of him*.

g. יִנְקֶשׁ V. 12. *Suaves*] שָׁפַר is certainly from שָׁפַר, and that in *Piel* signifies *collisit, concussit, prostravit, to destroy*, saith *Abu Walid*, to lay griefs or *suaves*, saith the Jewish *Arabic* translator, any injurious, or violent usage, toward any; so *Psal. cix. ii.* שָׁפַר לְ the usurer catch, or take by violence all that he hath. The Chaldees there render it נִבְּבַ, from נִבְּבַ, which with them is to *levy, take, or exact*: and accordingly the *lxxii.* here render it ἐξέβηζοντο, *used violence*; and the *Latins*, *vim faciebant*; the *Syriack* ܒܝܢܩܝܬܝ bound me, laid hold on me; and the *Arabick*, *oppress me*. Only the Chaldees that there rendered it rightly, yet here reading it, as from שָׁפַר, to lay *suaves*, render it נִבְּבַ לִּי laid *suaves*; as on the other side the *lxxii.* which duly interpret it here, yet in that of *Psal. cix. ii.* read ἐξέσπασάν με *search*; either taking it for שָׁפַר, that so signifies, or respecting the

notion wherein the Arabs use *فـ*,  
for *discovering*, or *searching out*, as  
it is in *Karnas* the great Arabick  
dictionary.

V. 12. *Mischievous*] From *מִשְׁכִּית* *mischit* comes the noun *מִשְׁכִּית* for an evil event, calamity, mischief: so Psal. xci. 3. the *pestilence* *מִשְׁכִּית* of bars. we rightly render the *noisome* or *noxious pestilence*. So Mic. vii. 3. *וְהָיָה לְמִשְׁכִּית* the mischief of his soul; and so most probably Prov. x. 3. God will overthrow *מִשְׁכִּית* the mischief of the wicked; and Prov. xvii. 4. applied, as here, to the tongue, *מִשְׁכִּית לִשָּׁה* we rightly render it a *naughty tongue*. Now because *falseness*, and *deceit*, and *lying*, is generally the means by which the tongue is enabled to *hurt*, therefore the Chaldee here render it, *אֲרָאָה* a *lye*; and so the Syriack *ܐܪܐܐ*, and the *lxxii. παραβόλη* *parambolé*, by which they frequently signify *falsehood* also. But the more general notion of it for any kind of *evil* or *mischief*, seems most proper for it in this place, that of *deceits* following in this verse.

V. 18. *Be sorry* **וָאֵן** signifies indeed *sorrow*, but that for the *future*, and that is all one with *fear* or *solicitude*; so Jer. xvii. 8. *shall not be carefull in the time of dearth*; Jer. xlii. 16. *speaking of the sword* **וָאֵן** *be feared*; Jer. xlix. 23. *on the sea* **וָאֵן** *we render sorrow*, it is, *fear* or *solicitude*, to expresse the *carelessness* precedent: so 1 Sam. ix. 5. **וָאֵן**, and *take thought*, i. e. *be afraid* for us. And to here **וָאֵן** *I will be afraid of my sin*, *solicitions* concerning it, lest it bring mischief upon me, as it justly may.

# The Thirty Ninth Psalm.

Paraphrase.

**T**O the chief Musician even to Jeduthun, a Psalm of David.

The Thirty ninth Psalm, composed on the same occasion as the 37th. and 73d. viz. on the scandal David took at the prosperity of wicked men, whilst he was himself in misery, hath also a mixture of contemplation of the vanity of all worldly things, as a motive to repress all impatience in whatsoever adversity. It was composed by David, and committed to Jeduthun a skillful Musician, 1 Chron. xvi. 41, 42. and the Prefect of his Musick.

1. I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

I have steadfastly resolved to keep a very strict guard over my self; especially over my tongue, that part of me which meets with

most frequent provocations at this time, when mine adversaries, ungodly and wicked men, are so successful and prosperous in their wickedness, that I have need of all care and resolution to keep me from breaking out into some intemperate passionate speeches, as oft as I see or consider them.

2. I was dumb with silence, I held my peace even from good, and my sorrow was stirred.

My purpose therefore was, in the presence of these, or when my thoughts or other discourse were on them, to keep perfect silence; neither to use words to vindicate mine own innocence, nor to blame or reprove mine adversaries. But whilst I thus restrained my tongue, I could not repress my sorrow; that was rather increased by this method.

3. While I was musing, the fire burned; then spake I with my tongue.

And being so, it grew by degrees to such an heat and flame, that it required some vent toward heaven: though I restrained my tongue from all anger and impatience toward men, yet there was no reason I should repress it from making my name to God. To him therefore in all humility I thus address my self.

4. Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Lord, if it be thy sacred will that I should be cut off by mine enemies, that I justly might provoke thee to this, have called forth this decree against me, as one unfit to be further employed, or honoured, or owned by thee; then be thou pleased some way to reveal this part of thy will unto me, that I may know what to expect, and accordingly which way to turn and prepare my self.

5. Behold, thou hast made my days as a hand-breadth, and mine age is nothing before thee; verily every man at his best estate is altogether vanity.

I know right well that my life is very short, a mere nothing being compared with thine eternity; and this is common to me with

all other men; for there is not a man living in the world, who is not as frail and mortal, and almost as short-lived, as any the meanest creature: man is the compendium of this lower world, and so there is no degree of frailty, and baseness, and fadingness in any creature, which is not to be found in man also.

6. Surely every man walketh in a vain shew, surely they are disquieted in vain: he beapeth up riches, and knoweth not who shall gather them.

Our life is but a picture, or image, shadow, or dream of life, it vanisheth in a trice; and when we are gone, we have no power

of what we leave behind us: all the fruits, riches, honours, or whatsoever else is most desirable on earth, must suddenly be parted with, and we know not who shall possess them after us (and so this is an evidence of the perfect vanity of them all, a proof that they are not worth the least value, if we have them, or the least pains to acquire them;) and yet we silly and vain creatures care, and labour, and turmoil to get together these transitory little nothings, as if they would continue to us to all eternity, and had some solid durable enjoyment and satisfaction in them.



There is nothing therefore upon the earth, even a kingdom, that is worth the patience of expecting, or the sollicitude of averting the dangers of losing it. One thing only there is in the world, fit to be matter of a sober mans ambition or hope; the favour of God, and the glorifying him in that condition, whatsoever it is, that he in mercy shall choose for us.

7. *And now, Lord, what waite I for? my hope is in thee.*

For these therefore I make my humblest requests to thee, that thou wilt pardon my many horrible breaches of thy law, and free me from those punishments which are due to me for them: and not suffer wicked men, that are my deadly enemies, to prosper, lest they at once triumph over me and piety, and reproach the relying and depending on thee, as the greatest folly: for this will turn to the dishonour of thee and thy service.

8. *Deliver me from all my transgressions: make me not the reproach of the foolish.*

What is befallen me, I am far from repining or murmuring at: It comes, I know, from thee, whose dispositions are most wise: and be it never so sharp, I am sure I have well deserved it.

9. *I was dumb, I opened not my mouth, because thou didst it.*

Yet if it may be thy will, let now a period to my calamities, lest I be utterly destroyed by them.

10. *Remove thy stroke away from me: I am consumed by the blow of thine hand.*

If thou be displeased, as our sins very oft provoke thee, the very withdrawing thy favour doth infensibly blast and consume all our wealth, and greatness, health, and beauty, and whatsoever is most precious to us. So sure and visible is it, that we men and all we have are meer nothing.

11. *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.*

|| precious things.  
† every man is only vanity.

Be pleased therefore, O Lord, to hearken to my sad and mournfull request, which I now pour out before thee; that seeing my time, and all men, is so short and transitory in this world, (this being so contrary to a place of rest or stability.)

12. *Hear my prayer, O Lord, and give ear to my cry: hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were.*

Thou wilt give me a little space of relaxation, that I may serve and glorify thee here on earth, before I dy.

13. \* *O spare me a little, that I may recover strength, before I goe hence, and be no more.*

\* Let me alone.  
וְשִׁוִּיתָ  
וְשִׁוִּיתָ  
See Job 7.  
19.

### Annotations on Psalm XXXIX.

a. *V. 5. Hand-breadth* כַּמָּחַץ signifies *palmas*, and being here applied to *days of mans life*, certainly denotes the *shortness* thereof, as it were commensurate to the *breadth* of the *palme* or *band*. The copies of the LXXII. which now we have, read variously; some *καλαιας*, followed by several of the ancients, others *καλειας*, without sense. But methinks there should be no doubt, but the Original rendring was *καλαμας* or *καλαιας*, either of

which differs very little (even but by one letter) from *καλαιας*, which the Ancients most commonly retain, and is also exactly answerable to the Hebrew. For *καλαια*, saith Hesychius, those two words are *συντομας*, τὸ τετραγώνον δακτύλων μέτρον, called also *σπιθαμή*. And accordingly *Synmachus* renders *ὡς σπιθαμὰς* as *hand-breadths*. The other interpreters render it paraphrastically, the Arabick, *short*, the Chaldee, *light*, the



the Syriack, *with a measure*, the Latin, *mensurabiles*; both these as from the Greek, taking *μετρεσάμενοι* for *mensurabiles*.

b. חלל  
V. 5. *Mine age*] חלל signifies *time, age*, particularly this age of ours, which here we live; which belonging to the *body*, the Chaldee by way of paraphrase render it גוף *body*, both here and in Job, and the lxxii. *συστήματα* *substance*, the Syriack *life*, the Arabick *consistence*.

צבר  
צבר  
V. 6. *Heapeth up*] The difference of צבר and צבר must here be taken notice of. The former here appears to contain all the *toyle* of the *harvest*, in *reaping, binding, cooking*, all *congregation* and *heaping* things together, bringing them from the several places where they grow, into a *cumulus*: the Chaldee renders it by צבר to *congregate*. The latter notes the *stowing, or housing, laying it up, removing or carrying it out of the field*, where 'tis *heaped or coakt up*, ready for *carriage*. For so צבר is sometimes to *lay up*, sometimes to *take away*. And accordingly צבר in the feast of *Ingathering*, is the feast of *Tabernacles*, after this last part of *harvest* was fully ended. This then is the description of the vanity of our humane estate, that when a man hath run through all the *labours of acquisition*, and hath nothing visible to interpose between him and his *enjoyments*, yet even then, he is *uncertain*, not only whether himself shall possess it at last, but whether his *heir* shall do it; nay, he knows not whether

his *enemy* may not; he cannot tell who shall gather them into the *barne*, or enjoy them when they are there.

d. צבר  
V. 11. *Moth*] For צבר as a *moth*, the lxxii. read *ὡς ἀεὶ χυμὸς* as a *spider*, paraphrastically expressing the same thing, viz. *consumption* of that which is most *precious*; the *moth* so consuming the *garment*, and the *spider* his own *vital faculties*, when out of his own *bowels* he spins his *webbe*. The Chaldee reads it, *like a moth broken asunder*. But the phrase is in reason to be applyed to the *moths consuming other things*, not being himself consumed, *Hos. v. 12. I will be to Ephraim* צבר *as a moth*, i. e. *I will consume them*; *Isa. 1. 9. the moth shall eat them as a garment*. The Syriack paraphrase it another way, *thou hast made their desires fly away as chaffe, by desires*] rendering צבר, which signifies any thing *desirable*, from צבר *desideravit*; and so may here be taken for *beauty, for health, for strength*, for any thing that is most *desirable*. In the end of the verse, where in the Hebrew we read צבר *only vanity is every man*, the lxxii. from v. 6. read *ταπεινωθήσεται πάντα* *is troubled in vain*; which shews that they used this larger liberty, and kept not themselves to strict literal version. The Chaldee reads, *is nothing*, the Syriack, *as a vapour*, by way of paraphrase also; and so we know *S. James, c. iv. 14. resolves our life to be a vapour*. The Syriack צבר notes such a *vapour* as comes out of the *mouth* in *speaking*.

# The Fortieth Psalm.

## Paraphrase.

The fortieth Psalm is an acknowledgement of Gods mercies to David, and of his obligations to God; and contains a prophetick mention of the mutual contract betwixt God the Father and Christ the Son. It was composed by David, and committed to the Prefect of his Musick.

**T**O the chief Musitian, A Psalm of David.

In the greatest of my troubles, I repofed my full trust and confidence on the Lord; I waited his good time, and continued my constant prayers unto him, and in due season he heard and granted my request.

1. *I waited patiently for the Lord; and he inclined unto me, and heard my cry.*

a. And though I were very deeply immerf in calamities, and fo as my condition was well nigh desperate; yet he refcued me out of all, and fet me in a condition of fafety and ftability.

2. *He brought me alfo out of all a horrible pit, out of the miry clay, and fet my feet upon a rock, and eftablifhed my goings.*

Thus hath he given me a abundant matter of praife and thanksgiving unto his bleffed name, who hath thus magnified his mercy to me. And this dealing of his with me may well allure all men to the confideration of it, and thereby to the performing of all faithful obedience, and placing their full trust and adherence on him.

3. *And he hath put a new fong in my mouth, even praife unto our God: many fhall fee it and fear, and fhall trust in the Lord.*

b. There being no fuch happy man as he that refyes not on any wit or aid or ftrength of man, but repofeth his full trust in God, and on that fecurity, never applies himfelfe to the practices of fubtiltically, infolent, deceitfull men, in hope to gain any thing by fuch arts as thefe.

4. *Bleffed is the man that maketh the Lord his trust, and refpecteth not the proud, nor fuch as turn afide to lies.*

O thou God of power, and fatherly goodnefs toward me, thou haft abounded to me in thy rich mercies: thy works, and thy counfels of grace to us are wonderful, and inexpressible: I would fain make fome acknowledgement thereof to thee; but they furpaffe my nithmerick to recite; much more to make a juft valuation of them.

5. *Many, O Lord my God, are the wonderful works which thou haft done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee; If I would declare and fpeak of them, they are more than can be numbred.*

d. Above all is that admirable work of thy mercy in giving the Meffias. Inftead of the legal facrifices of all forts, which were but fhadows of this great evangelical mercy, thou haft decreed that thine eternal fon fhall affume our humane nature, and therein abundantly fulfill all that which the facrifices and oblations did faintly prefigure, and thereby take away fin, which the legal obfervances were not able to doe.

6. *Sacrifice and offering thou didft not defire; mine eare haft thou opened: burnt-offering and facrifice thou haft not required.*

c. At this coming of the Meffias therefore, the ordinances of Mofaical facrifices fhall be abolifhed; and the eternal fon of God fhall agree and contract with his Father, to performe that perfect obedience to his laws, and to offer up himfelfe fuch a divine and fpotlefle facrifice for the fins of the whole world, as fhall moft effectually tend to the working an expiation for fin, and bringing men to the performance of holy fincere obedience to God: (thus vifibly exemplified to them by Chrift,) and confequently to falvation.

7. *Then faid I, Lo, I come: in the volume of the Book it is written of me:*

8. *I delight to doe thy will, O my God; yea thy law is within my heart.*

|| a fong - ing ps.

† Many things haft thou done, O Lord my God: thy wonders and thy thoughts toward us I am not able to fet in order before thee. \* delight in PSELM.

† faying of the hill, or roll of writing || Ps. 118. or that I fhould do thy will, O my God, I have delighted therein. PSELM.

† in the midst of my hands, PSELM. see Psal. xxiii. 14.

tion. And upon this intuition, he shall most gladly, and with all delight and joy, let about the whole will and counsel of God, and go through the office assigned him very cheerfully and heartily. (Another sense of the words as understood of David himself, see in note d.)

9. I have preach't righteousness in the great congregation: for I have not restrained my lips, O Lord, thou knowest.

I will proclaim this, and all other thy works of evangelical infinite mercy before all that acknowledge and profess thy service: my

tongue shall never be confined, or silent in this matter, any more than, as thou knowest, hitherto it hath been.

10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy righteousness and thy truth from the great congregation.

This goodness of thine, this performance of all thy rich promises, this work of redemption and spiritual deliverance, is too great to be meditated on in silence:

'tis fit to be proclaimed aloud, to be promulgated to all men in the world.

† confire, N-37  
11. † Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me.

Be thou therefore pleased not to be confined or restrained in thy bowels toward me at this time, but shew forth thy compassions

to me: Thou art good and gracious, and faithfully performest all that thou ever promisest: O let thy promised mercy be continually made good to me, for my deliverance from all dangers.

† and I could see N-37  
12. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, \* that I am not able to look up: they are more than the hairs of my head; therefore my heart faileth me.

And this most seasonably at this time, now that I am surrounded with so many dangers, now that the punishments which my sins have most justly deserved,

my multiplied crying innumerable sins, have so violently seized upon me, cast me into a black and comfortless condition.

13. Be pleased, O Lord, to deliver me: O God, make haste to help me.

O blessed Lord, let it be thy good pleasure to afford me speedy deliverance out of it.

for, Thy shall  
14. † Let them be ashamed and confounded together, that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

Let not them prosper and succeed in their attempts, that design to take away my life, or do me any other mischief: But do thou please to disappoint them all: And this I am confident thou wilt do.

† or, Thy shall  
\* surpitude.  
15. † Let them be desolate † for a reward of their \* shame, that say unto me, Aha, Aha.

And reward their abominable actions with confusion and deflation, that triumph over me in my distress, and scoff at my placing my assurance and trust in God.

† and so always, let the Lord magnify them that love thy salvation.  
16. Let all those that seek thee rejoice and be glad in thee: † Let such as love thy salvation say continually, The Lord be magnified.

By this means shall all pious men, thy place their trust in thee, and depend on thy aids and rescue, be encouraged for ever thy mercies, and applaud

in their hopes and adherence on thee, and praise and magnify thee for them.

17. But I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer; make no tarrying, O my God.

How lowsoever my condition is, my comfort is, that God hath a fatherly care of me. On thee, O Lord, is all my trust, whether for deli-

verance or relief: O deferre not the interposition of thy hand, but hasten speedily to my succour.

## Annotations on Psalm XL.

a.  
פסל

V. 2. *Horrible pit*] From פסל *personat*, is פסל here, a *noise* or *loud sounding*, and being applied to a *pit*, is a *resounding pit*, or a *pit of sounding*; it signifies the *depth* and *variety* of it, from the conjunction of which proceeds a *profound noise*, or *sound*, when a *stone*, or any such thing is thrown into it. Thus the Chaldee understand it, rendring it אנהורא, from שרר to make a *tumultuous noise*. The LXXII. read *ταλαιπωρία*, *miseria*, and so the Latine *miseria*, the Syriack, ܡܝܫܪܐ

*sadness*, the Arabick, *perdition*; either by way of Paraphrase, to signify the *miserable sad estate* of him that is *ingulfed* in such a *pit*, or else referring to another notion of פסל, for a *vast* or *desolate place*, *ruine* or *perdition*. But the notion of the word is best fetcht from *Isa. xvii. 12.* where we have the פסל *noise* of the people, פסל פסל like the noise of many waters, פסל so shall they make a noise; פסל פסל saith the Chaldee, they shall sound tumultuously.

b.  
פסל

V. 4. *Makesh*] For פסל *psalt set*, or *pat*, the LXXII. read פסל *name*, and so render it ἡ ἐστὶ τὸ ὄνομα κυρίου ἡ ἐλπίς αὐτῶν, *whose hope is the name of the Lord*; and so the Latine, Syriack, Arabick, and Ethiopick: and the sense is not at all wronged by it. Onely the Chaldee reads פסל *which hath pat*. In the end of the verse, where the Hebrew hath פסל פסל *those that decline to a ly*, (for which the Chaldee hath *those that speak lies*) from פסל to *goe out of the way*, the LXXII. read *καὶ μαρία καὶ ψαυδῆς* and *lying madnesses*, as if it were from פסל, used among the Chaldees for being *mad*. The Latine follow the LXXII. *insanias*

*falsas*; but the Syriack agree with the Chaldee, *lying speech*, and the Arabick, *lying fables*.

V. 5. *Cannot be reckoned up*] For the Hebrew פסל פסל פסל, which is best rendred, *I cannot set in order*, i. e. *recount, dispose* or *enumerate* before thee, the LXXII. read, by way of paraphrase, οὐδεὶς τις ἐκτιμάσκει σοι, *there is none that shall be likened to thee*; perhaps from another notion of פסל to *compare* or *assimilate*. So Psal. lxxxix. 7. *Who in heaven shall be compared, or likened to the Lord?* But the clear rendring of them, and of the whole verse, lies thus; פסל פסל פסל, *Thou hast done great or many things, O Lord my God, פסל פסל פסל thy wonders and thy thoughts to me-ward I cannot recount before thee*: פסל Sec. *I will declare, or, If, or, when I would declare and speak of them, פסל פסל they are too strong, or, according to the ordinary notion of the word in Arabick, too great, or many above numbering, or to be numbered.* The LXXII. express it rightly, ἐκτιμάσκειν οὐ τίς ἀρετῆς σου, *they are multiplied above number*.

c.  
פסל

פסל

V. 6. *Mine ear*] פסל פסל is literally to be rendred [*thou hast loved or opened my ear*] so the Chaldee and Syriack understand it. *Boring the ears*, we know, was a ceremony used to a slave, that would not have his liberty, but loved his Master, and would not goe out free, *Deut. xv. 17. Exod. xxi. 6.* and the ceremony significative; for *boring* of the ear signified *opening* it, and the *opening the ear* is a signe of *hearkning*, as that is in order to, and all one with *obedience*. The Hebrew פסל signifies also to *cut*; and 'tis possible it may so signify here, the

פסל  
פסל

the *circumcising of the ear*, a phrase frequent in Scripture, to denote ready and willing obedience. For this the LXXII. read *σῶμα κατεπρίσσω μοι*, *thou hast prepared me a body*; either from this of *circumcising the ear*, which denotes the fitting and preparing the whole body, or perhaps from a second notion of *πρίσσω* to prepare meat, to provide a feast, 2 King. vi. 23. *he prepared πρίσσω great provision πρίσσω for them*. But this account will not serve for *σῶμα body*, which they read instead of *ears*: herein it is hard to define with any certainty. Only it is not improbable, that this reading of the modern copies of the LXXII. was not the original reading, but instead of *σῶμα body*, *ὠτλα ears*. The ancient Scholiasts acknowledge this reading; and the Latine which generally follows the LXXII. in their variations from the Hebrew, doth here read, *aures autem perfecisti mihi, thou hast perfected ears for me*: by which they must be thought literally to have rendered the Greek *ὠτλα κατεπρίσσω μοι*, in the notion of *κατεπρίσσω* for *perficio*. And that thus it was read in S. Jeroms time, may be concluded from his *Epistle ad Suniam et Fretellam*, who had objected to him the most minute differences between the Latine and the LXXII. but take no notice of any difference in this. The same reading *Eusebius Casariensis* follows, and so interprets it, *thou hast perfected to me ears, and obedience to thy words*. See *Caten. Gr. Pat. in Psal. à Dan. Barbaro, Venet. 1569. p. 463.* and the *Expos. Græc. Patr. in Psalm.* set out by *Balthasar Corderius, Tom. I. Ed. Antwerp. p. 735. & 749.* *ὠτλα δὲ κατεπρίσσω μοι, ὑπακούμε ἀπὸ ἡρώος μόνον, ὠτλα δὲ τὴν ὑπακούσιν ἄλβει.* *Ears hast thou prepared me, thou hast required of me obedience only, for ears signifie obedience.* And then it is most likely, that the Apostle *Heb. x. 5.* reading *σῶμα δὲ κατεπρί-*

*σω μοι, but a body thou hast prepared me*, by that means to fit it more perfectly to the incarnation of Christ; the copiers of the LXXII. here thought fit to accord it to the Apostolick style, and so put *σῶμα* instead of *ὠτλα*. If then it be demanded, how it comes to pass, that the Apostle reads it with that variation, both from the Hebrew and the LXXII. also; the answer is obvious, that the Apostle attended more to the sense, than to the words, and citing it from the LXXII. changed it into those words which more fully and perspicuously express the mystery of Christs incarnation. This the Hebrew somewhat obscurely express, by *my ear hast thou bored, or opened*, thereby noting his taking on him the form of a servant, such as had their ears bored or opened; which implies his incarnation, and withall addes to it the principal end of it, to obey and doe the will of him who sent him. This was yet more obscure in the reading of the LXXII. (that which I suppose to be theirs, for the reasons forementioned) *thou hast prepared or made me ears*: } where yet ears being parts of a body, the making him them, is still the making him a body, and that in order to his hearing and observing his Fathers will exactly. But the Apostles reading, though it be far distant from the letter of the Hebrew, and in part from the LXXII. (as I suppose it to have been originally) yet is the most perspicuous interpretation of the \* meaning of it; *Christs body* comprehending the ears, and that assumed on purpose to perform in it the utmost degree of obedience to the will of God, to be obedient even to death, and thereby to be as the Priest, so the Sacrifice also, that of which all the sacrifices and burnt-offerings under the law were but types and shadows, and at the presence of which they were to cease, as we

\* τὸ ὦτ, ὠτλα κατεπρίσσω μοι, ὁ μακάριος Πλάτων ἐστὶ τὸ σῶμα μυσταβαδόν ὁρᾶται, καὶ ἀγγεῶν τὸ ἰδεῖν, ἀλλὰ οὐκ ἐν τῷ ὁμαίον σῶματι τίττω χριστομυστο. Exposi. Græc. Patr. a Balthasar Corder. ed. p. 749.

know

know they did, and as is exprell here in the following words, *Burnt-offering and sin-offering hast thou not required: Then said I, Lo, I come*— That this whole passage is an eminent prophecy of Christ, appears by the Apostle *Heb. x. 5.* who makes *Christ*, not *David*, to be the speaker here; *wherefore when he, i. e. Christ, cometh into the world, he saith, Sacrifice*— which makes it less necessary for us in this place to seek for any first sense, wherein *David* might be interpreted to speak this of himself; but rather to account of it, as the great signal wonder of mercy, done by God to men, which, in the recounting of Gods wonderfull works and thoughts to us-ward, v. 5. he seasonably brings in by the spirit of prophecy, viz. the birth of the Messias, and the sacrifice of himself, wherein so many, even innumerable, and unexpressible mercies were comprised, and folded up. If it may be thus understood, as an instance brought in by *David* (prophetically) of Gods wonderfull mercies, then will these three verses be no more but a description of Christs coming into the world; after which *David* again proceeds to the recounting of Gods mercies more generally, ver. 9. But because there is no assurance of this, and the Apostles words *Heb. x. 5.* may refer only to the higher and Propheticall completion of the words, and yet not prejudice a first immediate sense of them, as belonging to *David*, it is not amiss therefore here (though not in the paraphrase) to annex that, viz. that God prefers obedience, noted, as was said, by opening the ear, before the richest oblations and holocausts; and that therefore *David* designs that, as his way of rendering his humblest thanks for Gods mercies, by performing faithful obedience to his commands. This is the literal meaning of [*Sa-*

*crifices and burnt-offerings thou wouldst not desire, mine ears hast thou opened;*] the latter, that of ready willing obedience, thou hast much preferred before the former. And again to the same purpose, *Burnt-offerings and sacrifice thou hast not required: Then said I, Lo, I come to doe thy will, O my God, i. e.* They are not sacrifices, in their greatest multitude, that God requires and expects of Kings, or such as *David*, as their returns for the greatest mercies; but a ready and cheerfull obedience to his commands, such a discharge of the regall office, as may tend most to the honour and glory of God, such as was prescribed *Deut. xvii. 16.* &c. where the duties of a King are set down, and in the close of them this, of his writing him a copy of the law in a book, and reading therein all the dayes of his life, v. 18. 19. In reference to which, as it may truly be said, *In the volume of the book it is written of me*, (of *David*, as of all other Kings, in this place of *Deuteronomy*;) so may that be fairly interpreted that follows, *O my God, I have delighted therein*, made thy service, the study and practice thereof, the great employment and pleasure of my life: *yea thy law is in the midst of my bonnets*; which was much more then the command of having it written in a book; I am perfect in the knowledge, and continually exercised in the practice and performance of thy commandments.

V. 7. *In the Volume*] From *לִפְתָּח* to roll or fold, comes *פָּתָח* which *Symmachus* literally renders *ἐλόμεν folding*, and *Theophylact* on *Heb. x. 7.* *ἐλόμεν* for a roll. The *lxxii.* read *κεφαλὴς*, which must be understood in that sense, denoting the round form that a writing is in, when it is folded up (as in Architecture some round parts are called *κεφαλίδες* in the *lxxii.*) and so *Sauidas*, *κεφαλὴς βιβλίου, ἐπερ τινὲς εἰδμεν*

ἐλάμει φάσι, the word being applied to a *book* or *writing*, (as here) which *some* call the *folding*. As for ספר a *book*, that signifies any *writing* among the Jews, whose custom it was to write in a *long roll*, (see note on *Luk. iv. a.*) and that *folded up* to preserve it: and so here ספר פלג is no more than a *folded paper* or *parchment of writing*, a *roll*. Now as by this phrase any kind of writing is signified, and so, as it belongs to *David's* person, it may fitly referre to the *book of the Law*, wherein the duty of Kings was set down, *Dent. xvii*: So it must be remembered, that in such *rolls* were contained their *contracts*, as among us in *indentures*; and so here the *roll of the book* (as it belongs to *Christ*) is no more but a *till* or *roll of contract* berwixt God the Father

and him, wherein is supposed to be written the agreement preparatory to that great work of *Christ's* incarnation, wherein he undertaking perfectly to fulfill the will of God, to performe all active, and also passive obedience, even to death, had the promise from God, that he should become the *author of eternal salvation* to all those that obey him.

V. 15. For a reward For עָרַב לִי for a reward, the LXXII. seem to have read עָרַב לִי at the beel, and to render it παρὰ χρίμα presently. As for עָרַב it signifies their *surptitude*, or *filthy actions*, and so their shame in that sense, as it is taken for any *shamefull thing*; for that is it which is to be rewarded with *defolation*.

## The Forty First Psalm.

Paraphrase.

**T**O the chief Musitian, A Psalm of David.

The Forty first Psalm sets forth the present reward of mercifull-minded men in

this life, and from thence ascendeth to the assured mercies of God to his faithful servants that stand in need of them. It was composed by David, and committed to the Praefect of his Musick.

1. Blessed is he that considereth the *poor*: the Lord will deliver him in the time of trouble. The blessings of God shall not fail to be poured out on the mercifull-minded

man, who is careful to consider and succour those that are in sickness, or any kind of misery: God shall be sure to succour him, when afflictions come upon him.

2. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. Whatsoever his diseases or dangers are, God will interpose for his relief, and if he see it best for him, signify secure his life, and

restore him to a prosperous flourishing condition in this world; and what ever the malice of his enemies be, deliver him out of their hands.

3. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. When he falls into sickness or distress, (for from those the pious man is not secured in this life) the God of might and mercy will be his upholder; he will smooth and soften all that befalls him, and make it cheerfully supportable.

4. I said, Lord, be mercifull unto me: heal my soul, for I have sinned against thee. Upon this account I have all confidence to address my prayers to God in time

of my distress: This duty of mercifulness being one that as he prescribes, so he eminently exemplifies to us by his own practice, (*Luk. vi. 36.*) To him therefore I make my address, for mercy of the highest and most valuable sort; his balm to my wounded soul, his free pardon for my sins, which have justly deserved all the calamities that can fall upon me.

My enemies are very malicious against me, very industriously diligent to seek my ruin.

When they are in my presence, they speak flatteringly and deceitfully: meanwhile they plot and project mischief against me, and discourse it abroad, where ever they have opportunity.

All nine enemies conspire together secretly, and join their malicious intentions, to do me what hurt they can.

They are confident their calumnies shall mischief me, and that I shall never recover or deliver my self out of this pernicious ruin, which now they have by their slanders conspired against me.

And in this not only my known profest enemies have joynd against me; but one particularly that profest the greatest kindness to me, a servant in whom I reposed trust, and that lived by my service, (Achitophel probably, one of Davids counsellors, 2 Sam. 16. 23.) hath most infidiously and perfidiously set himself against me. (And herein was David a type of Christ, betrayed by his own disciple, that was in a special manner intrusted by him, Joh. xiii. 18.)

But doe thou, O Lord, preserve me from their malicious purposes: restore me to my throne in safety, and I shall chastise this their wickedness.

As yet my adversaries have not been able to prevail against me, as false they would; and thereby I discern thy watchfull providence over me, which alone hath disappointed them.

Thou hast undertaken the patronage of my cause, and not suffered me to perish in mine innocency, but rescued me out of their hands, and relieved me for thy service:

And for this and all other his mercies, his glorious majesty be now and ever magnified by me, and all the congregation of those that profest his service.

5. *Mine enemies speak evil of me; when shall he die, and his name perish?*

6. *And if he come to see me, he speaketh vanity: his heart gathereth iniquity to it false; when he goeth abroad, he telleth it.*

7. *All that hate me, whisper together against me; against me doe they devise my hurt.*

8. *|| As a will disease, say they, c'aueth fast unto him; and now that he lieth, he shall rise up no more.*

of this pernicious ruin, which now they have by their slanders conspired against me.

9. *Yea mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.*

the greatest kindness to me, a servant in whom I reposed trust, and that lived by my service, (Achitophel probably, one of Davids counsellors, 2 Sam. 16. 23.) hath most infidiously and perfidiously set himself against me. (And herein was David a type of Christ, betrayed by his own disciple, that was in a special manner intrusted by him, Joh. xiii. 18.)

10. *But thou, O Lord, be mercifull unto me; and raise me up, that I may requite them.*

11. *By this I know thou savourest me, because my enemies doth not triumph over me.*

thy watchfull providence over me, which alone hath disappointed them.

12. *And as for me thou upholdest me in mine integrity, and settest me before thy face for ever.*

and relieved me for thy service:

13. *b Blessed be the Lord God of Israel from everlasting to everlasting. Amen and Amen.*

and all the congregation of those that profest his service.

|| A word of Belial, or, A wicked word 'claus'd to him. + the man of my peace.

The end of the first Book.



## Annotations on Psalm XLI.

a. V. 8. *An evil disease*] What is here meant by *מַחֲמָה*, is matter of some difficulty. The Ancient Interpreters generally render it a *perverse*, or *mischievous*, or *wicked word*; the Chaldee, a *perverse word*; the Syriack, a *word of iniquity*; the Lxxii. *ἡ ἀπειρονομία*; the Latine, *iniquum verbum*, a *wicked word*; the Arabick, *words contrary to the law*. And so in all probability it is set to signify a *great slander*, or *calumny*; that as *men of Belial* are slanderous persons, so the *speech of Belial* shall signify a *slandorous speech*. And this is said to cleave to him on whom it is fallen; it being the nature of *calumnies*, when strongly affix on any, to cleave fast, and leave some *evil mark* behind them: *Calumniare fortiter, aliquid harebit*. 'Tis true indeed, *מַחֲמָה* doth sometimes signify a *plague* or *pestilence*: but there is no cause of rendring it so here. The consequences of [*now that he lyeth he shall rise up no more,*] are but a proverbial phrase among the Hebrews, applicable to any sort of *ruine*, as well as that which comes by *disease*: the *Calumniator* may destroy and *ruine*, as well as the *pestilence*; and from him was *David's* danger most frequently, and not from a *pestilential disease*.

b. V. 13. *Blessed*] This forme of benediction here, and the like, at the end of every book of the Psalms, is by the Jews said to be affixt by the Compiler of the Book, who having finisht it, praises God. So saith *Aben-Ezra*, on *Psal. lxxxix.*

52. and gives for instance the perpetual custome of their writers, of closing with some *comprecation*. That which will make this more to be heeded is, that all the severall books end in this manner, (see note on Title of *Psalms*.) Nor will it be more strange to say, that *Ezra*, or whosoever composed the books of *Psalms* in this forme & division, added their conclusions to them, then 'tis to say, that the end of the last chapter of *Deuteronomy* was affixt to the *Pentateuch* by the *Sanhedrim*, or the fourteenth verbe of the one and twentieth of *S. John*, by the *Church of Ephesus*, (see note c. on that Chapter.) 'Tis sure that the *Plalter* was antiently received in this division. *Jerome* in his *Epistle to Marcella*, recounting the *Hagiographa*, layes, *Primus liber incipit a Job, Secundus a Davide, quem quing. incisionibus, & uno Psalmorum volumine comprehendunt*; The first begins from *Job*, the second from *David*, which they comprize in five divisions, as one volume of *Psalms*. So \* *Epiphanius*; *Ἡ ψαλτήριον διαιρέται εἰς πέντε βιβλία δι' ἑξῆς, ὡς εἶναι ἐξ αὐτῶ ἀλλὰ καὶ πάλαι τῶν ἁγίων*. The Hebrews divided the *Psalter* into five Books, so that it is another *Pentateuch*. And then they that thus distributed it, may reasonably be thought to have afforded every book those solemnities of conclusive *benedictions*, which we finde they have, and which are so perfectly agreeable to the subjects of each book, *lauding*, and *praising God*.

\* depends  
on mem.



# THE SECOND BOOK OF PSALMS.

## PSALM XLII.

**T**O the chief Musician, *Maschil*, for the  
sonnes of *Corah*.

partition of them, (which second Book reaches to the end of Psalm Lxxii. and contains one and thirty Psalms.) It was composed in time of his distress, in his flight from Abisalom, and is chiefly spent in bemoaning his detention from Zion, the place of Gods solemn worship; and was set by him to the tune known by the name of *Maschil*, (See more on Psalm xxxii. 2.) and committed to the Praefect of his Musick, to be sung by the posterity of *Corah*, the sons of *Heman*, 1 Chron. xxi. 4. filled *Heman* the singer, 1 Chron. vi. 33. who came from *Elkanah*, *Affir*, *Abiasaph*, v. 36. 37. three of the posterity of *Corah*. Exo. vi. 24. and 1 Chron. vi. 22. 31. and were not slain Num. xxi. 11.

|| binde  
b. eyeth.  
† prayeth.

1. *As the || bars a panteth after the water-brooks, so* No Dear, when he is in the  
*panteth my soul after thee, O God.* greatest inward inflammation, expresseth more ardent  
desire and thirst of water, than my heart is at this time affected with toward God and his  
publick service.

2. *My soul thirsteth for God, for the living God: I am in a most impatient*  
*when shall I come and appear before God?* thirst, much affected to be  
place, where God is pleased to exhibit himself to those that come to worship him, kept so long from that

3. *My tears have been my meat day and night, while* It is very great cause of  
*they continually say unto me, where is thy God?* continual sorrow unto me,  
for my trust in God, thinking that I am wholly forsaken by him: to hear men reproach me

\* I remem-  
bered these  
things, and  
poured out  
my soul up-  
on me: for  
I had gone  
into the co-  
versing, or  
had gone  
with the  
multitude,  
I had put  
them for-  
ward.

4. \* *when I remember these things, I pour out my* This puts me into a great  
*soul in me: for I had gone with the multitude; I went* excels of sorrow and impa-  
*with them to the house of God; with the voice of joy and* tience, when reflecting on  
*praise, || with a multitude that kept holy-day.* what I have formerly in-  
joyed, I remember how I

ety of many pious men, to the place of Gods worship, in a most cheerful, devout, alacri-  
ous manner; but now am, as in a wilderness, wholly deprived of these most divine, plea-  
sant, and valuable opportunities.

5. *Why art thou cast down, O my soul, and why art* But let me not be dejected,  
*thou disquieted in me? Hope thou in God; for I shall* or disturbed even with this,  
*yet praise him, for the help of his countenance.* though as sad a reflection as  
is possible, viz. to be de-  
prived of these blessed ad-

vantages of solemn converse with God: A full reliance, and resignation to the divine will,  
is a medicine for this also: and I doe not yet despair, but I shall finde some way of escape,  
for which to pay my acknowledgements. The time will come, when God shall afford me oc-  
casion to praise him (see ver. 8.) for this deliverance also, and for the supports which his fa-  
vour hath yielded me in the midst of all this sadness.

|| a festival  
multitude,  
or multi-  
tude going  
in devotion.  
† or my,  
see note. l.

- c. Mean-while in this great dejection of my spirit, flying from one place to another, from one side of Jordan, and the country adjoining, passing over that River, and then still flying on the other side of it, from Hermon to Tabor, I have nothing to support my selfe, but meditation on that God which I have hitherto served, and never been desisted by him.
6. *O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, & of the Hermonites, from the hill Missar.* ¶ *Hermon, from the little hill.*
- d. And by the same God, by the same most gracious providence, I have now been supported also. For though I have for a while been under thy displeasure, thy punishments lying heavy upon me, and by them my enemies incouraged to despise me all mischief, (who seeing the effects of thy displeasure on me, are soon excited to adde more weight to my pressures,) and though by the conjunction of these I have been ready to be overwhelmed: yet at length all is past over without doing me any hurt.
7. *d Deep calleth unto deep † at the noise of thy waterspouts: all thy waves and thy billows \* are gone over me.* † *by the voice.* \* *against me have passed by, or over.*
- e. And the account of it is clear. His gracious providence hath surrounded me day and night, my whole time hath been divided between receiving, and acknowledging, and again praying for mercies from him, as from one that delighted in doing me good.
8. *¶ Telc the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.* ¶ *In the day commanded the Lord his benignity, and in the night was his song with me, my prayer.*
- Thus therefore have I constantly addressed my self to him in this mournfull story, saying, O thou which art the only aid and support of my life, the only sure fortress wherein I can repose any trust, how am I despised and rejected by thee? what a black gloomy condition am I now in? mine enemies being permitted by thee to oppress me sorely.
9. *I will say unto God, My rock, why hast thou forgotten me? why goe I mourning, because of the oppression of the enemy?*
10. *As with a sword in my bones, mine enemies reproach me, while they say daily unto me, Where is thy God?*
11. *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.*
- My soul shall still make a comfortable reflection in its constant recourse to God: in this my saddest condition, I have always had some hope and comfort left to support me, and keep me from being utterly cast down, or disturbed immoderately. And upon the strength thereof, I shall for ever encourage my selfe, to rely and cast my selfe intirely on him: not despairing but that he will one day return in mercy to me, deliver me out of all my distresses, and shew forth his favour and loving kindness to me.

## Annotations on Psalm XLII.

E. ry

V. 1. *Panteth* ] *ry* signifies to cry, and is applied to Beasts, especially to Deer, when they impatiently desire the water. This they are said to doe, when they have eaten some *vipers*, which medicinally they are said to seek and cate, and then are inflamed thereby, and vehemently desire water to cool them. This they doe again when they are hunted hard, that they

may cool, and relieve themselves from the dogs that way. But the more prompt and ready interpretation is, that feeding in a dry and parched wilderness, they want, and oft-times can finde no water, and then goe about and make a mournfull noise for it. And thus is it most fitly applied to David, when in his flight from Achish he was thus in the wilderness, destitute of the

the spiritual advantages of joyning with the people of God in his service. The word **לִנְחֹל** must be here taken in the *feminine* gender, as appears by **לִנְחֹל** following; and accordingly the LXXII. read **ἐν τῷ σκηνώματι** in the *feminine*.

b. V. 4. Remember] The first words of this v. 4. are by the LXXII. literally rendred from the Hebrew. That reads **זָכַרְתִּי לְעֵלְיָהוּ מִן הַיָּם וּמִן הַיַּבְשָׁה**, where the *future* (as oft elsewhere,) being used for the *preter* tense, the rendring must be, *I remembered these, and poured out my soul on my selfe*, i. e. gave my self up into the power of my *passion*, let loose the reins to my *grief*; the word **נַפְשִׁי** soul being used for the *sensitive* part of the man, and so for *grief* and *passionate* sorrow. And thus the LXXII. render it, **ἤμνησά μιν ἐν τῇ καρδίᾳ μου**, *I remembered these things, and poured out my soul upon me*. But in the remainder of the verse there is some difference: **לִנְחֹל** in the *future* for *prayer* again, they render, **διαλείσωμαι** *I will passe*; whereas setting down the *cause* of his sorrow, and the *object* of his remembrance, it is most reasonable to render it in the *time past*, for, or because *I had past*. Then for **מִן הַיָּם וּמִן הַיַּבְשָׁה**, they read **ἐν τῷ σκηνώματι καὶ ἐν τῇ ἐκκλησίᾳ**, in the place of the wonderfull tabernacle; in all probability reading **מִן הַיָּם** (which is a *future verb*, from **נָחַל**) as if it were from **מִן הַיָּם** *magnificus, grandis, magnificent, great, excellent, and so wonderfull*. But of these words in the Hebrew if we take a closer inspection, we shall finde them capable of a double rendring; and it will be very uncertain which shall be preferred. For the verb **נָחַל** from whence **נָחַל** comes, hath a double notion; it signifies most frequently *covering*, but sometimes *mixing* or *confounding*. In the former notion, it will signifie the *covering* in the tabernacle, called (from

this theme) **סֹכֶת** the *covering* 2 Kin. xvi. 18. and so the Chaldee here have rendred it **כְּסִי**, (and the Jewish Arab Interpreter **כְּסִי** to the same sense) *umbraculum* the *covering*, meaning no doubt the *tabernacle*; and so the Syriack, **ܟܫܝܐ**

(from **כָּסַה** to cover) in thy *covering*; and then this is fully exprest by the LXXII. their reading, **ἐν τῷ σκηνώματι**, in the place of the tabernacle; and their meaning is plain; *I will pass, for I had past, into the tabernacle, I went with them to the house of God*. But Abu Isahel, mentioning the opinion of some who would here understand it in the notion of *covering*, rejects that, and prefers the other, of a company or multitude, or number of men: and the interpretation of the clause in his way is, *When I passed in a company, or multitude, whom I set, or put forward to the house of God, i. e. whom I followed, or, drove, as it were, before me*. For this he will have to be the signification of **נָחַל** to put or set forward, and cause to move or goe, as a nurse doth her child, (so the word is used in the *Mishnah*) *putting it forward to goe*. And so R. Tanchum renders the word, *I caused them to goe*. The Jewish Arab Interpreter, in a note, saith, it implieth such a *putting forward* or *egging*, as the *Arabians* use in their *journeys*, especially by *night*: So, saith he, *our fathers used to incite and put men forward, saying, Arise, let us goe up to Zion to the Lord our God*. But this word **נָחַל** may likewise be compared with the Arabick **نَحَلَ**, and then it will signifie, to goe *hastily*, and to *throng*. And to this agrees **וּמִן הַיַּבְשָׁה** in the end of the verse, which literally signifies the *feasting multitude*: the Chaldee read **וּמִן הַיַּבְשָׁה** &c. the tumult or noise of the people which come to celebrate the feasts at Jerusalem; but the LXXII. **ἡ χυρὸς ἐστὶν ἡ φωνή**, the noise of the feasting

ers, from that notion of *הִתְהַלְּכוּ* or *הִתְהַלְּלוּ* to tumultuate or make a noise, which refers to the noise and stirre at going up to the feast from all parts of Judea. The Jewish Arab interpreter renders it *נִמְדָּר מִלְּוִדָּה* the multitude of such as went in devotion [to the Temple.] And so Abu Walid explains it of such as came to the house of God, taking *נִמְדָּר* in the notion wherein the Arabs usually take *נִמְדָּר*, to give in devotion, or visit some place accounted sacred. This notes the joy in undertaking the journey to Gods service, and not the festivity it selfe, when they were come up. Their very going up was a kinde of procession, much more then their feasts themselves; in opposition to which the celebration of Idolatrous feasts is by the Jews called *מִסְעָד* a saduist: though the heathen Tacitus make the contrary observation, (as every one thinks fit to commend his own rites, and defame other) *Romani laetos festosq; ritus habent, Judei tristes sordidosq;* The Romans have joyfull and festiual rites, the Jews sad and sordid.

c. V. 6. *Hermanites*] The land of Jordan is that which lies and is enriched by that river, whole head is at the foot of Lebanon. Of Herman, a high hill on the other side of Jordan on the east, and known by four names, see note on Psal. xxix. d. From this *הֶרְמוֹן* *Hermanim* here hath its name, and signifies the region betwixt Herman and Tabor, and the inhabitants thereof: which being on a little rising, it may here be fitly express'd by *הַבִּלְעִי* from the hill of little-ness, or the little hill. but Solomon Jarchi and Aben Ezra render *Hermanim* as the common name of severall hills, as the Alps in Italy, the mountains of Arara: in Asia, the mountains of the Moon in Africk. And then *Missar* may likewise be the name of an hill, possibly that which bordered upon *Soar*. Gen. xix. 30. and then *Missar* and

*Herman* will be the gessles of Davids march, the length of the whole countrey beyond Jordan, which he travest in his flight from *Alsalam*, 2 Sam. xvii. 22.

V. 7. *Deep*] *הַמְּדִי* is an *abyss*, or deep pit, a place of much waters; sometimes the whole globe of earth and sea, Gen. 1. 2. sometimes the whole body of waters here below, Gen. vii. 11. Prov. viii. 24; and frequently the bottom of the sea, styled *אֲבוֹסֵי הַיָּם* the *Abyss*, Luk. viii. 31. Here it signifies literally a multitude of waters, either all breaking out of the earth, called the fountains of the great deep Gen. vii. 11. (see the Targum on Ecc. i. 7.) or else some pouring down out of the clouds (see note on Psal. xxix. 3.) some rising out of the earth: so saith the Chaldee, *הַמְּדִי עֵלְמָה*, *הַמְּדִי מִלְּמַחְמָה*, the superior *abyss* calls unto the inferior *abyss*. Instead of calling some render *meets*; so Symmachus, *ἀντιπλά*, one deep meet another: and that notion the Jewish Arab interpreter embraces, *לִקְרָא לְמִי* *הַמְּדִי* *הַמְּדִי* deep meeting deep. And this no doubt may goe for a significant paraphrase of it, and hath foundation in the affinity betwixt *קָרָא* to meet, and *קָרָא* to call. But the literal notation of *קָרָא* is certainly that of calling; and that is retained by the Chaldee, and Syriack, and the xxii. and the rest of the ancient interpreters: and the expression is poetical, their meeting together is, as it were, calling to, and answering one the other. And thus, we know, it was in the deluge (to which this probably refers) Gen. vii. 11. the same day were all the fountains of the great deep broken up, and the windows or floodgates of heaven were opened. Thus their breaking out at the same time from both places, from above and from below, seems to be the fullest meaning of the *abyss* calling to, and answering one the other. And that which is supposed

d. *הַמְּדִי*



over, or by. And then the following verse, *In the day commanded the Lord his benignity*] connects very perfectly with it, as the account, why the collisions and rollings on him, the sea foaming and making a noise, did yet pass over, and not drown or hurt him, viz. because God day and night continually protected him.

- c. V. 8. *The Lord*] For the understanding of this v. 8. and connecting it with the antecedents and consequents, the frequent observation of the future tense being used for the præter, will be most useful, and indeed perfectly necessary. For the former verse being in the first part of it a sad description of his miserable estate, and the effects of Gods displeasure toward him, and the latter part of it (as hath been shewed) a thankfull acknowledgement of his deliverance from all the mischievous effects of it; this v. 8. will be a fuller declaration of this mercy of God, to whom only the deliverance was due, *In the day commanded the Lord*— Nor, *The Lord will command his loving kindness*— but more fitly and literally, וַיְצַו *In the day time commanded the Lord his loving kindness*, i. e. God was thus pleased to deal with me, all the day long to send out (so וַיְצַו signifies to dispense, to confer) benefits and mercies on me, and in the night his song was with me; every day I received, and every night I made acknowledgment of his mercies to me: and my prayer to the God of my life, i. e. I still lookt upon God as one that favoured me, and

constantly preserved me, and poured his benefits upon me, and so prayed to him with all joy and cheerfulness and alacrity, and as it follows v. 9. *I will say unto God, My rock, why hast thou forgotten me?* And this seems to be the clearest meaning of this place; though the learned Castellio, having rendered וַיְצַו *obtrahunt overabundant*, v. 7. hath accordingly affixed another interpretation to these verses, *solebat Jova* &c. *Nunc mihi*— God was wont to confer his benefits in the day time, &c.— Now I must thus make my complaint unto my God.

V. 11. *My countenance*] וַיִּבְרַח here my countenance, may possibly have this difference from וַיִּבְרַח his countenance, v. 6. (which the Chaldee there renders *the redemption* וַיִּבְרַח which is from before him) that David first mentions the *salvations of Gods countenance*, i. e. his saving power and providence, and then closeth the Psalm by applying it to himself, and acknowledging the particular mercy of his deliverance. Yet considering that all the Ancients versions, the Chaldee only excepted, seem to have read וַיִּבְרַח my countenance (פָּנֵי מַנְיָא, *facies mei*, my face) in both places, and that these words are the burden as of this, so of the following Psalm, and that as the sense is the same in other words, so in all likelihood the two Psalms did correspond in this; therefore 'tis not improbable, that the old reading was here in both places וַיִּבְרַח, my countenance, as it is in both places of the following Psalm.



## The Forty Third Psalm.

*Paraphrase.*

**T**He Forty third Psalm is exactly of the same mournfull subject, and probably on the same occasion, with the former, but perhaps lightly varied from thence on some other occasion, such as the Babylonish captivity, (as the mention of the ungodly nation inclines it v. 1.) and adjoyned to Psalm 42. because of its affinity to it. 'Tis a complaint of ill usage from enemies, yet endeth with full reliance on God, and place of hope from thence, as the former did.

1. *Judge me, O God, and plead my cause against the ungodly nation: O deliver me from the deceitfull and unjust man.*

innocent  
full  
יְהוָה

O God, what ever our sins against thee have been, we have certainly not injured these which are maliciously bent against us. Be thou pleased therefore to vindicate our innocency in this, to clear us from the calumnies of these, and to rescue us out of their treacheries, and bloody designs.

2. *For thou art the God of my strength: why dost thou cast me off? why goe I mourning because of the oppression of the enemy?*

utterly, not to leave us to that sad disconsolate condition, to which the oppressions of our mortal enemies have brought us.

3. *O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

as thy pillar of cloud and fire to the Israelites, in their passage from Egypt to Canaan; and at length restore us successfully to that rest and peace, that we may solemnly resort to thy publick service, in the place which thou hast appointed for it, where the Arke is.

4. *Then shall I goe unto the altar of God: my exceeding joy: yea upon the harp will I praise thee, O God my God.*

the glad-  
ness of my  
joy, or, of  
my youth,  
or, who  
makes my  
joy.

greatest sadness, is the only author of all the felicity of my life: when that time comes, we shall be most happy, and celebrate thy mercies and goodness to us in the most solemn manner of exultation, and never give over acknowledging thy goodness and fatherly bounty toward us.

5. *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance, and my God.*

and trust in God, that we shall yet live to receive deliverance from him, and enjoy happy opportunities of acknowledging his mercies in the publick assembly, who is, even now that he thus permits us to be distressed, the only comfort and support of our lives, and our merciful loving father, even now that we are under his sharpest chastisement.

O God, what ever our sins against thee have been, we have certainly not injured these which are maliciously bent against us. Be thou pleased to restore us to thy favour; not to forsake us.

O let thy mercy shew forth it selfe, and thy fidelity in performing thy promise to us: let these be our guide and safeguard in our way.

And that will be an happy time indeed, to goe in the society of the saints to offer sacrifice to God; that God that revives out of the dead.

Meanwhile there is a competent stay to our drooping souls, an argument that we should not be too much dejected or disturbed, that we have still place of hope from him, and enjoy happy opportunities of acknowledging his mercies in the publick assembly, who is, even now that he thus permits us to be distressed, the only comfort and support of our lives, and our merciful loving father, even now that we are under his sharpest chastisement.

*Annotations*

## Annotations on Psalm XLIII.

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V. 4. *Exceeding joy*] The chief difficulty of this Psalm is, how the  $\text{לֵבִי הִנֵּנִי}$  is to be rendred. As for  $\text{לֵבִי}$  that in Hebrew denotes commotion, and generally any kind of commotion, (as Abu Walid tells us, see note on Psal. ii. k.) whether of joy or sorrow. It is certain it most frequently signifies exultation and joy: and so it must be thought to do as oft as it is joyned with  $\text{הִנֵּנִי}$  rejoicing, by any conjunctive particle, as Psal. xlv. 15. *with gladness and rejoicing shall they be brought*; and so 'tis there rendred by the lxxii.  $\text{ὁ ὑπερουλνῆς ἡ ἀγαλλιάσει}$ ; who yet in this place have rendred  $\text{הִנֵּנִי}$  much otherwise,  $\text{τὸν ὑπερουλνῆτα τὸν ῥέστητα μου}$ , *God that makes merry my youth*: and therein the Syriack, Laine, Arabick, and Ethiopick follow them, and only the Chaldee otherwise,  $\text{הַנִּיחַ הַיּוֹם מִי מִיָּמֵינוּ}$  *from whom is the joy of my exultation*. Of this rendring of the lxxii. the account is ordinary, that they took  $\text{לֵבִי}$  in a notion wherein it is used in Arabick, for age or generation. So in their rendring of Psal. lxxix. 13. *we will shew forth thy praise from generation to generation*,  $\text{לֵבִי לֵבִי יוֹד}$ . So Gen. iii. 9. *Noah was upright in his generation*. So Psalm cxii. 2. *'Tis the generation of the just shall be blessed*. And Mat. i. These are  $\text{הַדּוֹרוֹת}$  the generations. And then 'tis conceived that in this notion of generation, as that signifies the whole age and course of a mans life, the lxxii. taking the word, thought fit to render it  $\text{νέστητα}$  my youth, viz. the former part of my age. But the word  $\text{לֵבִי}$  in Arabick signifies also a fat well-grown youth; and the Arabick being but a dialect of the Hebrew, and the word  $\text{לֵבִי}$  evidently thus signify-

ing in the Arabick, 'tis most probable that thus it did signifie originally in the Hebrew, and the lxxii. their thus understanding it, and rendring it  $\text{νέστητα}$  youth, is a fair evidence for it. And if indeed it thus did signifie in the Hebrew, then there is all reason to understand it so here, and to render it  $\text{לֵבִי הִנֵּנִי}$  the joy of my youth, i.e. of my whole course of life, from my youth till now, and to make that the title of God, that he hath always been such to David, i.e. the only author of joy and rejoicing ( $\text{ὁ ἀποδιδόνων}$ ) that ever David had. And thus the rendring is more literal, than either to read it, the God of my joy and gladness (for there is neither any reason to make the former word to be in the genitive case, nor is there any conjunction between them, and the Chaldee, that alone differs from the lxxii. yet read it in this other form, *from whom is the joy of* —) or God, my exceeding joy. If this notion of  $\text{לֵבִי}$  be not accepted, it may then be, as our English margin hath it, *God the gladdest of my joy*, i.e. he that is the great author of all the joy I have. But if it may here be taken in the notion of the other contrary passion, or commotion, that of sorrow, then  $\text{הִנֵּנִי}$  will be he that maketh glad my sorrow, or turneth my commotions into joy.

V. 4. *The harps*] Of  $\text{קִינֹרִים}$  it may here be observed, that being among the *Oracians* used in sadness only, (and so defined by Hesychius,  $\text{κινῶν ὄργανον μουσικόν, κινῶν ὀδυρᾶν}$ , a musical instrument, a mournful harp, and from thence  $\text{κινῶν ὀδυρᾶν ὀδυρᾶν, κλάειν}$ , to mourn and wail, and  $\text{κινῶν ὀδυρᾶν, ὀδυρᾶν, κλάειν}$ , wailing and mournful) 'tis yet among the Hebrews

פִּנְסוּ  
לֵבִיb.  
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brews generally a cheerful, joyful musick, to Gen. xxxi. 17. and 2. Chron. x. 28. Job xxi. 12. and xxx. 13. and frequently in these Psalms, see

Psal. xxxiii. 2. lxxi. 12. lxxxii. 3. xcii. 4. cxxxvii. 2. cxlix. 3. lf. v. 12. xxiv. 8. Ezek. xxvi. 13. and 1. Mac. iii. 5.

# The Forty Fourth Psalm.

Paraphrase.

**T**O the chief Musitian for the sons of Corah, *Maschil.*

The forty fourth Psalm is a description of the several conditions and states of the Jewish Church, and therein a commemoration of Gods former mercies, as a ground of confidence in, and prayer to him, for deliverance out of present dangers; and was composed in some time of general oppression by foreign enemies, v. 11. 12. and committed to the Prefect of the Musick, to be sung by the posterity of Corah (see Psal. xlii. 1.) to the tune called Maschil (see note on Psal. xxxii. 2.)

1. We have heard with our ears, O Lord, our fathers have told us, what work thou didst in their dayes, in the times of old.

Thy doings in former ages, O Lord, are famously spoken of, and delivered down to us from father to son.

2. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

How thou by thy power didst eject the Canaanites, &c. and in their stead didst place thine own people of Israel, having first brought

them out of Egypt, rescued them from the hands of those heathen tyrants, smiting with ten several plagues the Egyptians that kept them in bondage.

3. For they gat not their land in possession by their own sword, neither did their own arms save them, but thy right hand and thine arm, and the light of thy countenance; because thou hadst a favour unto them.

A special work of thine this: for 'twas not any prowess of arms, or opposition of greater strength, that got the children of Israel the victories which

they obtained over these nations, or posselt them of their land, but the signal interposition of thy power, shewing forth itself visibly in that whole action; an effect and a testimony of thy special favour to them, which thou performed what thou hadst promised, of giving them this fruitful land to be enjoyed by them.

4. Thou art my King, O God; command \* deliverance for Jacob.

Thou therefore that hast thus magnified thy power and mercy, in delivering this people of thine, art in all reason to be adored by us, as our God, and supreme conductor, to whom alone I am to make my address at this time for the deliverances which thou hast promised to give, and hast constantly afforded to thy people.

5. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

From thee must all our victories come, thou must furnish us with our offensive arms: such thou hast given to the heads of the

field, horns to the bull, &c. And thy presence and conduct must supply to us our natural want of these. And if thou be thus present with us, we shall certainly be as successful, as the most mighty of those creatures over the weakest assailant. As they first gore and wound them with their horns, and then trample them under their feet; so shall we deal with our stoutest enemies.

6. For I will not trust in my bow, neither shall my sword save me.

As for artillery and provisions of war, we use them, without any trust or reliance on them, either to secure our selves, or hurt others,

'Tis thy strength only, and mercy to us, that hath wrought all our good success, delivered us, and discomfited our enemies; and accordingly in that alone all our confidence is reposed.

7. But thou hast saved us from our enemies, and hast put them to shame that hated us.

c. All our victories have been hitherto due to thee; from thee we have received them, and to thee we have given all the praise of them: and consequently for the future, we have none else to rely on,

8. "In God we trust all the day long, and \* praise thee for ever. Selah.

|| we have praised God. \* will confess.

But alas, our sins have provoked, and removed thee from us; thou hast suffered us to be worsted by our enemies, and hast not at late shewn forth thy majesty for our aid and succour.

9. But thou hast cast us off, and put us to shame, and goest not forth with our armies.

Thou sufferest us to be put to flight and chased by our enemies, and consequently so be despoiled and pillaged by them.

10. Thou makest us to turn back from our enemies, and they which hate us spoil for themselves.

Thou hast permitted many of us to be slaughtered like sheep (see v. 22.) such as are killed by the butcher, not the pick; for the shambles, to be freely used as men please, not for the altar. which is that are set apart cannot be rudely handled without violation of religion. And as sheep again being worried by the Wolf, are driven from the flock and scattered upon the mountains; so are our armies destroyed and routed.

11. Thou hast given us like sheep appointed for meat, † and hast scattered us among the heathen.

† screaming

d. We are, alas, cast away by God, as the worst kind of slaves, which are not thought worthy to have any price demanded for them by their masters; sadly handled, without the comfort of bringing in any offer to God by our calamities. Thy Church among us is defaced, and no other people taken in, instead of us, by whom thy name may be glorified.

12. Thou sellest thy people \* for nought, and dost not increase thy wealth by their price.

\* for no (or, without any) possession, and dost not gain by—

Hereby we are rendered ridiculous, scorned and mocked at by those that are near us, and by our enemies made a proverb of reproach, to signify and express the most abject despicable men in the world.

13. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14. Thou makest us a by-word among the heathen, a shaking of the hand among the people.

This is matter of so great shame to me, that I dare not shew my face: I cover it, like mourners, under a veil, desirous to hide my shame (Mic. 3. 7.) but, alas, this covering will very ill conceal that, which indeed it doth betray, as being on purpose designed to hide it.

15. My confusion is continually before me, and the shame of my face hath covered me,

Between their scorn and contumelies on the one side, and their designs of mischiefing and destroying me on the other, I know not how to behave, which way to turn myself.

16. For the voice of him that reproacheth and blasphemeth, is reason of the enemy and avenger.

Yet doth not all this discourage us, or tempt us to fall off to any other religion, from that which we hitherto have profest, to forget our duty to God, or to fall from that fidelity of obedience which we have vowed to him.

17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

We will still abide constant in our loyalty, whatever our portion be in this world.

18. Our heart is not turned back, neither have our steps declined from thy ways;

Yea, though thou deal never so sharply with us, beat our armies to dust, and disperse us into the most desolate condition of horror and darkness, the very next degree to death itself,

19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death,



verse be compared with the former. In the former 'tis expressly said, *וַיִּצְחָק הוֹדוּתָא* thou hast cast out the nations, *וַיִּצְחָק* and hast planted them; sure not the same whom he had cast out, but, as the Chaldee paraphrases, (the people of Canaan in the former, and) *בֵּית יִשְׂרָאֵל* the house of Israel in the latter: and then by proportion, in the second part, as *וַיִּצְחָק לְעַמּוּלָא* thou hast afflicted the nations] belongs to the Egyptians; so must *וַיִּצְחָק וַיִּשְׁלַח* and thou hast sent them out] belong to the Israelites: and if the *בְּיָדְךָ* by thy hand] in the beginning of the verse, be (as reasonably it may) applyed to all that follows in the verse, then 'tis literally, *thou hast manumitted them*, i. e. set at liberty the Israelites. And so that is the full meaning of it.

b. V. 3. *Light of thy countenance* *אור פָּנֶיךָ* *אור פָּנֶיךָ* the light of thy face, seems here to be set to signify the majestic presence of God, his visible presiding in their militia; for so the matter spoken of *עֲצָמֹת*, and the mention precedent of *by right hand, and thine arme*. And accordingly the Chaldee render it *אור פָּנֶיךָ*, the light of the splendor of thy glory, by Gods glory ordinarily signifying the special presence of God (his *Schechinah* mentioned by them v. 10.) however evidenced or testified; and that is frequently the interpretation of *אור פָּנֶיךָ* faces, even when it is rendred *πρόσωπον* by the LXXII. so Gen. iii. 8. the faces, i. e. presence of the Lord, as we render it; so Gen. iv. 16. Cain went out from the face, we duly read, from the presence of the Lord; and often elsewhere. And so here v. 24. the hiding his face, is by the Chaldee rendred, the taking away *אור פָּנֶיךָ* the *Schechinah* or majestic presence of his glory. And so that will be the best rendring here, the light of thy presence, (as God, we know, testified his presence to the Israelites by a light shining cloud going before them, and conducting

them) and not the light of thy countenance, as that is all one with his favour; the mention of that following in the next words, as the original, and reason of this his shining presence, and not as the thing it selfe.

V. 8. *Boast* *לָלַח* in Piel signifying to praise or celebrate, *וְלָלַח* is regularly to be rendred here [we have praised.] And the preposition *א* prefix to *לָלַח* makes no difference, being many times a pleonasm; and then *לָלַח*, the future from *לָלַח*, will be best rendred in the future, we will confess thy name for ever, by the former signifying what is past, as the pledge and pawn of his future mercies, whereon he is resolv'd to depend for the future. And thus in both parts the Syriack renders it, *we have praised, and, we will confess*.

V. 12. *Naught* *אֵין* signifies wealth, or any kinde of valuable possession, and so fitly follows *אֵין מִלְּךָ* i. e. literally [and hast not multiplied] but it must best be rendred [and hast not gained] or made advantage, or increase, as men are wont to doe by the sale of those things that are any way valuable. The Romane copies of the LXXII. read (as 'tis evident S. Augustine did) *ἐν τῷ εὐχαλασμοῦ αὐτῶν*, and there was no multitude in their jubilations, and Asulanus's copy reads yet worse, *ἐν ἀλλαλαγμοῖς*. But it is apparent, both by the Latine, which reads *in commutationibus*, and so by the Syriack also, that the true reading was *ἐν ἀλλάγμασι*, according to their use of *ἀλλάγμα* for a price. The plain meaning is, that as things that are useless and burthenome, are not sold for any valuable price, but allowed to be taken away by any that will have them; so are they dealt with by God at this time, not regarded by him, and so permitted to be conquered, and carried away captive

captive by every one that will assault them. The Arabick here hath, contrary to use, rendred it with some difference from the LXXII. *thou hast diminished the multitude of their numbers*; seeming thereby to refer to the first captivity in

Egypt, where servitude encreased their numbers, they multiplied in children, as their task-masters encreased their tale of brick: But here their captivity is not thus recompensed, but the contrary is the effect of it.

## The Forty Fifth Psalm.

## Paraphrase.

*the six strings of instruments.*  
† the beloved maid.  
דָּוִד

**T**O the chief Musitian upon \* || *Shojbannim*, for the sons of *Coreb*, *Maschil*, a song of † loves.

upon the nuptials of Solomon and the King of Egypt's daughter, 1 King. iii. 1. (but is withall mystically, and in a most eminent manner, applicable to \* Christ) comprised in the persons of her bride-maids, and committed to the Praefect of the Musick, to be sung by the posterity of Coreb, to the tune known by the name of *Maschil*.

The Forty fifth Psalm is thought to be an Epithalamium, or marriage-song.

\* See the Chaldea

v. 2.

וְיָשִׁיר

וְיָשִׁיר

O King

*Messias*—

The spirit of prophethood in thy lips.

So also

*Kimchi*,

and *Aben*

*Ezra*, and

*Sol. Jarchi*

understand the whole Psalm of the *Messias*.

b.  
I have prepared.  
† my comfort.  
I will rectify, or deliver, or speak unto the—  
\* seeing that, or because.

1. *My heart b || is inditing a good matter; † I speak of the things which I have made touching the King: My tongue is the pen of a ready writer.*

now recite it to the King, (as he is a type of the great God and King of heaven, the King by whom Kings Reign, the *Messias*, who shall espouse a church of believers here on earth;) my tongue being seriously and cheerfully bent speedily to deliver it.

I have meditated and composed a festival nuptial hymne, brought it ready prepared, as an oblation Eucharistical, and I will

2. *Thou art fairer than the children of men: grace is poured into thy lips; \* therefore God hath blessed thee for ever.*

from him? God having accomplished and adorned and blessed him in a most illustrious degree and manner. (And in the Mystical sense, The *Messias* is infinitely beyond all the men in the world; a divine person, speaking as never man spake, all the fulness of the Godhead dwelling bodily in him.)

O how gloriously beautifull is this bridegroom above all the men in the world! what gracious and lovely and excellent speech comes

3. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.*

manner, as it doth any man of valour to be girt with a belt and sword. (In the mysticall sense, O thou mighty God and Prince of Peace, be thou pleased to set up thy spiritual kingdom in our hearts; by the power of thy grace to rule and reign in them.)

Thou art a mighty Prince; it becometh thee to appear in a glorious and majestic

*Prosper*  
thou in thy  
majesty,  
ride for the  
world or  
cause of  
business of—  
† he shall  
reach thee  
terrible  
things with  
or by thy  
right hand.

4. *c || And in thy majesty ride prosperously, because of truth and meekness and righteousness: and † thy right hand shall teach thee terrible things.*

beyond others, faith, and humility, and all manner of justice and charity. And making such use of thy power, no doubt God will establish thee in it, and give thee all manner of strange successes, and make thee formidable to all about thee. (In the mysticall sense, God grant him all good success in his regal office, in subjecting all mens hearts unto his spiritual regiment. And as his installment shall not be by riding on the regal mule, or being mounted on a proud and sprighfull horse, or in any other guise of secular pompe, but in a much more excellent and divine equipage, all kinde of the most eminent virtues drawing in his triumphal charriot, and carrying him aloft to victory: so may the mighty God of heaven prosper him in those great affairs on which he is employed; 1. of bringing all men to the faith; 2. of subduing all the prides of the haughtiest heathen obdurate hearts, and making them meek, and gentle, and lowly, humble toward God and man; 3. of planting all degrees of justice and charity among Christians. In the discharge and execution of this great office of spiritual sovereignty, God shall be with him, enabling him to doe miracles, to cast out the heathen false Gods, or devils, out of their temples, out of mens hearts, and out of the bodies of those that are possit with them, and so to bring down all other religions wherefore Christianity enters.)

And mayst enjoy this thy dignity, reign successfully to the maintaining of all divine virtues; such are,

c.

d. Thy power shall be sufficient to bring down thy greatest enemies, and many shall feel the effects of it, being conquered by thee. (In the mystérie, the grace of Christ shall come with great efficacy to the converting of Idolatrous heathens, and shall be mightily successful in bringing the Gentile world to subjection to his kingdom.)

5. d. *Thine arrows are sharpe || in the heart of the Kings enemies, whereby the people fall under thee.* (The people shall fall under thee in the heart—)

e. The kingdom of the Messiah is never to have an end: the laws by which 'tis administered are admirably good and just, most agreeable to the dictates of true reason, and the nature of man, not seduced or corrupted with passion. And herein is Solomon a type of him: the kingdom of Judah, now setled on him, shall endure till the time of the Messiahs coming, and ensuing on his immutable kingdom. And they are divine laws, of Gods own prescribing, by which he shall administer his government.

6. c. *Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter.*

He hath earnestly espoused the cause of all goodness and justice, hath wrought by his precepts and promises and grace effectually, to bring the practice of all virtue into the world, and beareth a perfect hatred against vice, and by strict prohibitions, and threats of eternal hell, and by suffering himself upon the cross for our sins (an example of Gods great wrath against sin, choosing rather to punish it on his own son, than to suffer it to go unpunished) hath laboured to call that out of mens hearts: And therefore God the Father hath advanced and dignified him above all Angels and men, (see note on Matth. xxvi. c. and Act. x. 10.) exalted him to his own right hand, there to reign for ever, and to dispense his graces abundantly and freely into all mens hearts. Herein also was Solomon a type of the Messiah, whose choice of wisdom, rather then of all secular wealth, was highly rewarded by God, beyond all other men.

7. *Thou lovest righteousness and hatest wickedness; therefore God thy God hath anointed thee with the oil of gladness above thy fellows.*

f. This Bridegrooms garments are very richly perfumed, the odour of them comes out from the magnificent rooms wherein he takes pleasure, and so commonly resides in them. (And so the mystical Bridegroom Christ, his graces send forth a most fragrant perfume, most grateful and pleasant to all to whom they come.)

8. f. *All thy garments smell of Myrrhe, aloes, and Cassia, out of the Ivory palaces, \* whereby they have made thee glad.* † Myrrhe, aloes and Cassia are all thy garments, from— \* whereby thou takest delight. † in thy train or magnificent.

g. He is very magnificently attended; many royal beauties are in his train; and his Bride the Queen is placed at his right hand in the most glorious nuptial array. (Proportionably the faith of the Messiah shall be received by many persons of great rank in the world, and the Church his spouse shall be advanced by him to a most flourishing condition.)

9. *Kings daughters were || among thy honourable women: upon thy right hand did stand the Queen in gold of Ophir.*

It will now be happy for the Bride, if she will consider the true dignity she is advanced to, and the advantages she may reap by it; if she will utterly forsake the idolatries wherein she hath been brought up in Egypt, (as the new married spouse entering into a new family must relinquish all her old relations, and not preserve so much as her former name) and give up her faith and obedience uniformly to the law of the true God, which here is worship. (And so in the mystical sense, the Jews being assumed, after their many adulteries and divorces, unto that better wedlock, celebrated in the Gospel, must think themselves obliged to forget their old relations, all the rites of their law, nay, the distinctive marks of their extraction from the loins of Abraham, circumcision, &c. and so recommend themselves to their Lord and Bridegroom. And to generally they that will come to be members of the Christian Church, must forsake all their old wicked courses, and performe all diligent, faithfull, chearfull obedience to the commands of Christ; or else they will be little the better for being Christians.)

10. *Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy fathers house.*

So shall she become truly amiable to her husband, Solomon the King, the type of the Messiah, that eternal son of God, who when he comes into the world, shall be the very God of heaven in our humane nature, and is therefore (he and none but he) to be adored by all men in the world, and so shall be acknowledged and worshipt by the Christian Church (see Justin Martyr Dial. cum Tryph. p. 287. B.)

11. *So shall the King greatly desire thy beauty; for he is thy Lord God, and worship thou him.*



12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

The Tyrians shall bring him presents (see 1 King. v.) and so the greatest and most potent of his neighbours shall come him; and

be ambitious of his friendship. (And so shall the heathen people come in to the faith of Christ, and in process of time the Emperors and greatest Princes.)

13. The Kings daughter is all glorious within; her clothing is h of wrought gold.

Veils of gold.

respect of inward virtues and outward splendor and magnificence. (And such shall be the Christian Church, gathered first and made up of the pious Godfull remnant of the Jews.)

h.

embroidered raiment.

14. She shall be brought unto the King in raiment of needle-work: The virgins her companions that follow her shall be brought unto thee.

She shall be conducted to the Bridegroom in a very sumptuous and glorious guise, and attended with her Bride-maids after the

nuptial manner. (And this signifies the Churches glory; inward, from the graces of God, humility, charity, &c. with which it is content, without any others; and yet hath also the accession of outward, from the good providence of God waiting over it, and advancing it to a very flourishing condition. Nor shall this Elder sister, the daughter of Sion, the Jewish believers, come single to these nuptials: But the Gentile Churches, as virgins to accompany the Spouse, shall likewise come in to the faith, be presented to him a glorious Church, not having spot or wrinkle, or any such thing, but holy, and without blemish. Eph. 5. 27.)

15. With gladness and rejoicing shall they be brought, and shall enter into the Kings palace.

And this shall be a very joyfull and festal meeting.

(And so shall the reception of the Christian faith in the heathen world, their entering into the Church, the palace, and house of God, and their giving themselves federally to the obedience of Christ; there being no state of life in this world so blessed, and manner of so much inward real satisfaction and joy, as the life of a sincerely humble and charitable Christian.)

\* Psal. LXXII.

16. Instead of thy fathers shall be thy children, whom thou mayest make Princes in all the earth.

\* or land (Psalm)

As the parts with royall parents in Temp. so now she shall be a mother of

royall children; her posterity shall succeed in the kingdom of Judah. (And so in the antitype, Abraham by being disowned from being the father of the Jewish Synagogue, (circumcision the seal of that covenant being destroyed) shall not lose, but gain a better title to that name, enjoying the completion of that prophecy, which spake him the father of many nations, and shall then be the Patriarch of the whole world of faithfull persons; and the Jewish Synagogue, honoured before with the dignity of having a believing and righteous father, shall now be more highly honoured, in having a multitude of faithfull and pious children, by Christ begotten, and by her brought forth unto God. And so likewise in respect to the Gentiles, instead of idolatrous ancestors, there shall be a succession of pious Christians, which shall become governors of the Church (so the first converts were made Bishops over all the world.)

† just men shall be thy children, Chab.

17. I will make thy name to be remembered throughout all generations: therefore shall the people praise thee for ever and ever.

This nuptial song shall perpetuate thy memory, and bring thee continual praise and honour among all posterities. And so shall the

Church of Christ be for ever illustrious and visible upon the earth; and this very Psalm be looked on by Christians, as the description of these blessed spiritual spouses betwixt Christ and his Church.

## Annotations on Psalm XLV.

a. *Tit, Shofbanim* ] שֹׁפְבָנִים from שֹׁשׁ שֵׁשׁ six, in all probability signifies instruments of six strings. The Chaldee render it שֹׁשְׁבָנִים שֵׁשׁ the assessors of the Sanhedrim, as if it were from שֹׁשׁ, a title of the doctors of the Jews. The Lxxii. render τῶν ἀλλοιωμένων, and seem to refer to the custom of alternate singing (of which we have spoken on *Psalm* xxiv. a.) one verse by one, another by the other part of the quire; which alternation as it is not unfitly expressed by ἀλλοίωσις, so it might by them be thought to be noted by this word, deduced by them, as also by the Chaldee, from שֹׁשׁ to change or vary. Of the sons of Coreb see *Psalm* xlii. i. of *Maschil* see *Psalm* xxxii. note a. As for שֹׁשְׁבָנִים in the feminine plural from שֹׁשׁ beloved, it must signify the female or virgin friends, they that had the same respect to the Bride, as the friends of the bridegroom had to him, *John* iii. 29. (see note b. on that chap.) These are the attendants of the solemnity; and their chief business is to increase and engage the love of the Bride to her husband: And in their persons this *Psalm* is indited, as if it were spoken by them, and so is called שֹׁשְׁבָנִים a canticle of these beloved, or friends of the Bride, the Bride-maids; the Lxxii. read ὡς τὸ ἀγαπᾶν, for the beloved, and so the Latine, as if it were שֹׁשׁ not שֹׁשְׁבָנִים.

b. *V. i. Inditing* ] That שֹׁשְׁבָנִים, used only in this one place in Scripture, signifies *ebullivit pro fervore*, to boil or seeth out through excess of heat, is agreed by all: The Lxxii. render it ἐκπεσέω, the Latine *eruiavit*, the style ordinarily used of a spring or fountain; and so the Jewish Arab Interpreter renders it by

אֲבַב from אֲבַב which belongs to the springing forth of water, originally, but is applied to any new invention, or good thing, produced by the mind. So *Abu Walid* also would have it rendered, that he first his heart sent forth, and then his tongue uttered what that produced or dictated. He observes also the affinity of שֹׁשְׁבָנִים with the Arabick שֹׁשְׁבָנִים, wherein the radicals are the same, only transposed, which signifies to swell forth or distill, as water out of an hill or rock. And indeed שֹׁשְׁבָנִים in Arabick, without transposition, signifies motion or commotion; and so *Kimbhi* renders the Hebrew word. And thus the word is deemed applicable to speech, which is thus sent out from the heart at the mouth, and is produced by the heat or motion of thoughts or meditation; my heart was hot within me, and the fire kindled, and at last I spoke with my tongue. But it is not improbable, that the metaphor should here be taken from boiling over the fire in a pot or pan, which is the way of dressing or preparing of meat. So the word signifies, and is by the Chaldee rendered מֵשָׁלֵף *ferbuit, calefactus est*: and from that notion of it we have מֵשָׁלֵף, a frying-pan, *Lev.* vii. 9. that wherein the *muccha* or meat-offering was dressed with oyle, v. 10. And to this it very well agrees, that a sacred hymn prepared by a Prophet, first composed by the spirit in his heart, then readily brought forth by his tongue, (which in that respect being here compared to the pen of a ready writer, agreeth also with another notion both of שֹׁשְׁבָנִים and מֵשָׁלֵף for making fast) should be here expressed by a peace-offering, or sacrifice of thanksgiving, dress with oile over the fire,

fire, whether fried or boiled, (the challenge denoted in שוֹרֵף being equal in both of them) and then by the sacrificer presented to God, Lev. ii. 8. as this here is to the King in the next words. so that not questioning the original notion of the word for *ebullit*, we may yet best express the metaphor hereby preparing, which is a general word, common to the dressing of meat or offering, and to the composing of any hymn, which is the spiritual oblation, and is here part of the nuptial festival, composed for the celebrating of it. As for שוֹרֵף by the LXXII.

ἀγαθός, ἀγαθός, *verbum bonum* in the vulgar, the good word, or speech, or matter, it will by analogy signify a festival hymn, as שוֹרֵף signifies laus, as well as bonus, and טוב a good day, is a festival day, a day of rejoicing, and the feast being a marriage feast שוֹרֵף a good or festival hymn will be distinctly an Epithalamium. And then that which followeth אֶת־כָּל־מַעֲשֵׂי־לִמְלָךְ, will be best literally rendred, *my compositions will I deliver, or recite to the King*, (so the Chaldee exactly in the same forme, reading only מַעֲשֵׂי for עֲשֵׂי which is the same, any kind of works, or compositions.)

V. 4. *And in thy Majesty* | The fourth verse is literally to be rendered, וְהִתְרַבְּתָה זִלְתָּ and prosper with thy honour or majesty, i. e. we wish it long continuance, רָכַב ride upon the horses of the Kingdome; saith the Chaldee, וְעַל־לִבְךָ, for or upon the word, or business of truth -- so the phrase signifies, רָכַב being usually taken for matter, as well as words; and so the Chaldee here, עַל־לִבְךָ for the business; the word signifies a cause depending in debate, a contention, and then more generally negotiation, tractatus; and accordingly so must רָכַב be here understood. Then follows וְיִתְּנָהּ אֱלֹהִים and be, that is, saith the Chaldee, God shall teach thee terrible things with, or by thy right hand.

Against this rendering there is but one objection, viz. that אֱלֹהִים is in the feminine gender, and so cannot so well be spoken of God. Why then may it not belong to the immediate precedents, whether רָכַב righteousness, or רָכַב meekness, or רָכַב truth, that all or any of those, i. e. God by them, shall teach him terrible things by his right hand; or, as the feminine is oft taken neutrally, his riding or engaging for the cause of these shall bring Gods blessing upon him, and so cause him, or teach him to do these terrible things with his right hand? The LXXII. indeed read ἐν-ἀντι-ὅτι δαυμασῶς δειξάτω. But the Chaldee suggests a more probable rendering.

V. 5. *Thine arrows* | The fifth verse may most conveniently be read with a parenthesis; Thy arrows are sharp (then as an effect of that, [the people shall fall under thee] for that is an evidence of the sharpness of arrows, when men are thereby wounded and killed) in or upon or against the heart of the enemy of the King; those being the mark against which his shafts are directed, and the sharpness of them experimented upon them. This our last English designed in transposing the words, first, *thine arrows are sharp in the heart of the Kings enemies* and then [whereby the people fall under thee.] This the Jewish Aram agrees to, and for taking away the harshness of the parenthesis, transposeth the words in like manner, thus; *And thine arrows being sharp fall into the heart of the Kings enemies, and the nations fall under thee.* So the Chaldee, having rendred the former part of the verse, [Thy arrows are brought out to slay armies, the people shall fall under thee] They then add וְבְנֵי־קִשְׁתְּךָ and the sons of thy bow, i. e. the arrows in the beginning of the verse, shall be sent against the heart of the Kings enemies. Yet are these words capable of a rendering without either

שׁוֹרֵף טוב

אֶת־כָּל־מַעֲשֵׂי

מַעֲשֵׂי

c.

וְהִתְרַבְּתָה

זִלְתָּ

רָכַב

עַל־לִבְךָ

רָכַב

וְיִתְּנָהּ

cithat *traspousing*, or *parentesis*, thus; *Thine arrows are sharp, people shall fall under thee, in the midst of the Kings enemies*, i. e. being reached by *thine arrows* in the *midst* of *thine enemies armies*. Thus *לִבְהַרְתּוֹ* is elsewhere used for the *middle* of a thing; as *Deut. iv. 11. לִבְהַרְתּוֹ* the heart, i. e. the *midst* of *heaven*, and *Exod. xv. 8. לִבְהַרְתּוֹ* in the heart, i. e. *midst* of the *sea*, so the heart of the earth, for the *midst* of it. And in the Arabick, *لب* which signifies the same with the Hebrew *לב* is the proper style for *middle* or *main body* of an army.

e. V. 6. *Thy throne*] The difficulty

here is, to whom this verie and the following are *literally* and *primarily* applicable. And the doubt arises from the style, which is here *inhabited* from the King; to God. This

is true indeed, *לִבְהַרְתּוֹ* which is here used, is sometimes applied to others besides God: 1. to the Gods

of the Gentiles, who are so called *Isa. xxxv. 18. לִבְהַרְתּוֹ* the Gods of the nations: 2. to Angels, *Psal. lxxxvi. 8. לִבְהַרְתּוֹ* who is like to thee

*לִבְהַרְתּוֹ* among the Gods; the Chaldee reads, *among the high*, the

Greek *ἄγγελοι* Angels, transformed by them: 3. to *divine* and

*excellent men*, Prophets, and Judges, or Princes, &c. So *Exod. xxii. 28. Thou shalt not curse לִבְהַרְתּוֹ the Gods*] is explained by what follows,

*nor curse the ruler of thy people*; and *Exod. xxi. 6. his master shall bring him לִבְהַרְתּוֹ to the Gods*; we du-

ly render it, to the Judges; and *Exod. iv. 16. thou (Moses) shalt let to Aaron לִבְהַרְתּוֹ for a God, לב for a Prince*, saith the Chaldee. And accordingly 'twere not strange for

*לִבְהַרְתּוֹ* to be applied to King Solomon here. But the Apostle to the

Hebrews c. 1. 7. affirming expressly, that these words are spoken to Christ

the Son of God; and the Targum interpreting the King v. 2. (and so the whole Psalm) of the Messiah, and

to Kimchi, *Aben Ezra*, and *Jarchi* also; It is not reasonable or safe to apply them to any other but him; and so to take *לִבְהַרְתּוֹ* in the principal signification, wherein it is most frequently used for the one God of heaven and earth, and of him to understand these two verses, as also v. 11. allowing to Solomon only an imperfect, limited, partial sense of them, as he was a type of this Messiah. Which may well be reconcileable with the understanding the rest of this Psalm literally of Solomon, and only mystically of Christ; it being not infrequent with Prophets of the old Testament, speaking of some other matter mystically referring to Christ, but immediately to somewhat of present concernment, to be carried by the divine spirit, whereby they were acted, to speak immediately of Christ. Of this see *Justin Martyr* in his Dialogue with Tryphon the Jew, p. 287, where he concludes from this testimony, *ὅτι ἐπεὶ περὶ αὐτοῦ λέγει ὁ Θεὸς ὅτι Χριστός*, that he was to be worshipped, being God and Christ, v. 11. As also *S. Augustine de Civ. Dei. l. xvii. c. xvi.*

V. 8. *Made thee glad*] The former part of v. 8. being read, as it

lies in the Hebrew, *Myrrhe and aloes and Cassia all thy cloaths*, i. e. they are so

perfumed with these odors, as if they were nothing else; that which follows will be clear also, *לְבָשִׁי מִבְּתוֹכָהֶן*

from the palaces of tooth, thereby, saith the Chaldee, meaning the

Elephants tooth brought from Armenia, (it may more probably be said from

Africa) with which it seems their choice rooms were beautified (of this

Solomons throne is said to be made, 1 King. x. 18. and so *Ahab made an Ivory house*, 1 King. xxii. 39.) from

which as the bridegroom passeth, or from whence, as he abideth therein,

his garments yeeld this high perfume over all the adjoining rooms. As

for that which is added in the close, *לְבָשִׁי מִבְּתוֹכָהֶן*, with which they have de-

lighted

לְבָשִׁי מִבְּתוֹכָהֶן

לְבָשִׁי מִבְּתוֹכָהֶן

lighted thee] it must be understood according to the vulgar Hebraisme, oft taken notice of (see Luk. xvi. note b.) they have delighted thee, i. e. thou art delighted or pleased with them.

V. 9. Thy honourable] From *תפארת* pretiosus, honorabilis fuit, is *תפארת* honour, glory, splendor; and so here in the plural, *תפארתות* in or among thy splendors, thy honours, thy ornaments, i. e. thy magnificent train. The LXXII. renders it *בְּתִפְאָרְתְּךָ* in thy honour, to this sense clearly.

V. 13. Of wrought gold] Of the

difference between *תפארת* here and *תפארת* in the next verse, this onely need be observed: that the former signifies *cellare*, to worke a garment full of eyes, which eyes being here of gold, are probably such as are with us called *aes*, as being of the forme of an eye; the latter is to paint with a needl, i. e. to worke upon cloth &c. divers colours and figures, to introider with several coloured silks, thereby imitating the various plumes of birds, from whence those artificers are called *plumarii*. (See the learned Nic. Fuller Miscell. l. i. c. 20.)

## The Forty Sixth Psalm.

Paraphrase.

TO the chief Musitian for the sons of Corah, a song upon *Alamoth*. The forty sixth Psalm is a profession of all trust and confidence in God, and seems to have been written in the time of that tranquillity which is mentioned 2 Sam. 8. 5. 1 Chron. 18. 14. And was committed to the Praefect of the Musick, to be sung by the posterity of Corah, to the tune known by the title of Alamoth.

1. God is our refuge and strength, a very present help in trouble. All our hope and trust is in God, from whom all our aid and auxiliaries must be expected, and serched down by our daily and constant prayers; wherein if we continue faithful and diligent, he will never fail to answer, and be found by us, being alwayes ready at hand, in time of distresse, to succour those that thus seek him.

2. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: This gives us courage in all that can befall us, be our state never so much worse than already 'tis: in time of the most formidable concussion of our armies, (proportionable to the terriblest earthquake) in time of the most visible unavoidable danger, (such as it would be, if the ground we stand on were removed from its stable foundation, and cast into the midst of the sea, and then ready to sink the next minute, and to be swallowed in that abyss.)

3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. When our enemies both threaten, and act most proudly and arrogantly, and accordingly are ready to strike a terror into the valiantest heart among us;

4. \* There is a river, the stream whereof shall make glad the city of God, the holy place of the Tabernacles of the most high. Yet shall the people of God enjoy tranquillity and delight in him, such continual matter of pleasure and refreshment from him: the

contemprible trenches of the brook Gion, which water Jerusalem (the waters of Siloah that gush forth, 1<sup>st</sup> 8. 6.) shall not envie the broadest swelling streams, as having the supreme creator and governor of the world in a peculiar manner resident among them.

5. God

b.

This special favourable providential presence of God is a ground of the greatest security: when ever calamity or danger approaches, he comes instantly and seasonably to their relief, as to the Israelites he did Exod. 14. 23.

5. God is in the midst of her, she shall not be moved: God shall help her, <sup>a</sup> and <sup>b</sup> that right early.

<sup>a</sup> at the appearing of the morning.

When the Philistines and other heathen nations about us began to threaten, and prepare war against us, God interposed his hand, declared his good pleasure and favour toward us (as discernibly as it had been by voice from heaven, or by a thunderbolt shot out from the clouds;) and presently they were all discomfited, and dispersed, (as when a flash of lightning or thunderbolt melts or dissolves any thing.)

6. The heathen raged, the Kingdoms were moved: he uttered his voice, the earth melted.

Thus is Gods presence among us our security, he being the Lord to whom all armies are subject, the strong tower or fortress, to whom we may safely retire in whatsoever difficulty or danger.

7. The Lord of hosts is with us, the God of Jacob is our <sup>a</sup> refuge. Selah.

<sup>a</sup> fortress, or, high place  
צִיּוֹן

'Tis worthy of consideration to all, what remarkable judgments God hath shewn upon the heathen nations about us, that have set themselves hostilely against us, what strange destructions and desolations he hath wrought among them.

8. Come, behold the works of the Lord, what desolations he hath made in the earth.

'Tis he that loveth charity and peace among men, and therefore discerneth those that are hostilely disposed, and 'tis not all their military provisions will secure them: when he pleath to interpose himself, he presently brings all to nought, as if a consuming fire were come amongst them.

9. He maketh warres to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the <sup>a</sup> chariot in the fire.

<sup>a</sup> shield.

This therefore may teach the wicked and heathen people, what is most prudent for them, even to give over their hostilities, to lay down their arms taken up against the people of God. For 'tis certain, they shall not finally prosper; God will subdue all their prowess, and magnifie himself upon them, and demonstrate that there is nothing gained by resisting of him:

10. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Not consequently by opposing of those with whom God is present, to support and relieve them in all their dangers.

11. The Lord of hosts is with us, the God of Jacob is <sup>a</sup> our <sup>b</sup> refuge. Selah.

<sup>a</sup> high place, or fortress.

### Annotations on Psalm XLVI.

<sup>a</sup> <sup>b</sup>  
נִסְחָה

<sup>a</sup> <sup>b</sup> <sup>c</sup> <sup>d</sup> <sup>e</sup> <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

this Psalm was set, and to be sung by the sons of Corah. And considering that Psal. ix. intitled נִסְחָה נִסְחָה, it is not improbable that this should refer to that, and being set to the same key or tune, be laid to be a song נִסְחָה נִסְחָה upon this tune, so called, and vulgarly then known by that title. The xxxii. referring to the notion of the theme נִסְחָה נִסְחָה, render it נִסְחָה נִסְחָה נִסְחָה, for the bidden; and the Latine, pro arcanis: and the rest of the ancient Interpreters take the same course; the

the Chaldee referring it to *Coreh*, and those that were *hidden*, i. e. *swallowed up*, by the *earth* with him, whilst these *sons of Coreh* escaped; as if the mention of the *sons of Coreh* in the title, by whom this song was to be sung, referred the whole Psalm to that story. Accordingly verse 2. when the Hebrew reads, *Though the earth be removed, they paraphrase it [when our Fathers were changed from the earth.]*

b. נִשְׁמַח V. 5. *Right early*] What נִשְׁמַח is referred to, and how 'tis to be rendered, is not agreed on by interpreters. 'Tis ordinarily joyned in construction with נֶגֶד, and is then to be rendered with it, in, or at the *mornings appearing*. And this will certainly be the sense of it, if we compare it with other places, where the same phrase is used; as Ex. xiv. 27. *the sea returned to his strength*, נֶגֶד נִשְׁמַח at the appearing of the morning, we render, *when the morning appeared*, the LXXII. *προς ημεραν toward day*. So Jud. xix. 26. *we read in the dawning of the day*, the LXXII. *προς την εσπεραν, early in the morning*. Thus also *Gen. xiv. 63. at the appearing of the evening*, or at *eventide*, and *Dent. xxiii. 12. when evening cometh on, or looketh toward*. And being here spoken of Gods aids afforded to his people, it may either allude to that deliverance, Exod. xiv. 27. *where at the appearing of the morning the sea returned for the drowning of the Egyptians*; or else be a proverbial speech, for an opportune and seasonable deliverance, because that then afforded to the Israelites was such, as [*in the mount it shall be seen*] is proverbially used in this sense. *Aben Ezra* seems to like the rendering it כִּי לְכָל יוֹם every day, i. e. as oft as the morn appears; and so the Jewish Arab interpreter, according to the returne or course of the day daily. But the Syriack, according to the notion of it in those other places,

Exod. xiv. &c. expresse it clearly to be בְּבֹקֶר בְּבֹקֶר in the time or season of the morning; and so the Chaldee, by their paraphrase, [*the Lord will aid her with the justice of Abraham who prayed* בְּבֹקֶר בְּבֹקֶר in the morning season] appear to have understood it; and so *Kimchi*, at the approach of the morning of deliverance, after the night of affliction. Which well accordeth with the style of *S. Paul Rom. xiii. 12. Hic* προς ημεραν προς ημεραν the night is gone over or past, and the day approacheth, meaning the night of persecution, and the day of relief or rescue, *συνελα their deliverance*, v. 11. The copies of the LXXII. vary in this place; some read *το προς πρωι πρωι*, which the Latine seem to have read, and render, *mane diluculo, in the morning at the dawning of light*, and perhaps our English from thence have their [*right early*], but the Romane, *τὸ προσωπιον with his countenance*. But indeed neither of these seem to be their original reading, but a third composed between both these *τὸ προσωπιον*, *πρωι*, by his countenance in the morning, as rendering נִשְׁמַח by *τὸ προσωπιον*, and נֶגֶד adverbially, in the morning; by this means probably applying it to God, that he would help her by his countenance, or by looking upon her: but that would better answer נִשְׁמַח then נִשְׁמַח, which here we have, and therefore the rendering will still be most proper [*at the mornings appearing, or when the morning appeareth*].

V. 9. *Chariot*] From גִּלְגָּל is *gylgal* round or circular; and from thence גִּלְגָּל a wheel, and by *Synecdoche* a Chariot, *Nam. vii. and Gen. xli. vi.* But it signifies also a shield or buckler, as being round also; and so 'tis rendered by the Chaldee here, גִּלְגָּל round shields, and by the LXXII. *Supra shields*. And so it is most probable, being



joyned here with *bow and spear*, weapons of *warre*, the *military Chariots*, which alone can be

thought to be respected here, being constantly exprest by another word, *קַלָּוֶת*, not *קַלָּוֶת*.

## The Forty Seventh Psalm.

### Paraphrase.

The forty seventh is a summons and invitation to all to bless and acknowledge

God in his power and mercy, exprest remarkably to the Jews in subduing the heathen nations about them, but mystically to the Christian Church, in bringing the Potentates of the world to be members of it. It was committed to the Priest of the Musick, to be sung by the posterity of Coreb, and probably to be sung at the solemn feasts when the whole nation of the Jews assembled to the house of God at Jerusalem.

**T**O the chief Musitian, A Psalm for the sonnes of Coreb.

Let all the servants of God praise and magnifie him, recount his acts of power and mercy afforded to us, solemnize the victories which he hath wrought for us with triumphs and ovations and jubilees.

1. O clap your hands, all ye people; shout unto God with the voice of trumpet.

For the God of Israel is the only powerfull God, most formidable to all his, and his Churches enemies, the only Ruler of all the world.

2. For the Lord most high is terrible; he is a great King over all the earth.

2.

It hath been his immediate and peculiar work, to subvert the Canaanites and the rest of the seven nations, and give us possession of their lands, and to suppress the Philistines and the other adjoining nations also.

3. He shall subdue the people under us, and the nations under our feet.

or hath subdued.

It hath been his free act of mercy, grace and goodness, to seek out and espie Ezek.

4. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selab.

or hath chosen—

20. 6. for us of the seed of Jacob to rich a portion, and will all to afford us the benefit of his sanctuary, that excellence of our strength, Ezek. 24. 21. and herein to advance us above all other people of the world, out of his meer love and favour to us.

He hath a peculiar presence in that place where his people assemble to his service. And so the serving him there is another matter of triumphing joy to the pious man; the shout and the trumpet call men together thither, and so attend that, as they do the triumphs of a conqueror.

5. God is gone up with a shout, the Lord with the sound of a trumpet.

Let us therefore all joyne in the continual magnifying of him, as of our God, which hath chosen us to himselfe, and as of our King that hath most prosperously fought all our battels for us, and now in peace expects our offerings of peace, to be honoured and praised by us.

6. Sing praises to God, sing praises: sing praises to our King, sing praises.

He is the supreme Governor of all the world, and is therefore duly to be acknowledged and glorified by all.

7. For God is the King of all the earth: sing ye praises with understanding.

b.

He hath signally subdued the idolatrous heathen nations, subjected them to the throne of David, and among his own people the Jews he exhibits himself in a divine and powerfull manner in the Sanctuary, the place of our assembling, and his constant residence. In the mystical sense, He will subject the heathen world to the faith of Christ, and exercise a spirituall dominion in their hearts.)

8. God reigneth over the heathen: God sitteth upon the throne of his holiness.



9. *The Princes of the people are gathered together, & see the people of the God of Abraham: for the shields of the earth || belong unto God; he is greatly exalted.*

|| are the  
Lord's.

So many times a year: and though at such times the country be left naked, and in a manner desolate, no company remaining at their houses to guard them from the violence of the neighbouring nations; yet hath God undertaken to protect them from all invasion, having promised that none should desire their land, when they went up to the place that he should choose, Exod. 34. 24. And this he hath signally made good, working in the hearts of all the adjacent heathen a great dread and awe of us. (In the mystical sense is further contained a prediction, that the Jews that stood out against Christ should at length come in, many of them, and receive the faith, some before the destruction by Titus, others in Adrian's time, at which time the whole nation became Christian (see note on Revel. ii. f.) and not only they, but the heathen nations also, who should universally come in to Christ, become Christian.) And this both in the first literal, and sublimer mystical sense, is to be looked on as a signal act of God's power and providence, and so to be acknowledged by all.

## Annotations on Psalm XLVII.

V. 3. *He shall subdue* ] 'Tis so frequent for the future to be used in the preter tense, and the matter doth so signally direct it to do so here v. 4. and 5. that it is strange any interpreters should retain the future sense in their rendering. The place belongs evidently to God's giving the land of Canaan to the Israelites, and that ture was past at the writing of the Psalm; and accordingly the LXXII. render it in both verses, *ὡς ἔλεγε* he hath subdued v. 3. and *ἐξέλεξα* he hath chosen v. 4. There is nothing then of farther difficulty to be here explicated, unless it be, that *ἡ ἐξέλεξαι* being high or excellent, doth here denote that excellent portion, that fat and fruitful land, which God had chosen for the Israelites to possess; they and their posterity; but (specially) the place of God's publick worship among them, which is styled the excellence of their strength, that which secured to them all their victories over their enemies; and the desire of their eyes, Ezek. 24. 21. a privilege which of all others ought to be most precious, and desirable to them.

V. 7. *With understanding* ] 'Tis ordinarily resolved that *בְּיָדָם* here signifies with understanding: *בְּיָדָם*

*בְּיָדָם* with a good understanding, saith the Chaldee; *συνετός*, intelligently, say the LXXII. and *sapienter*, wisely, the Latine. But the word being a noun, is not elsewhere to be found adverbially, and is therefore by the interlinear rendred intelligens. But neither will that without much straining be fitted to accord with *יְשִׁיבֵנּוּ* sing ye, in the plural. It is not therefore improbable, that *בְּיָדָם* being so oft used in the titles of the Psalms, for the name of a tune or key in Musick (see note on Psal. xxxii. a.) should here also be taken in that sense, being joyned with *יְשִׁיבֵנּוּ* sing praises to God in that name or key, which was then well known by that title. But this being only a conjecture, 'tis sufficient here to have thus mentioned it, and no more.

V. 9. *People* ] This last verse is thought capable of some variety of rendering, first in respect of the word *עַם* the people. This the LXXII. appear to have read with *Chires* *עַם*, and so have rendred it *עַם*, with: and the Latine follows them, *cum Deo Abraham*, with the God of Abraham. But passing by this, and taking *עַם* for a noun, 'tis yet not improbable, that it should be read in the notion of *עַם*, as in the Dative case, thus, the Princes of the people

EDNU were aggregated or joyned by  
 EDNU לְאֵלֵי ה' to the people of the God of  
 Abraham, popolo, laith the Interlu-  
 near, i. e. to the Jews. And then  
 still the lxxii. their rendring will be  
 as to the sense expresse enough,  
 Ἀρχόντες λαὸν συνήχθησαν μετὰ  
 το θεῷ Ἀβραάμ, The Princes of the  
 people have been joyned with the God of  
 Abraham: for that is in sense exact-  
 ly the same with joyning with the  
 Jews, who worshipt that God; as  
 it was all one to be a proselyte to  
 God, and a proselyte to the Jews, and  
 as it is all one to associate and joyn  
 with Christ, and with Christians.  
 Lastly, it may be read EDNU, as in  
 the nominative, or perhaps the ge-  
 nitive case, and joyned by opposition  
 either to the Princes or the people  
 foregoing, as in our English, The  
 Princes of the people, even the people —  
 And so the Chaldee render it,  
 The Princes of the people are assembled  
 EDNU לְאֵלֵי ה' the people that are  
 faithful to the God of Abraham; and  
 thus 'will note the whole nation of  
 the Jews, as many as continue con-  
 stant to that obedience, and that  
 worship which God hath by law  
 established among them. And thus  
 will the words fitly and literally be  
 understood, in reference to the u-  
 niversal assembling of all the nation of  
 the Jews at the feasts at Jerusalem,  
 Princes and people together, the  
 whole people of Israel, or children of  
 Abraham: and to that will belong  
 what follows, concerning the  
 shields of the earth, or land, how-  
 ever we understand them. The  
 words seem capable of a double in-  
 terpretation. If EDNU the shields  
 of the earth ] be taken literally, for  
 the instruments of protection and pre-  
 servation, then EDNU לְאֵלֵי ה' to the Lord ]  
 will signifie, that all such means of  
 safe-guard, wherein the whole  
 land can be concerned, are in  
 Gods power, and at his command  
 or disposing, so that he can surely  
 give what he hath promised, the

most perfect defence and safety  
 to them that in obedience  
 to him resort to Jerusalem to wor-  
 ship, and leave no number of men  
 at home to defend their country  
 from invasions. But both the Jew-  
 ish-Arab interpreter, and Abu-Na-  
 lid, by EDNU the shields of the  
 earth, will have here meant EDNU,  
 EDNU EDNU EDNU the noblest of men,  
 and chief of them. And so also Alex-  
 Ezra, and Kimbi; and so the  
 word is used, Hos. iv. 18. EDNU her  
 shields: EDNU EDNU EDNU her great men, say  
 the Chaldee; and we rightly ren-  
 der it, her Rulers. And so here,  
 though the Chaldee render it literal-  
 ly EDNU shields, yet the Syriack  
 hath EDNU which their Latine

doth not rightly render territoria,  
 the territories of the earth: it signi-  
 fies the dominions or powers (EDNU  
 power or principality, from EDNU or  
 EDNU to hold, to possess) and so the  
 lxxii. read θεῶν κραταὶ τῆς γῆς, the  
 mighty of the land are God's; not as  
 the Latine, disfortes terre, the strong  
 Gods of the Land (sure it should be  
 Dei, answerable to θεῶν, and EDNU)  
 but the mighty of the land are God's,  
 in the sense as Rev. xi. 15. we read,  
 ἐγένετο βασιλείαι τῷ κόσμῳ, τῷ  
 αὐτῷ ἡμῶν, the kingdoms of the  
 world became our Lords, i. e. were  
 converted to Christ (see note on  
 Rev. xi. 15.) And then, as there it  
 follows, εἰς βασιλεύσου, and he, i. e.  
 God or Christ, shall reign for ever and  
 ever; so here EDNU EDNU be, i. e.  
 God, is highly exalted: not EDNU  
 EDNU in the plural, as the lxxii. and  
 Latine, and others from thence;  
 but as the Chaldee and Syriack, in  
 the singular, God is exalted, as ver.  
 8. God reigneth over the heathen, and  
 ver. 7. God is the King of all the earth;  
 God being then said to be exalted  
 and to reign, when men come in to  
 acknowledge and obey him. And  
 this will be most fully understood  
 in the propheticall meaning of the  
 words.

words, as they had a larger completion under Christ; at the conversion of the Jews and Gentiles also, for that is the assembling both of, and to the people of the God of Abraham, that Father of the faithful, whole

mystical or spiritual Children are styled the people of God, by way of eminence, and the conversion of heathens or incredulous Jews into such, is the reigning of God or Christ among them.

## The Forty Eighth Psalm.

### Paraphrase.

#### A Song and Psalm for the sons of Corah.

The forty eighth Psalm is a Hymn in honour of Jerusalem, as particularly cho-

sen for the place of Gods worship, and so defended by his more immediate care from all hostilities of invading enemies; a cheerfull forme of singing lauds to God, particularly for that mercy of permitting such to meet in his solemn service, (and so in the mysticall sense, an acknowledgement of his glorious mercies afforded to the Church of Christians under the Gospel) the greatest dignation in the world. It seems to have been composed after some signal defeat of an invading army, v. 4. and was appointed to be sung by the posterity of Gash, in the † Monday service.

† *Idolot*  
*ouphatru,*  
*Lxxvii.*

1. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

The God of Israel is a God of all power and Majesty, and so hath illustriously shewed himself to that people which he hath chosen to himselfe; and therefore ought to all reason to be solemnly adored and magnified by all the inhabitants of this land, by bringing up their offerings to Jerusalem, that place where he hath ordained to be worshiped.

2. A Beautifull for situation, the joy of the whole earth is Mount Zion, || on the sides of the North, the city of the great King.

The hill of Zion, where the Arke is now placed, and the service of God is performed, is in it selfe a most pleasant delightful place;

a.

the situation very advantageous for beauty, the most delectable of any in the whole land. It is on the north side of Jerusalem, and so fenceeth it from the most boisterous winds; and God the King of all the earth in a most signal manner inhabites and presentiates himselfe there. (And so in the mysticall sense, the being a member of the Church of Christ is in many regards a delightfull state, much more prizable by any rational considering man, than all the pleasures and advantages of sin; 'tis a guard from the fiercest temptations, and hath the blessing and gracious presence of God always adjoynd to it.)

3. God is known in her palaces for a refuge.

Here in this fort of Zion, this high and fair building, is the solemn residence of the Arke of the Covenant, and so of God himselfe, who is to be worshiped and consulted there, and from thence given relief to all that address themselves to him there.

4. For loe the Kings were assembled, they passed by together.

Of this we have had a late eminent experience. For when the Kings of the heathens round about us confederated, and joynd both their counsell and forces against the people of God, in fine they departed without any attempt. (see note on Psal. 42. c.)

5. They saw it, and so they marvelled: they were troubled, and † basted away.

They soon discerned Gods taking our parts, were astonished at it, and in great

resturbation and disorder fled away, seeing the \* wonders and signs that were wrought by God for us, and against them.

\* *Chald.*

6. Fear took hold upon them \* there and pain, as of a woman in travail.

The terrors that vehemently and suddenly surprised them, cannot better

be express, than by the pangs and throwes of a woman bringing forth.

- b. Thus when thou placest, thou disappointest the Tyrian merchants, when they come home with their lading of gold and silver, and other metals, as rich as the most prosperous voyage can make them; a wind of thy fending shatters their fleet, and casts them away, and their wealth with them.
7. *Thou breakest the ships of Tyris with an East wind.*
- And so in all other things God doeth magnific his power and mercy to his people: the promises which he hath made to Abraham are fulfilled on us, and so will certainly be performed to all that follow and adhere to the faith of Abraham, to the Jewish faith, and (on their defection) to the Christian Church, to the end of the world.
8. *As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever.* *Scilicet.*
- c. To thee, whensoever we have wanted any thing, hath been our constant resort and assistance; we have diligently made our prayers to thee in thy appointed place of hearing requests, and then quietly attending thy time, with full confidence of a seasonable audience from thee, we have never been disappointed.
9. *We have thought of thy loving kindness, O God, in the midst of the Temple.*
- d. Thy name is spoken of over all the world, and wherever the mention of it is, men admire and celebrate thy glorious works of mercy to thy people. Innumerable are the acts of goodness which have been wrought by thy right hand, through the special interposition of thy power for us thy unworthy servants, and thereby art thou set out most holy and most renowned in the eyes of all men, thy justice and thy mercy being for ever discernible in the exercise of thy power.
10. *According to thy name, O God, so is thy praise unto the ends of the earth: † Thy right hand is full of righteousness.*
- Let Jerusalem the Metropolis, and all the lesser cities of Judah, and the people therein, joyne all in a festival celebration of thy great and wondrous works of deliverance, and all sorts of blessings which God hath afforded them.
11. *Let Mount Zion rejoyce, let the daughters of Judah be glad, because of thy judgments.*
- There is nothing so deserving our solemnest meditations as this goodness of God unto his people, exhibited in his Sanctuary, in answer to their prayers. A man may very comfortably and profitably spend all his time in contemplation of it, walking about the city, and seeing whether God have not exactly guarded it, not any one tower of it demolished; but especially considering this his Sanctuary on the hill of Zion, (surveighing the very external fabrick, numbering the towers of it as emblems, but very imperfect ones, of the lustre and magnificence of that God that inhabits there, and from thence signally answers the prayers of his people.
12. *Walk about Zion, and goe round about her; tell the powers thereof.*
- c. Spend your time in a diligent consideration of the fortifications and stately lofty buildings thereof, survey them severally, that ye may be able perfectly to decipher them to posterity: and by that imperfect measure, think what a powerful and admirable Deity it is that inhabits there, and what a glorious Church he will provide himselfe in the dayes of the Messiah, of which this is but a darke, feeble adumbration.
13. *Marke ye well her bulwarks, & consider her palaces, that ye may † tell it to the generations following.*
- d. Let us therefore all praise and magnifie this glorious God of Israel, and adhere constantly to him, in despite of whatsoever temptations to withdraw us from him, and be guided and ruled by him to the end of our lives.
14. *For this God is our God for ever and ever; he shall be our guide unto death.*

## Annotations on Psalm XLVIII.

2. V. 2. *Beautiful for situation*] For  
 פִּינָה נָחֵם *fair in situation* (in the no-  
 tion of פִּינָה for a *clime*, or *province*,  
 or *tract* of ground) the Romane  
 lxxii. reads *ευελξαν*, some other  
 ancient Copies *ευπορον*, for so *A-*  
*pollinaris* hath it; and (as the La-  
 tine of that) S. *Augustine* and S. *Ambrose*  
 read *dilatans dilating*. This  
 latter may not improbably have re-  
 spect to a notion of פִּינָה, usual in  
 the *Assyrians* for the *boughs* or *top*  
*branches* of a tree; which some of  
 the *Jews* also would have take place  
 here, as comparing *Sion* to a *beau-*  
*tiful well-spreading tree*. But the  
 vulgar hath *fundatur*: which though  
 it imperfectly expresseth *ευελξαν*,  
 yet it seems rather to respect that  
 then *ευπορον*, and gives us reason to  
 read it otherwise than the ordinary  
 copies now will have it, neither  
*ευελξαν* with the Romane, nor  
*ευελξαν* with \* *Kircher*, but *ευελ-*  
*ξαν*, an *adjective neuter*, agreeing  
 with [ *ὄρος Σιών*, the *hill of Sion* ]  
 for which again the ordinary copies  
 read corruptly *ὄρη Σιών* the *hills*.  
 That these two errors of the *Scribe*  
 are thus to be amended, appears by  
 the Latine, *Fundatur*— *mons Sion*,  
*the mount Sion is founded, rooting and*  
*founding* being so near in sense, that  
 there can be no doubt, but they  
 thus rendered *ευελξαν*. And of this  
 rendering the account also may most  
 probably be fetcht from the fore-  
 mentioned notion of פִּינָה, for *boughs*:  
 for though the *boughs* be contrary  
 to the *root*, and so פִּינָה to שֹׁרֶשׁ, yet  
 the well *settling* of the *roots* being  
 the cause of the *flourishing* of the  
*boughs*, the one may pass for a pe-  
 niphrafs of the other. But the o-  
 ther notion of פִּינָה, for a *clime*, or  
*tract* of ground, may well be ac-  
 cepted; and then פִּינָה נָחֵם will be

no more then among us *Bellostium*,  
*faire in situation*. And to this also  
 the Greek *ευελξαν* may well ac-  
 cord, the *situation* being not unfitly  
 express'd by *εἰσα root*, and the *εὖ* be-  
 ing a denotation of the *beauty*. But  
 of this the Latine *funda. w.* is not  
 expressive. Here follows in our  
 reading of the lxxii. *αγαλλιάματι*,  
 imitated also by the Latine *exultatio-*  
*ne*. But here also tis not improbable  
 the Copies of the lxxii. are corrupt,  
 being so easily changed from *αγαλ-*  
*λιάμα*, or *αγαλλιάματι*, a *re-*  
*joycing*, or a *kind of rejoycing* of the  
*whole earth*, as the *Syriack*, as well  
 as the *Chaldee*, literally render.  
 And that being admitted, the lxxii.  
 which are now remote enough,  
 will be exactly answerable to the  
 Hebrew, *ευελξαν, αγαλλιάματι* πύ-  
*σος τῆς γῆς, ὅς ἐστι Σιών τὰ πλεονέ-*  
*κῃ Πύσος*, The *hill of Sion* is well root-  
 ed, or well seated, the *possession of beau-*  
*ty*, Psal. l. 2. Lam. ii. 15. (built  
 very advantageously in respect of  
*situation*) the *joy of the whole land*;  
 so again *Ierusalem* is stiled Lam. ii.  
 15. the *sides* (literally according to  
 the original *צָרְחָה*) of the *North*,  
 i. e. on the north side of *Ierusa-*  
*lem*—

V. 7. *Tar[s]* Of *Tar[s]*, what  
 place it is, and how variously in-  
 terpreted by the Antients, is  
 set down at large by the learned  
*Robart*, whose opinion of it he hath  
 solemnly confirmed; viz. that it be-  
 longed to *Spain* near to *Gadir* or  
*Gades* (now solined into *Cades*) and  
 was the same that Authors call *Tar-*  
*tessis* or *Tartessus*, a most opulent  
 place (by the Poets therefore tur-  
 ned into the *Elysian fields*) and by  
 Geographers called *Hercules pillars*,  
 beyond which was no passing. That  
 in this place were μέγιστα χρυσῶ

\* Concord.  
 T. 11. P.  
 286.

צָרְחָה

b.  
 פְּבַלִּיגָה  
 Pbalig.  
 iii. c. vi.  
 and Came-  
 an l. i. c.  
 xxxiv.

ἢ ἀργύρου, mines of Gold and Silver, see Stephanus Byzant. περὶ Πελ. in the word Ἰβυλλὰ, a city of Tartessus, saith he, i. e. Tarshis, who addes Τίμν also in the word Ταρτεσσός and Strabo both ἑλκός and iron, of which sorts, as also of silver, ἔδαμν τῆς γῆς ὅτε τοῦτ' ἐστὶν, ὅθ' ἔτις ἀγαθὸς ἐξήταται γυνάμειν. μαχρὸν ὦν, saith he, there is neither so much, nor so good as yet discovered to be in any part of the earth. Hence was it that the Phœnicians, i. e. the old inhabitants of Canaan, ejected by Josuah, and retired up to the sea side, to Tyre and Sidon, and setting up for navigation and merchandize, made their very successfull voiajes thither, ἀγορεύοντες τὴν ἀργύρεον μικρὰς τιμὰς ἀνιδόστας ἄλλων ἐμπόρων, saith Diodorus Siculus out of Posidanius, buying silver at the very cheap rate of other mean commodities which they carried with them. The one known place in Aristotle, \*Θαυμασ. Ἀκρομήτ. will make all farther testimonies unnecessary: Τὸς πρώτους τῶν Φοινίκων ἐπὶ Ταρσοῦν πλωσαντας λίγεται τοῦτον ἀργύρεον ἀντιφορτίσασθαι, ἢ λαὸν ἢ ἄλλον τυττικὸν βίον εἰσαγαγόντας, ὥς μάλιστα βίον δύνασθαι, μήτε ἐπιδίδεσθαι τὴν ἀργύρεον, ἀλλ' ἀναγκάσθαι ἀποπλεῖναις ἐκ τῆς τόπων, τὰ ἢ ἄλλα πᾶσα ἀργυρεὰ εἰς ἕχρηστο καὶ ἀπωδασθαι, ἢ δὲ ἢ τὰς ἀγνέας πᾶσας, They say the first Phœnicians (which he carefully by the word [first] distinguishes from those which in the following words he styles Φοίνικας τὰς καὶ οὐκ ἐπὶ τὰς Ἰβυλλὰς καὶ μὲν, the Phœnicians that inhabite Gadir or Gades, i. e. Cadex, for this was after these first Phœnicians made these successfull voiajes) sailed to Tartessus, and brought back their ships fraught with so much silver, which they bought for aile, and other such mean lading, that they could neither carry nor would receive any more, but were forced at their depart-

ture to make all their utensils of silver, and even their very anchors. This which hath been said, as it gives a clear account of that character of Tarshis given Ezech. xxvii. 12. Tarshish was thy merchant (with whom thou i. e. Tyre or Phœnice tradedst) by reason of the multitude of all kinde of riches, with silver, iron, tin and lead they traded in thy saires; so it renders us the reason of this phrase here, the ships of Tarshis, viz. those that the Phœnicians or Tyrians, the next borderers on Israel, used in fetching in all their wealth from those remote parts, and therefore were excellently well built by those great navigators (Φοινίκας ταῖς ἰαλίοις, in Homer. Ody. xv. Οἱ πᾶσι τῆσσι ἐκπύσαντο θαλάσσης—saith \* Dionysius, the Phœnicians famous for shipping, who first exercised that trade of navigation, and so of merchandize by sea. Πῶτοι δ' ἐμπορεῖς ἐλδοῖν ἐμνήσαντο.) These ships of theirs, the onely tools and instruments of their wealthy trading, God, when he pleases, splits upon a rack,asseith and breaks to pieces by a contemptible despicable means, by a winde, which no man knows whence, or on what errand it comes, which there is no preventing, or appeasing, or flying from, but comes of a sudden, and shatters the ships, doth great execution among them: πρῶμα βίαιον saith the LXXII. a violent blast, such, it seems, the East winde was wont to be in those parts; so we have Exod. xiv. 21. a strong East winde, such as made the sea goe back, and turned the channel into dry land, as there it follows. And Job xxvii. 21. with the tempests and storm hurling him out of his place, is joyned, the East winde carrieth him away, and he departeth. So Jer. xviii. 17. I will scatter them as with an East winde, to note a most violent scattering; as Isa. xxvii. 8. the day of the East winde is a terrible day, and Hab. 1. 9. they shall come all for violence, they

Geogr. l.iii.

Bib. l. v.

\* Basil. Ed. R. 553. c.

\* Hieron. P. 117.

Ibid.

E. 11

they shall sup up as the East winde. All evident testimonies, that the LXXII. their paraphrase was very reasonable, whilst for קריק the East winde, they read, a violent blast, the means by which God thus disappoints the greedy Phœnician merchants.

V. 9. *Have thought*] The Hebrew קריק and קריק and קריק belong all to the same signification, of quiet, rest, silence, patient expecting, thinking, considering, and must be determined to any of these senses by the context. And here that of expecting or patient waiting with assistance in him, and without all distrust or repining at his delays, seems to be most proper for it. For coming to the Sanctuary to pray for mercy, 'tis most agreeable to say, we wait for it there, as in the place where he hath promised to afford it, in return to prayers. The Syriack renders it, we hoped; the LXXII. *ἐπελάβομα, we expected*. What follows in their ordinary copies, *ἐν μέσσοις τοῦ λαοῦ ὡς ἐν τῇ μέσσοις τοῦ λαοῦ* in the midst of the people, and so is followed by the Arabick and Æthiopick, is doubtless an error of the Scribe, for *was Sanctuary*; and so appears by the Latine and Syriack, who both seem to follow the LXXII. and yet render it *Temple*.

V. 10. *Righteousness*] The acceptance of צדקה righteousness for charity and mercy and loving kindness, is so ordinary, that it needs only to be mentioned here, for the clearing the sense of this verse (which then flows currently) צדקה תמלא ימין ידך righteousness fills thy right hand, or consecrates thee, for so filling the hand constantly signifies in the Hebrew idiom (from that ceremony in the Law at the consecration of a Priest to fill his hands with parts of the sacrifices) and is oft rendred *τελειῶν, to consecrate*, Exod. xxix. 9. and 35. and elsewhere.

V. 13. *Consider*] The Hebrew

גָּבַהּ signifies to exalt, but in the Chaldee notion of it, to divide or distinguish; and so the LXXII. here render it, *καταδιέλαβε, distribute, separate each from other*, which in things that coherence is necessary to be done, or els it will be impossible to number them exactly.

V. 14. *Unto death*] There is little reason to doubt, but the right reading here is עד מות till death. Yet 'tis probable the Chaldee, who render it, *בין ימינו עד ימינו* in the days of our childhood, did read it in one word עד מות which signifies childhood. But the dividing it into two words, which is exactly rendred, *to, or till death*, is acknowledged by Kimchi among the Jews, and followed by S. Jerome, and best accords with the antecedent, *he is our God for ever*; and 'tis possible, the Chaldee being not a version but a paraphrase, might from the affinity of these two, עד מות, and עד מות, make choice of this expression, not as a literal rendring of the word, but as that which competently secured the sense, [from our youth] signifying, [from the beginning to the end of our life;] and so likewise, that the LXXII. who read *εἰς τὴν αἰῶνα*, did not read either עד מות *secula*, as 'tis conceived, or עד מות, in the feminine, to that sense, but indeed rendred עד מות *till death* by that other phrase [*εἰς αἰῶνα, for ages, or for ever* the end of our life being the conclusion of our *אֵינוֹ, our age, or our ever*. Yet after all this, the Jewish Arab Interpreter doth protestly take it for one word, deriving it from עד מות or עד מות, and renders the phrase, *he shall reduce or restore us to the state* כְּיָמֵינוּ of childhood or youth, i. e. returne us to the condition from whence we are fallen. But the whole Psalm being an *ὑμνὸς, or song of triumph*, and having nothing of sadness in it, cannot so fitly end with such hopes of restitution only.

The



The confidence of persevering in their present state of joy, and to of Gods guidance *לַחַיּוּת* till death, is more agreeable to it. The Syri-

acks reading is more plausible, be shall lead us, *חַיָּים* above from death.

## *The Forty Ninth Psalm.*

### *Paraphrase.*

The forty ninth Psalm is a consolation against the terrors of death, in time of old age or sickness, and withal a meditation of the transitoriness of all worldly greatness and prosperities here, which are so sure to fade suddenly. It was committed to the perfect of the Musick to be sung by the posterity of Corah.

**T**O the chief Musitian, a Psalm for the sonnes of Corah.

The matter of this ensuing Psalm is very fit meditation for all sorts of people in the world, Jews and Gentiles, of the meeker and poorer, and of the nobler and wealthier rank;

1. *Hear this all ye people; give care all ye inhabitants of the world,*
2. *Both a low and high, rich and poor together.*

Being that which I have learnt from God, and consequently is not of certain truth only, but most valuable and profitable to be considered by all, much more for our turns, than any secular wisdom of the subtlest worldling: This therefore shall be the subject of my compositions at this time.

3. *My mouth shall speak || of wisdom; and the meditation of my heart || shall be of understanding.*

† wisdom  
חִכְמָה  
† understanding  
הִבְהָנָה

And I will performe it carefully, weigh it as exactly as I can, do as Musicians doe, when they tune their instruments, they are close to them, that, if there be any harshness or unevenness in the sound, they may discern it; so will I carefully observe my present composition, being on a matter well worth every mans heeding, and therefore I will set it to the harp, by that means to sweeten and instill it into all minds. And this is the summe of it, by way of answer to this question.

4. *I will incline mine ear to a parable; I will open my b darke saying upon the harp.*

When dayes of sickness, and the discomforts of old age approach, and make their close flight about men, and death it self is just ready to seize upon and devour them; and this be any real matter of terror to a truly pious man, that hath placed all his trust and confidence in God? Undoubtedly it cannot. Or wherefore should I subject my self to those terrors which are apt to haunt men at such times?

5. *Wherefore should I fear in the dayes of evil, when the \* iniquity of my heels shall compass me about?*

\* evil.

'Tis ordinary for the bold temerarious confident men of the world to place their full trust in wealth, and never fear any thing else, if they have but abundance of that. But 'tis not in their power to rescue either any other, or themselves from death. This sentence which he brought into the world, will certainly pass on the richest and proudest and stoutest of them; none can ever buy his own, or any other mans immunity or liberty from this, so as to be quit from ever dying: That indeed of immortal duration, being a genuine of too great a price for all the wealth in the world to purchase: there is but one way of coming to it, and that is by death and resurrection, and that also is the work of the Messias, who by dying once, offering one single sacrifice for him, never to be repeated, Heb. ix. 25, 26, and x. 13. shall overcome death, work an eternal redemption, Heb. ix. 11, and then sit down at the right hand of God, Heb. x. 12. and there live and reign for ever. This he shall doe in the fullness of time, in the end of the age, then coming in the flesh to achieve this victory, and more fully in the end of the world, when he shall call all that are dead out of their graves to judgment, on which shall follow an everlasting life.

6. || *They that d trust in wealth, and boast themselves in the multitude of their riches,*

7. † *None of them can by any means redeem his brother, nor give to God a ransom for him;*

8. *(For the redemption of the soul \* is precious, and it ceaseth for ever)*

9. || *That he should still live for ever, and not see corruption.*

† Confident men boast themselves in their wealth, and the—  
† One shall not by any means redeem, nor give his ransom to God.  
\* shall be precious, and shall cease—  
|| He shall yet live.



For he  
is a  
viper  
shall be  
poisoned  
by  
the  
poison  
of  
strangers.

10. For he *||* feels that a vile man dy, likewise the  
fiel and the brutish person perish, and leave their wealth  
to *\* others.*

Christ himselfe Gods eternal wisdom shall once tast. As for wicked men, whose irrational  
they hath equalled them to brute beasts, 'tis certain the same fate expects them: their souls  
being to little removed above that of a beast, 'tis less wonder that they should dye as a beast  
doth; and though they may be thought by themselves or others to have provided against  
this danger, to have fenced and secured themselves, yet shall they come together, and after  
the same manner to the grave, and so be faine to take leave of those possessions which they  
have acquired with so much industry. And then no man knows into whose hands their wealth  
shall fall; whether strangers, or perhaps enemies, shall live to enjoy the fruits of all their  
labours.

Among  
them their  
houses shall  
be for ever,  
their in-  
herencies  
from age to  
age: they  
have impos-  
ed their  
names on  
their lands.  
† And  
\* decides not  
to become.

11. *|| Their inward thought is that their houses shall  
continue for ever, and their dwelling places to all gene-  
rations: they call their lands after their own names.*

shall themselves in their rooms, and so impose their names upon their dwellings; the very  
memory of the former inhabitants being soon lost.

12. *† Nevertheless man \* being in honour & shal-  
not, but is like the beasts that perish.*

And so the conclusion is  
must certain, and general  
teaching to all: How sou-  
rishing forever their condition is at the present, there is no possibility of continuance here:  
be the man never so great, he comes to a speedy end, as the beasts of the field doe: it per-  
fectly like them in his death, and not so long lived as many of them: our space of soode  
here is not so long as to be fully compared to so much as a nights lodging in an house, no consi-  
derance of speedy rest is to be had for the least space. And the tenure which his posterity hath,  
is of the same nature, very short and uncertain also; nay, oft times the greatest honours and  
wealth, unjustly gotten by the parent, descend not to any one of his posterity (as the beasts  
when they dye leave nothing behind them to their young ones, but the wide world to feed in)  
but fall into other hands, to mediocrity, for which he never designed to gather them.

For folly to  
them; yet  
their fol-  
lows are  
pleased  
with them.

13. *This their way is & || their folly; yet their posterity  
approve their sayings. Selah.*

which they have gathered; but are very wide of their expectations, flude themselves fully  
deceived and mislured. And yet they that succeed them in their estates give after them  
in the same track, mistake that folly which was so fatal to them, and think themselves happy  
that they shall enjoy the fruits of it.

† put in.  
Hades.  
\* conduct  
them,  
|| some  
shall do so.  
when Ha-  
des shall  
fall to be an  
habitation  
to it.

14. *Like sheep they are: laid in the h grave; death  
shall \* feed on them, and the upright shall have domini-  
on over them in the morning, and their || leasur shall con-  
sume in the grave from their dwelling.*

But then death comes up-  
on them all, and defeats all  
their expectations. All  
sheep, or other such crea-  
tures, they dye, remove  
from all their splendid pos-  
sessions to those dark invisible plains, where they continue as a flock in a pasture, till that  
great morning of the resurrection, when the righteous shall be assumed by God to assist in ju-  
dicature, and so shall arise in their old shapes, when the earth shall give up her dead; and  
the grave, wherein their beauty, strength, and forme decayed and was consumed, shall be  
length in selfe decay and lose its strength, death having lost its sting, and the grave its victo-  
ry, and so being no longer the mansion for the bodies of just men.

15. *But God will redeem my soul from the power of the  
grave; for he shall receive me. Selah.*

And accordingly my com-  
fort is that God will after  
my death one day restore  
me again to life, into his hands I commend my spirit, not doubting but he will hereafter  
receive me to glory. And to for all others that constantly adhere to, and wait on God, where  
ever errors they meet with here, they have this full matter of confidence, that God hath  
particular care of them, and will either deliver them out of their dangers, or convert them to  
their greatest good, rewarding them abundantly in the resurrection.

16. *Be not thou afraid when one is made rich, when  
the glory of his house is increased.*

worldly riches, or honour, or any kind of greatness or prosperity to the worldly man.

For death will soon overtake him, and then he cannot carry his wealth with him; his present glory and

17. For when he dyeth he shall carry nothing away; his glory shall not descend after him.  
greediness shall not then yield him the least advantage.

k.

Indeed might his own word be taken, he were an happy man, for so he flattereth himself that he hath goods laid up for many years, and as long as this life lasts, he entertains no other thoughts. But when death comes, all these flattering fallacies vanish. 'Tis not ebbine own mouth but anothers, whose commendation will be worth the having; and that will not be had, but for the real kindnesses and good turns thou dost unto thy selfe, in doing that which will prove thy durable good, and not in saying magnificent things of thy present state, applauding thy temporal felicities.

18. k || Though whilst he lived he blest his soule; † and men will praise thee when thou dost well to thy selfe.

|| for he bin  
his time.  
† but thou  
shalt be  
praised for  
doing well  
unto thy  
selfe.

l.

The just shall be gathered to their fathers in peace, dye indeed, as their fathers did before them; but the wicked shall be destroyed for ever, their death shall be their entrance into endless unexpressible darkness and misery, and so that they shall be for ever confined.

19. He shall † goe to the generation of his fathers: they shall never see light.

The conclusion then is, There is not a more brutish creature (more fit to be pitied than envied) than a worldly wicked man, advanced to greatness in this world, and pleasing himselfe in it: he doth not at all understand his own condition, he triumphs, and thinks himself very happy; and whilst he doth so, death unexpectedly seizes upon him, and confutes him, sweeps him away, helplese, and friendlesse, as a beast of the field; that just now took himself for one of the greatest men in the world; just as they perish and leave all behinde them, so doth he. (Only the wise and virtuous, the upright v. 10. 14. have better hopes, and shall not faile of attaining them.)

20. Man that is in honour and understandeth not is like the beasts that perish.

### Annotations on Psalm XLIX.

a.  
שׂרָא

V. 2. Low and high] The difference between שׂרָא and עָרָא may here briefly be noted. The former is taken for a great or eminent person, in any respect, of virtue, extraction, strength, &c. So 1 Sam. xvi. 15. Art thou not שׂרָא a man? is expounded by what follows, and who is like thee in Israel? signifying there the military valour and reputation of Abner; and many the like. Whereas עָרָא from עָרָא earth, signifies an earthy, or frail, mortal, mean man. And so עָרָא יִי here, sons of this mean man,] are the lower and ordinary sort of men: γυναικῶν sons of the earth, say the LXXII. not that they read עָרָא earth, for עָרָא, but because they would in their reading allude to the original of the word, as oft they doe. And then שׂרָא יִי are the contrary to these, persons of the higher quality. The

Chaldee express the former phrase by the sons of old Adam, the latter by the sons of Jacob; making this difference between the rest of mankind, and the people of Israel, and giving the latter the preeminence over all other; and so they make them comprehensive words, containing Gentiles and Jews, i. e. all the men in the world: and that very fitly, the Psalm following being the equal concernment of them both. But 'tis more likely, that the phrases denote only the several conditions of men, of the lower, and higher rank; for so the consequents interpret it, rich and poor; the former (according to the sacred style frequently observable) explicative of the latter of those, and the latter of the former by way of *inductio*.

V. 4. Dark



the other. And thus most probably 'tis taken here. Then for **כִּבְיִי** my beels, 'twill best be understood in the notion which *Alen Ezra* and *Jarchi* have of it: **כִּבְיִי** my beels, saith *Sol. Jarchi*, **כִּבְיִי** my latter end, and so it frequently signifies in *Arabic*; and then the evil of my beels, saith *Alen Ezra*, is **יְמֵי חַיִּים** the days of old age, called the evil days *Ecl. xii. 1.* and to this the *Chaldees* here may seem to referre, adding in their paraphrase **כִּבְיִי** in my end. And this evil of our beels is said to incompass us, when old age and approach of death surround us on every side, and so is ready inevitably to seize upon us. This therefore is no obscure interpretation of the question-part of this problem, or parable, on the understanding of which all the subsequent part of the Psalm depends, why should I fear in my decrepit age, in sickness, or in death? Is there any reason for a pious man to apprehend death with any disquiet, when it begins its close approaches, and is most unavoidably ready to seize on him?

**V. 6. Trust** **בְּיָמֵי חַיִּים** from **בְּיָמֵי** confidit, signifies confident, firm men: such was he that said, he had goods laid up for many years, and thereupon gave himself up to enjoy the pleasures of this life, to eat, drink, and be merry. Of these saith the Psalmist here, **יִתְגַּדְּלוּ** they will glory, triumph, or applaud themselves **בְּיָמֵי חַיִּים** over, or for, or in their wealth, **וּבְכֹחַ** and in the strength, or multitude of their riches. This is the most literal importance of the verse, making of it self a complete proposition, *Confident men boast themselves in their wealth, &c.* and then follows, with good connexion, **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** a brother by redeeming shall not redeem, i. e. no man shall in any wise be able to redeem either another or himselfe, **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** &c. a man shall not give his ransom to God, i. e. no meer man shall ever

be able to pay **לִרְדֹּם** to rescue one sinner from the power of death, to which he is sentenced. This the *xxii.* seem to have thus read, though now in the copies it is much deformed; 'Tis now thus read, **אֲדַלְּפֹס בְּלֹא טָרָא, וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו**. But with a light change of the punctuation, and of **לִרְדֹּם** for **לִרְדֹּם**, 'tis exactly consonant to the Hebrew, **אֲדַלְּפֹס בְּלֹא טָרָא, וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** &c. A brother shall in no wise redeem, a man shall not give &c. Then follows **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** for the redemption of their soul or life shall be precious, i. e. of a great and high rate, **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** and ceaseth for ever; shall be a high-priced redemption, which costs very dear, but then it is also a singular eternal redemption, that being once wrought, shall need never to be repeated again: whereon it follows, and he shall yet live for ever, so **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** is literally to be rendered, and so the *Chaldees* paraphrases it **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** and he shall yet live an eternal life, never dying any more, death having no more dominion or power over him. And thus it belongs expressly to Christ, of whom the Apostle resolves, for in that he died, he died unto sin, or to put away sin once, or but once, but in that he liveth, he liveth unto God. And to certainly the next words **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** be shall not see corruption are peculiarly applied to Christ *Psalm. xvi. 10.* and in that sense frequently appealed to by the Apostles *Act. ii. 27.* and *1 Cor. xiii. 35.* and *37.* to which purpose the words of *Moses Hadasan* are very observable. This verse, saith he, is spoken **עַל מֶלֶךְ מִשְׁחָה** of the King Messiah, **וְאִם יִשְׁלַח אֱלֹהִים אֶת אֶחָד מֵאֵלָיו לִרְדֹּם אֶת אֶחָד מֵאֵלָיו** who shall die to redeem the fathers, and after that shall live for ever, be shall not see corruption - which expressly

pretly interprets the whole passage to this matter. And the gloss of *Sipbra* and *Midras Tehillim* is worth taking notice of: לֹא יִשְׁכַּח אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ &c. *A man shall not say, my father was righteous, by his merit I shall escape, or be delivered, Abraham delivered not his son Ishmael, and Jacob delivered not his brother Esau: he saith a brother shall not &c.* to signifie that no meet man shall redeem any.

c. V. 10. *Wise men*] The difference in this place betwixt *wise men*, and *foolish* is to be taken from the general use of Scripture, where, according to sacred idiom, the nouns are used in a moral practick sense, for piety and impiety. And thus it is most agreeable to the aime of the Psalm designing to shew the different future state of the good and bad: חֲכָמִים וְכֹסְפִים יָבִיט וְיִשְׁכַּח the wise may dye as their redeemer did, who was *wisdome* in *itself*, but then וְכֹסְפִים יָבִיט וְיִשְׁכַּח the fool or wicked man, he, וְכֹסְפִים יָבִיט וְיִשְׁכַּח and the brute, or brutish person, וְכֹסְפִים יָבִיט וְיִשְׁכַּח shall (more then dye) even perish together, and then no longer possit or receive benefit from their wealth, in which they so much confided, but leave it וְכֹסְפִים יָבִיט וְיִשְׁכַּח to strangers; so the LXXII. render it, ἀλλοτρίους τοὺς πλοῦτας to others, which are not of their family, and for whom they never desired to gather it. Of which strangers it follows v. 11. וְכֹסְפִים יָבִיט וְיִשְׁכַּח among them, i. e. among these strangers, that succeed to their possessions, וְכֹסְפִים יָבִיט וְיִשְׁכַּח their houses shall abide or continue for ever, never reverting to the kindred of the former possessor, וְכֹסְפִים יָבִיט וְיִשְׁכַּח their Tabernacles the places of their transitory abode shall abide from generation to generation: and then as the ancient possessors are irreversibly gone, so is their memory; the new possessors וְכֹסְפִים יָבִיט וְיִשְׁכַּח call by their names over their land, i. e. (by an usuall passage) impose their names on their lands, or call the lands after their names. And so this is a very literal and obvious sense of these words,

which the ancient Interpreters have generally mistaken, reading their *sepulchers* for וְכֹסְפִים יָבִיט וְיִשְׁכַּח, either from the vicinity of וְכֹסְפִים יָבִיט וְיִשְׁכַּח a sepulchre to וְכֹסְפִים יָבִיט וְיִשְׁכַּח the middle or inner part, or because וְכֹסְפִים יָבִיט וְיִשְׁכַּח may signifie the inner part, or closer recess of their large and nobler sepulchres, Davids being so large, as to receive the bodies of many of his successors, (*Abraham* from the name *Macbpelab* is supposed to have been double) and the *Heroes* being among the ancient heathens buried in *adytis*, in the recesses or vaults of the Temples, from whence consequently the Responses of Oracles were delivered.

V. 12. *Abided not*] The Hebrew וְכֹסְפִים יָבִיט וְיִשְׁכַּח shall not abide is visibly mistaken by the LXXII. for וְכֹסְפִים יָבִיט וְיִשְׁכַּח shall not understand, which they after found v. 20. and accordingly they render it here, as there, ἠὲν ὑποῦναι ὑποῦναι understood not: And herein the Syriack, and Latine, and Arabic follow them; but the Chaldee accord with our Hebrew, וְכֹסְפִים יָבִיט וְיִשְׁכַּח shall not lodge, or stay a night, for so the Chaldee וְכֹסְפִים יָבִיט וְיִשְׁכַּח (the root from which is וְכֹסְפִים יָבִיט וְיִשְׁכַּח house) signifies.

V. 13. *Their folly*] וְכֹסְפִים יָבִיט וְיִשְׁכַּח is literally *folly to them*, i. e. though this *their way* (the worldlings trust in his wealth,) seem to them a piece of special wisdom, yet in the event it proves otherwise, it becomes perfect folly to them (the LXXII. seem to have read וְכֹסְפִים יָבִיט וְיִשְׁכַּח scandal) when they come to discern their frustrations. And then it fitly follows, their successors, they that possess what they part with, וְכֹסְפִים יָבִיט וְיִשְׁכַּח are pleased at their mouth, i. e. (as וְכֹסְפִים יָבִיט וְיִשְׁכַּח is as an expletive *Exod. xii. 14.*) with them.

V. 14. *Grave*] That וְכֹסְפִים יָבִיט וְיִשְׁכַּח is here taken for the state of the dead, there can be no doubt, the whole context inforcing it, which is of the perishing of men like sheep, v. 10, 12, 20. So that this phrase וְכֹסְפִים יָבִיט וְיִשְׁכַּח as sheep they are put into that state

of the dead, is exactly parallel to [they are compared to the beasts that perish] twice repeated in this Psalm: for as [כֶּשֶׁף] as [sheep] is directly al one with their being compared to beasts [so כֶּשֶׁף being put in School] is the paraphrase of perishing. This then will be a key to the opening the next part of the expression, מֵתֵי עוֹלָם death shall deal with them as a shepherd with a flock of sheep, מֵתֵי עוֹלָם death shall do with them as a pastor doth, say the LXXII. The Hebrew מֵתֵי is to give the sheep pasture, or look to them, when they are feeding, Gen. xxix. 7. water ye the sheep and go מֵתֵי feed them, or lead them to their pastures, for that purpose. So Gen. xxx. 32. אֶשְׂכְּרָה אֶתְּךָ אֶתְּךָ אֶתְּךָ I will return, I will feed, I will keep thy sheep: where מֵתֵי contains under it all the care and conduct, in order to their feeding, as מֵתֵי the defending and seeing that they come to no harm. Now this feeding of sheep is very distant from feeding on them, as much as the King's office of preserving his people, from the enemies in a fire arms for the slaughtering them. The same word is frequently used for ruling, governing; and so tis generally, when tis applied to men, the ruler of whom is ordinarily styled מֵתֵי pastor in all dialects. In this place the metaphors of sheep must needs rule the signification of it. As sheep are put into a pasture, there to continue together in a common place; so men are put into מֵתֵי, מֵתֵי, the state of the dead, in the former words, and to that regularly follows, death מֵתֵי is as the shepherd that conducts or leads them into this pasture (those Elysian fields.) An excellent piece of divine poetry, to signify how men like sheep, like beasts, go by flocks and herds out of this life; or more plainly, that men die as ordinarily, and regularly, as sheep are lead to their pasture. Then for the next part of this verse,

וְיָרִידוּ בָם יְשִׁרִים לְבָבָךְ which the LXXII. render not amills, ἀνταρξουσιν αὐτοὺς ἐν ἡμέρᾳ τοῦ κριτοῦ, the just shall have dominion of them in the morning, the full meaning of it will be, that after this night of death shall follow a morning in the resurrection, in which the just shall judge the world, and so subjugate the wicked worldlings to all eternity. Then follows, וְיָרִידוּ and their beauty, or form, or figure (so יָרִידוּ signifies from יָרָא effundit, formavit, יָרִידוּ being a contraction of יָרִידוּ ) which being an imperfect sense, must be supplied from that which went before, and their form, i. e. so likewise shall their form do; as the upright shall in the resurrection have dominion over the wicked, rise and reign joyfully, so likewise shall their form, or figure, referring to the restoration of their bodies, they shall rise again in their old shapes, וְיָרִידוּ לְבָבָךְ לְבָבָךְ to the falling of Hades from an habitation to it, i. e. where Hades shall fail to be an habitation to it, i. e. when the grave, or common repository of the dead, in which their beauty, form, and figure was consumed, shall it self decay and lose its strength, death having forfeited her sting, and the grave her victory, no longer to be a mansion to the bodies of the just. And this being here spoken in general of all just men, is by David particularly applied to himself v. 15. But God will deliver my soul from the power of the grave, &c. For מֵתֵי the LXXII. read ἡ βοήθεια δούλω their help] (as from מֵתֵי petra, a rock, and by metaphors, strength, refuge, and so help: ) and the Latine follows them: but the Syriack reads מֵתֵי so their form or image. And so this is the interpretation of this whole verse, the principal part of difficulty in this parable, or dark saying, for which this Psalm was designed.

**V. 15. Receive me]** Gods receiving here is to be understood in the same sense as *Enochs* being received, or taken by God, *Gen. v. 24.* or as we find *Psalm LXXIII. 34. thou shalt after receive me to glory.* Thus *Jonah iv. 3.* he prays, *take, I beseech thee, my life—* And then it will signify Gods future receiving him to glory.

**V. 18. Though whilst he lived]** The Hebrew of the 18. verse is thus literally and clearly rendered, *וְיָשָׁב בְּחַיָּתוֹ לִפְנֵי יְיָ* for in his living, or lifetime, he left his soul; the impious worldling applauded much his own present state, *וְיָשָׁב* but men shall praise thee, or, thou shalt be praised,

*לִפְנֵי יְיָ* if, or when thou dost well to thyself, i. e. for doing well to thyself, for doing that which may tend really and eternally to thy good, and not for saying well, for applauding thy present felicity.

**V. 19. Shall go]** To go or to be gathered to the fathers, is a known expression of dying in peace, and the same is the importance of the phrase here *וְיָשָׁב לְדֹר אָבִיוֹ* he shall go to the generation of his fathers; So the Chaldee read it, *וְיָשָׁב* Sec. the memory of the just shall come, and be added to the generation of their fathers, but the wicked shall never see light.

# The Fiftieth Psalm.

Paraphrase.

**A Psalm of Asaph.**

description of the calling of the Gentiles, and of the true Evangelical way of worshipping God. It was composed (probably by David) and appointed to be sung by Asaph, a Levite, appointed by David to attend the Ark, and to record, and to thank, and to praise the Lord God of Israel, *1 Chron. xvi. 5.*

but the Chaldee seems to make Asaph the composer of it, *וְיָשָׁב* by the hand of Asaph.

**1. The mighty God, even the Lord, hath spoken, and \* called the earth from the rising of the sun unto the going down thereof.**

The decree is gone out from the Omnipotent God of heaven, the supreme creating, Lord and Judge over all the world, that he

will assemble and convocate the whole nation of the Jews from Dan to Bersheba, from sea to sea, from East to West, to reduce and take them off from their hypocritical and abominable practices, and bring them to the due acknowledgement and pure worship of the true God, and the practice of all virtue.

**2. † Out of Zion the perfection of beauty God † hath shined.**

To this end, as God hath first his tabernacle on Mount Zion, presented

himself as illustriously there, as he did at the giving the law on Mount Sinai, so shall the Son of God, in the fulness of time, descend to this earth of ours; the true light, *John 1. 9* shall shine forth; the Messiah shall be born of our flesh, of the seed of David, and (having preached repentance to the Jews, and being rejected by their Sanhedrim, and crucified by them) he shall rise from death, and ascend to his Father, and then send his Spirit on his Apostles, thereby commissioning them to reveal his Gospel in all the world, beginning from the place where God hath been pleased in a special manner to reside, this most beautiful mount of Zion: there he now prefigures himself, and from thence he shall then begin to shine forth, and enlighten the heathen world; the preaching of his Gospel to all the world shall commence and proceed from thence.

**3. Our God shall \* come, and shall not \* keep h silence: a fire shall devour before him, and it shall be very tempestuous round about him.**

What is this decreed shall certainly come to pass in its appointed time, and be looked on as an extraordinary and signal work of

Gods power, wherein much of his divine presence shall be discernible; and the immediate attendants of it shall be very dreadful and terrible, above that of the giving the law to the Jews from mount Sinai.



And it shall begin with a summons as to a solemn Assize, for the examining the actions of men, good and bad, those that have resisted and despised the Messiah, and those that have subjected themselves to him. All shall be judged by him; the former punished, and the latter rewarded. And \* Angels and men shall be summoned and called in to be executioners of these his judgments.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

יְקַרְא \*  
יְמַלְא

he shall call  
the angels,  
Chald.

יְקַרְא \*  
יְמַלְא

&c. which  
give them

salutes to  
prayer,

which is  
like sacrifi-

ces Chald.

יְקַרְא \*  
יְמַלְא

Chald. the  
high An-

gels—

And the good Angels his ministers of preservation shall be appointed to take special care of all the pious believing Jews, (Mat. xxiv. 31. Rev. vii. 3.) who have sincerely given themselves up to his service, received the Christian faith, and in their baptism made vow of performing it faithfully, which adore, and † pray constantly to him; and not to suffer any harm to come high to these.

5. Gather my Saints together unto me, those that have made a Covenant with me || by sacrifice.

† for or  
concerning  
יְקַרְא

And so accordingly shall || they do, rescuing all faithful believers out of the calamities that attend the crucifixers. A thing much to be taken notice of, as an act of most righteous judgment in God, and a testimony that all that should part, should be from Gods particular disposing. (And so it was in the story before the fatal siege of Hierusalem, all the Christians in obedience to Christs admonition, Mat. xxiv. 16. fled out of Judaea, unto Pella; and so none of them were found in Jerusalem at the taking of it. See note on Mat. xxiv. 8.)

6. And the heavens shall declare his righteousness; for God is Judge himself. Selah.

Then shall he establish a new law with these his faithful servants the disciples of Christ, the members of the Christian Church, entering into a new covenant of mercy with them, ratified and sealed in the death of his son.

7. Hear, O my people, and I will speak, O Israel, and I will testify against thee; I am God, even thy God.

And abolish the old Mosaic way of sacrifices, and holocausts of bullocks &c. constantly offered up unto

8. I will not reprove thee for thy sacrifices, or thy burnt offerings, † to have been continually before me.

† before me  
continually  
יְקַרְא

And never any more put the worshipper to that chargeable gross sort of service (of burning of flesh upon Gods Altar, that the smoke might go up to heaven, and atone God for them, as was formerly required, whilst the Jewish Temple stood.)

9. I will take no bullock out of thy house, nor he-goats out of thy fold.

For indeed this kind of service was never appointed by God, as that which he had any need of, or pleasure in it. If he had, he might have provided himself whole herds, without putting the Israelites to the charge or trouble of it, having himself the plenary dominion of

10. For every beast of the forest is mine, and the cat-tell upon a thousand hills.

11. I know all the fowls of the mountains; and the wild beasts of the field are \* mine.

\* with me  
יְקַרְא

12. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.

13. Will I eat the flesh of bulls, or drink the blood of goats?

and souls of the aire, and the certain knowledge where every one of them resides; so that he could readily command any or all of them, whensoever he pleased. But it is infinitely below God to want or make use of any such sort of oblations; sure he feeds not on flesh and blood of catel, as we men do. There were other designs of his appointing the Israelites to use these services; viz. to adumbrate the death of his own eternal Son, as the one true means of redemption and propitiation for sin, and the more spiritual sacrifice of prayer and thanksgiving, and alms to the poor members of Christ, which may receive real benefit by our charities, which cannot be imagined of God.

And such are the sacrifices which under the Messiah are expected and required

14. Offer unto God thanksgiving, and pay thy vows unto the most High.

\* יְקַרְא

Repress thy

evil desire,

and it shall

be accounted

before God as a

sacrifice of

confession.

Chald.

of us, 1. that of the Eucharist, (the blessing God for all his mercies, but especially the gift of his Son to dye for us) and this brought to God with penitent, contrite, \* mortified hearts, firme resolution of sincere new obedience, and constantly attended with an offertory, or liberal contribution, for the use of the poor, proportionable to the voluntary oblations among the Jews, and these really dedicated to God, and accepted by him, Phil. iv. 18. Heb. xiii. 16.



15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

which then is assurance of a gracious return; and that must engage us to give the praise and glory of all to the Deity, in whose name our prayers are address'd to God.

16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth?

17. Seeing thou hatest instruction, and castest my words behind thee.

continue \* in any wilful known vice unreformed, make their formal approaches unto God: but never heed his severe commands of reformation; they have no right to the mercies of this Evangelical Covenant, and do but deceive themselves, and abuse others, when they talk of it: and the more so, the more solemnly they pretend to piety, and talk of, and perhaps preach it to others.

\* which repent not, and pray in proverbs. Chald.

18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

of those sins, but such as any way partake with them in these.

19. Thou givest thy mouth to evil, and thy tongue frameth deceit.

Such the evil speaker and lyer.

20. Thou sittest and speakest against thy brother, thou slanderest thine own mothers son.

The backbiter and slanderer.

For, I deliver thee alone. See note b. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes.

amend, that they may thus prevent and escape his punishment. And some make to ill use of this indulgence and patience of his, which is † designed only to their repentance, as to interpret it an approbation of their course, and an encouragement to proceed securely in it. But those that thus deceive themselves, and abuse Gods mercy, shall most dearly pay for it: God shall bring his judgments upon them here, cut them off in their sins, and pour out † his indignation on them in another world.

† I deferred or expected that thou mightest repent. Chald.

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

goes on fearless in any course of evil, immediately to stop in his march, to return he times: lest if he deserts, Gods judgments fall heavily upon him, seize him and carry him to that place of torment, for then there is no possible escaping.

This therefore is matter of sad admonition to every impenitent sinner, that

† I will obtain the judgment of hell in the world to come. Chald.

† I disposed his way 23. Who so offereth praise, glorifies me; and to him that † ordereth his conversation aright, will I shew the salvation of God.

Whereas on the other side, the Christian duties required, v. 14. Repentance, and charity, &c and the orderly spending of these

few days of our life in this world, are, beyond all the sacrifices of the law, an eminent means of glorifying God, and providing for the present bliss, and eternal salvation of our souls.

## Annotations on Psalm L.

a. V. 3. *Shall come*] The notion of *Gods coming* must here first be established, as that on which the due interpretation of the whole Psalm depends. The coming of God ordinarily signifies in Scripture any judicial proceeding of his, Gods punishments and vengeance on his enemies (see *Psal.* xviii. note d.) But this Psalm seems peculiarly to look forward to the times of the Messias, and so to denote some coming of his. The Chaldee applies it to the *דְּיָמָא דְּיָמָא דְּיָמָא* the day of the great judgment. But this phrase, I suppose, may be taken in some latitude, in that Paraphrast, not to denote the *last judgment* (though thus \*S. Augustine will have this Psalm understood, *de iudicio Dei novissimo, of the last judgment of God*) but as their Paraphrast on v. 2. seems to interpret it, some great destruction that was to be wrought in the *בְּרֵאשִׁית עֲוֹנוֹתָא* beginning of the creation of the age; meaning, I suppose, by the age, the age of the Messias; which, as 'tis there said, was to come out of *Sion*, which is not applicable to any other age but that. Now there be three comings of Christ express in the Scripture. The first in humility, by his being born in our flesh; the last in glory, for the judging of the whole world in the day of the universal doom: And a middle coming, which was not to be corporall, but spiritual, a mighty work wrought in the world by the power of that spirit which raised Jesus from the dead, beginning in a terrible vengeance upon his crucifiers, the notable destruction of the Jewish Temple, and of Jerusalem, and so of the Mosaicall worship, and the Judaical politie, and proceeding to the propagation

of the Christian faith to all the world; wherein were many glorious acts of Gods power and mercy, and are all together oft stiled in Scripture the coming of *Shilo*, of the desire of all nations, of the language of God, of the son of man, of Christ, (see note on *Mat.* xvi. o. xxiv. b. *Joh.* xxi. b.) And this is it to which this Psalm most signally seems to belong, (as also *Psal.* xcvi. 10, 11, 12, 13.) and contains these several stages or branches of it: 1. the terrible manner of this his coming, v. 3. 2<sup>ly</sup> the formality of it, a judicature used in it, v. 4. 3<sup>ly</sup> the preservation and rescue of the believing Jews out of the common ruine, v. 5, 6. 4<sup>ly</sup> the rejection of legal worship, of sacrifices of beasts, v. 8, 9, 10, 11, 12, 13. 5<sup>ly</sup> the establishing of the Christian service, the spiritual oblation of prayer and thanksgiving, v. 14, 15. and lastly, the destruction of the impenitent Jews, which having received the Law of God, and entered into Covenant with him, would not yet be reformed by Christs preaching, v. 16. See. to the end.

V. 3. *Silence*] The Hebrew שָׁמָּה hath several significations. But that which is most agreeable to this place, is that of *doing nothing*, being idle, *delaying*, *tarrying*, as applied to the actions, not the speech only. So 2 Sam. xix. 10. מַה עָשִׂיתָ לְמֶלֶךְ is best rendered, *why do you deferre or delay to bring back the King?* *Kugel-ere*, say the LXXII. *why are you silent?* in that other notion applied to the tongue: but the Chaldee שָׁמָּה is a word which belongs to the actions, as well as words; the learned Schiedler there renders it, *cessatis, cumlaurini, deferre or delay*. The Syriack

\*De Civit.  
l. xx. c.  
xxiv.

Syriack there renders it *ܐܘܠܐܢܐ* from *ܐܢܐ*, whence is *ܐܢܐ*, and the participle *ܐܢܐ* which hath that signification among others, of *cessant, morant, tardant* suit, and is by the Latine translator rightly rendred *hesitant*: and so the Arabick appears there to understand it. And so the context intorces by another phrase, used there in the same matter, v. 11. and 12. *why, saith he, are ye so slow to bring back the King?* i. e. very backward and dilatory. So the Arabick expresses that also, *why do you deferre or neglect?* And to *Psalm xxviii. 1.* the sense carries it, *ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ* do not deferre or neglect to answer me; neglect me not, saith the Arabick. And thus 'twill best be rendred here, *Our God shall come and not delay*: not neglect, saith the Arabick, as in the place of *Samuel*. And the Chaldee *ܐܢܐ ܐܢܐ* &c. which though it may signifie shall not keep silence, yet it is also not deferre, or delay, and so is determined here by the remainder of their paraphrase *ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ* to *make vengeance for his people*. So the *Jewish Arab.* *ܐܢܐ ܐܢܐ* and shall not withhold or refrain from it. And thus the phrase seems

to be made use of, and interpreted by the Apostle, *Heb. x. 37.* *ܐܢܐ ܐܢܐ ܐܢܐ ܐܢܐ*, he will come, and not delay, or tarry, i. e. he will certainly come. Which I suppose to be the reason of the learned *Castellio's* rendring this place, *veniet Deus noster sine dubio*, *Our God shall come without doubt*; the coming and not delaying] being all one with his [certain coming.] The word *ܐܢܐ* is again used v. 21. and rendred by the Chaldee *ܐܢܐ ܐܢܐ* I stayed or expected, that thou mightest repent; which is a full proof of this notion of the word for *delaying*. Where the *Jewish Arab* reads, as here, *I withheld from thee*, adding, *ܐܢܐ ܐܢܐ* delaying.

V. 11. *wild beasts*] For *ܐܢܐ* beast, the *xxii.* seem to read *ܐܢܐ ܐܢܐ*, and render it *beast*, and the Latine *pulchritudo*, the Chaldee *ܐܢܐ ܐܢܐ* the cocke of the noot (whose feet stand on the earth, and his head touches the heaven) of which *Elias Levita* in his *Thibis*, p. 273. taking notice, addes *ܐܢܐ ܐܢܐ* this is a new thing, not without reason expressing his wonder at their rendring: but the Syriack is clear *ܐܢܐ ܐܢܐ* and the beast.

## The Fifty First Psalm.

### Paraphrase.

TO the chief Musitian, A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba.

The fifty first Psalm was composed by David, after the commission of those many sins in the matter of *Uriah*, 2 Sam. xi. when by

Nathan the Prophet his message to him from God, he was brought to a due humiliation for them, which he expresseth in this penitential Psalm; and to make it the more publick, to remove the scandal of so many notorious sins, he committed it to the prefect of his Musick to be solemnly sung.

O thou Father of all mercies and compassions, permit me, thy most unworthy servant, foully guilty of many horrid crimes, to make mine humblest approach to thee; and out of the riches of thy benignity, out of the abundance of thy melting compassions to those that are in the greatest distresses, be thou graciously pleased to look upon me, to be amazed and reconciled toward me.

1. *Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy mercies blot out my transgressions.*

† mercy, or benignity  
רחמים  
\* compassions  
רחמים

O let not any the least of these crimes, that I have been guilty of in this manner, be permitted to appear in thy sight, or rise up in judgment against me; but seal me thy perfect pardon for every one of them.

2. *Wash me thoroughly from mine iniquity and cleanse me from my sin.*

For I do most willingly confess, that I have committed, in the compassing of one carnal pleasure, many horrid and odious sins. These are a perpetual terror to my conscience, an amazing prospect continually outdaring and tormenting me.

3. *For I acknowledge my transgressions, and my sin is ever before me.*

continually  
רָחֵם

And though the dignity and office wherein thou hast placed me over thy people, leave me not liable to any humane process or judicature among men; yet am I most sadly culpable and liable to vengeance from thee the pure God of heaven, the transcendent Ruler over all the Kings of the earth. Thou mayest most justly proceed against me, as against the most criminal rebel, indict me, and arraign me of adultery, drunkenness, and murder also: and what ever sin thou wast against me, thou art sure to cast me; whatsoever vengeance thou exactest to be inflicted on me, I must most deservedly and inevitably fall under it.

4. *† Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified \* when thou speakest, and † be a clear when thou judgest.*

† To thee, to thee only.  
\* in thy doing.  
† overcomes.  
† contends.

Lord, I am a most polluted creature: the corruption of my nature, the base inclinations of my will to any unlawful object ought in any reason to be strictly watched, and industriously

5. *Behold, I was \* shapen in iniquity, and in sin \* born. did my mother conceive me.*

rejected by me, and thy grace continually solicited, to enable me to overcome them, and not in the least degree favoured, or indulged, or yielded to; when I so well know, that thou requirest purity of the heart and affections, and forbiddest the very first thoughts of any unlawful enjoyment, and beside this revelation of thy will, that I should thus keep my self pure, art pleased to grant me thy grace to make me inwardly sensible of this part of my duty: and this is a great insinuating of my sin, committed against all these obligations.

6. *Behold, thou † desirest c truth in the inward parts; and in the hidden part thou † shalt make me to know wisdom.*

† delight in truth in the reins.  
† or makest me  
רָחֵם

Lord, he thou pleased to absolve me, and solemnly to declare and seal to me

7. *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.*

thy reconciliation, after the same manner as the priest is wont to do, when upon the nuclear thing he sprinkles water mixed with the ashes of an heifer, and of cedar wood, and of hyssop, and of scarlet, Lev. xiv. 6, 7. Num. xix. 6. the solemn ceremony for the purification of sin, v. 9. and whereby the blood of the lamb of God, the death of the Messiah, was signified: and then I shall again be restored to that blessed state, from which I have so sadly fallen by my outrageous miscarriages.

I am in a most sad and wretched condition; thy just displeasure and wrath for my sins, as long as it continues over me, is the setting my soul upon the torture, my own conscience being the executioner under thee: O be thou pacified and reconciled toward me, and it shall be the joyfallest news that ever came to any poor tortured suppliant ear, when he is taken off from the rack, and all his bones set, and restored to ease again.

8. *Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.*

Lord, pardon my sins, and return to thy wonted favour toward me.

9. *Hide thy face from my sins, and blot out all mine iniquities.*

I have sadly fallen from my wonted purity and sincerity; Lord, by the good work of thy grace upon my heart, restore me to it again, and renew me inwardly and thoroughly, my very thoughts as well as my actions, that I never fall into the least beginning of any such pollution again.

10. *Create in me a clean heart, O God, and renew a right spirit within me.*

11. *Cast me not away from thy presence ; and take not thy holy spirit from me.* Lord, it is just with thee to reject me from all spiritual commerce and communion with thee, who have resisted thy spirit, and washed my soul by so many wilful commissions against thee ; just that thou shouldst withdraw thy grace, to which I have done such despite : O do not thou thus severely punish me, by withdrawing that which now more than ever I stand in need of.
12. *Restore unto me the joy of thy salvation, and uphold me with thy free spirit.* Without thy help and aid I am utterly unable to get out of this broken condition ; the free and voluntary assistances of thy spirit are so perfectly necessary to me, that I can never think a good thought, make the least attempt toward recovering the purity from whence I am fallen, without them : O be thou pleased to restore them to me, and thereby to support and establish me.
13. *Then will I teach transgressors thy ways, and sinners shall be converted unto thee.* And this thy exceeding mercy to a sinner, so sadly laps'd, may be a means to bring wicked livers home to repentance, I shall be able to encourage them to return, by proclaiming mine own success, who have fallen as sadly as any of them can have done. And being thus encouraged by my example and experience, many, I doubt not, by the assistance of thy grace, shall be brought home to thy service, and the practice of the duties of new life.
14. *Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness.* Oh, that sin of murder is an horrid and crying sin, of a black and deep dye ; and though mine own hands have not been polluted with it, yet my conscience affores me the guilt of the murder of Uzziah lies on me, who projected and contrived it by others : O thou blessed Lord, from whom all my deliverance must come, be thou pleased to deliver me from this one, as from those other foul commissions, and it will be most joyful news to me, and with the greatest exultation of heart shall I proclaim thy abundant mercies to me.
15. *O Lord, open thou my lips, and my mouth shall shew forth thy praise.* This work of grace from thee shall set my lips wide open, in praising and magnifying thee.
16. *For thou desirest not sacrifice, || else would I give it : thou delightest not in burnt-offerings.* 'Tis not any the richest sacrifice or most chargeable oblation for my sin, that thou expectest or requirest of me. The truth is, my sins are of such a sort, as for which the Mosaic law allows no reconciliation, no sacrifice for such wilful sins, Heb. 10. 26.
17. *The sacrifices of God are a broken spirit : a broken and contrite heart, O Lord, shalt thou not despise.* 'Tis my sincere humiliation, confession, and renovation, which alone thou admittest, and even in this sourest condition, thou art mercifully pleased to have respect to them, and look on them, as the most acceptable oblation. And whensoever that is presented to thee from an honest heart, it is sure to find a welcome and hospitable reception.
18. *Do good in thy good pleasure to Zion : build thou the walls of Jerusalem.* O be thou thus merciful to me, and to all that love and fear thy name, and meet in the place by thee appointed for thy service : defend and succour all, and preserve them from falling into such wilful presumptuous sins.
19. *Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering : then shall they offer bullocks upon thy altar.* And then our sacrifices of all sorts, and all that is typified by these shadows, and what is much more valuable than any of these, Mar. 12. 33. our prayers, and our praises, our solemnest acts of the most ardent love and devotion, and the diffusion of that in acts of charity and mercy to our brethren, shall upon the altars of our very hearts be presented to thee in an humble, but cheerful, confidence to be accepted by thee.

## Annotations on Psalm LI.

a.  
זָכַר

V. 4. *Clear*] The word זָכַר is ordinarily rendred *mundus fuit, clean, or clear, or pure*; and so the Chaldee takes it here, and renders it by זָכַר, from זָכַר *purgavit*. But this, as the context evinces, must be understood in a *forensic* sense, as *pure* is all one with *free from guilt*; and so there is a second notion of the word for *overcoming*, meaning that sort of *victory* which belongs to him that carries the cause in *judicature*. Thus the LXXII. render it here, *ἐνίκησας, and overcome*; and thus the *Apostle* takes it from them, *Rom. iii. 4.* and the *Syriack* there renders that of the *Apostle* by ܙܚܐܠܐ the same word which both the Hebrew and *Syriack* have here in this Psalm: which is a sure evidence, that the word here used doth certainly signifie as the LXXII. rendred it, and was no way mistaken by them; and that very reconcilable with the notion of *mundus fuit*, for he that doth *νικάει ἐν τῷ ἀντιπατάει, overcome in the suite or contention*, (so *ἀντιπατάει* signifies, to be a party in a suite) is fully laid to be *cleared or quitted by the Law*; and that is also the importance of *צָדִיק justified in the forensic sense* also, as that is opposed to *cast or condemned*. The only remaining difficulty is, to what part of the antecedent speech this is to be connected, *יָצִיק that thou mightest be justified*— This, say the *Jews*, is not to be joyned to the words immediately precedent in the former part of this verse; but either to the prayer, *Have mercy upon me, v. 1.* or, *I acknowledge my transgressions— v. 3.* putting the beginning of this verse, *Against thee,*— in a parenthesis. But the former of these hath little

of probability in it; and the latter, which is more tolerable, may very reasonably be rejected also, the immediate antecedents being very fit to bear this consequence, and indeed much fitter than either of those which are more remote. For if in the beginning of the verse, the emphasis be laid, as the thrice repeating shews it ought, on the *אֵלֶיךָ to thee, אֵלֶיךָ to thee only, and אֵלֶיךָ in thy fight*, the importance of it will certainly be, what *S. Ambrose* and *S. Chrysostome* and others have observed, that *David, being a King, was not liable to punishment from any but God*: and though he had in this business highly offended against others, against *Bathsheba*, and especially against *Uriah*, whom he had caused to be made *drunk*, and afterwards *slain*, and in the next verse confesseth the guilt of his *blood*, and therefore must not be understood, *saith Chrysostome*, as if he said, *ὅτι τὸν Ὀυρίαν ἐκ ἡδύχουσα, that he had not wronged Uriah*; yet could not he be impeached or judged by man for this, but only by God: *Βασιλεὺς ἡμεῖς, σὲ ἐροῦμεν μὴ τὸν βασιλεὺς ἡμεῖς, ἐροῦμεν τὸν ἡδικημένον ἐξουσίᾳς μὴ ἡ, καὶ ἀσπί μετὰ ἐδύχου, ἀλλὰ ἐξουσίᾳ διὰ σὲ, μὴ σου μὲ ἀπαίτης ἐσθίας, saith Chrysostome, Be-*

ing a King I feared not him whom I wronged; he being my subject could not punish me: all my fear was for thee, lest thou shouldest call me to account. And then this most regularly introduceth this consequence, (for so יָצִיק is not ἀντιπατάειν, but ἐμβατίνει a note of consequence only) *ὥστε ὅτι that thou mightest be justified in thy sayings, or doings, (so צָדִיק ordinarily signifies a deed, and not only a word or saying) and overcome when thou contendest. Thus, if any other*

Tom. i. p.  
705. 18.

יָצִיק

צָדִיק

See Paul.  
Fagius in  
Exod. 22.

but God should implead, or judge, or punish me for this, I should have just reason to complain, God having placed me in a condition of judging and punishing others, without being my self subjected to any other humane tribunal. But for all this I stand most justly chargeable, and punishable by God: *To thee I have sinned*, from thee I deserve, and may most reasonably expect punishment. *In thy sight I have done this evil*, i. e. so as to be most justly liable to thy vengeance; though *thou* I am thus liable to thee only, to none else but thee; *that* (noting this to be the natural consequence) *thou mightest be justified in thy doings, and overcome when thou contendest or impleadest me*, i. e. whatsoever bill of indictment thou puttest in against me, though to charge upon me the highest rebellions against thee, and bring upon me the severest sentence of eternal rejection out of thy favour and presence, and infliction of the direfullest torments, thou art sure to overcome and cast me in the suite, I have nothing in the least to pretend, or plead against it. The only seeming objection to this rendering is fetcht from *שָׁפַט*, which from *שָׁפַט* judicavit is thought to signify, *in thy judging*. But there is another acknowledged notion of the word in *Niphal*; for *litigare, contendere, causam agere, to contend, or plead, or goe to law with another*: and though in *Kal* it ordinarily signifies *to judge*, yet 'tis evident the LXXII. and the Syriack took it here in the other sense; and so the former renders it *ἐν τῷ κελῶσαι*, i. e. *in pleading or contending* (so the word *κελῶσαι* signifies in the Hellenists dialect, see note on *Rom. iii. b.*) and not as the Latine, more to the word than *idiome*, render it, *cum judicaris, when thou art judged*. And so the Syriack render it *ܕܡܝܢܝܢܝܢ*

from *ܡܢ*, which both in Hebrew and Syriack signifies *to contend in judicature, to plead*, and not only or so frequently *to judge*. And to the sense both here, and to the *Romans* best bears: *here*, for being justified in the *forensic* sense, as that is opposed to *condemned*, doth more properly belong to the *litigants*, or persons that contend in judgment, than to the judge, and so to be cleared also; but most necessarily so it is in the reciting these words to the *Romans*, where he that is said to overcome, must necessarily be one of the *contendents*, and not the *Judge*: And accordingly that which the text is there brought to prove is, *Let God be true, and every man a liar*: where God and man being supposed to have a controverſie, in like manner as *Mich. vi. 2.* and so brought in as *pleaders or contentants* (and not as a judge and a delinquent) the verdict is given on Gods side, (*Let God be true, which is a pronouncing that God is true, a clearing or justifying God*) and against man, who is pronounced a liar, and so this text verified, *God is justified and cleared, or overcomes in lite*, in the supposed matter of debate between them; *καὶ ὁ κύριος γινώσκων, ὅτι τὸν εἰς ἐμὲ πᾶς ὁ ἐχθρὸς εἰς μέσον*, saith \* *Chrysostome*, the business being debated and brought before a judicature between God and me.

V. 5. *Shapen*] For the understanding of this verse 3. things must be observed. 1. What is meant by the two verbs *שָׁפַט* and *יָלַד*. The former of them, from *שָׁפַט*, and *יָלַד* which signifies *for, up or labour*, but especially that of the woman in travail, signifies the birth of a child; and so is rendered by the Chaldee *ܕܡܝܢܝܢܝܢ* *I was born*, (and though the Syriack *ܕܡܝܢܝܢܝܢ* from *ܡܢ* *venter*, may signify *conception* or *carrying in the womb*, and so may agree with the LXXII. *συμβληθῶς*, and





πῶς τὸ γεννηθὲν παιδίον, ἢ πῶς ὑπὸ  
τὴν τῷ Ἀδὰμ, ὑποπέπληκεν ἀσθενεῖαν τὸ  
μυόνεν ἐνεργῶσαν. Let them tell us  
where the new born child did fornicate,  
or how that which hath as yet nothing is  
fallen under the curse of Adam. In-  
stead of a larger examination of his  
words (which indeed have too  
much of obscurity in them, to be a  
testimony of much force to preju-  
dice or establish a point of do-  
ctrine) this one consideration may,  
I suppose, suffice, that being not  
there engaged by his business in  
hand to give the full interpretation  
of that place, any farther than was  
usefull to refute the objectors be-  
fore him, the Pseudonymous Apostles  
and Encratites, it cannot be just any  
farther to extend his words, than  
the relating of them makes it rea-  
sonable to extend them: viz. first,  
that by his mothers conceiving him in  
sin, he meant not his immediate mo-  
ther, as if her conception were an act  
of sin in her, (which indeed had  
been for the Encratites turne, who  
detested generation as sinful, and so  
condemned marriage) but rather Eve,  
who had sinned before she conceived  
Cain, and so all mankind after her  
were conceived in sin. Secondly,  
that as by his γένεσις conception and  
birth, his mother committed no sin  
in conceiving him, so neither the  
childe it selfe being conceived com-  
mitted any fault. Thirdly, that  
neither doth any childe of Adam, by  
the bare pollution of birth, fall into  
that accursed state wherein the Encra-  
tites thought Adam to be involved,  
and all that were propagated from  
him by generation, and thereupon  
profest to detest generation and mar-  
riage. For this was one special part  
of the heresy of these Encratites, that  
Adam was certainly damned, ἀντιλέ-  
γουσι τῷ τῷ πρῶτον λαῶν σωθῆναι,  
they resist Adams salvation, saith Ire-  
naeus l. i. c. 30. 31. and consequent  
to that, that his sin being imputed  
(as they had learnt from the Ortho-

doxe) to all his posterity, the same  
damnation devolved upon all, and  
that all that were thus born, had not  
only some sinfull corruption born  
with them, but were themselves in  
ἀμαρτία in sin, i. e. either guilty  
of some actual sin, by being begotten  
(as his question πῶς ἐπέβρευσεν; im-  
ports) or else were spread all over  
with nothing but sin, (in a sense  
somewhat proportionable to that of  
the Pharisees of him that was born  
blind, Job. ix. 34. Thou wert altoge-  
ther born in sins) and ἀμαρτία αὐτοῦ  
themselves sin in the abstract, and no-  
thing but sin. Now none of these  
would that learned Father allow to  
be concludible from these texts;  
but on the contrary he thinks it most  
ridiculous, that either the child  
should be said to sin, or that every  
child should be said to be thus abso-  
lutely immerst in sin, as to be him selfe  
sin, and nothing else, when yet he  
hath committed no sin, or that the  
αὐτοῦ τῷ Ἀδὰμ the curse of Adam  
(not in Origenes sense, Contra Gels.  
l. iv. where he saith ἀπὸ τοῦ Ἀδὰμ  
κοινὴν πάντων ἐστὶ, the curse of Adam  
is the common curse of all, but in the  
notion of the Encratites, as that was,  
in their opinion, certain damnation to  
Adam who committed it) should fall  
on all that ever were born from him.  
The falseness and ridiculousness of  
which, in all the parts, may well  
be granted, and yet the doctrine of  
Original sin, as it was believed by  
the Ancients, remain true, and this  
text of this Psalm be one testimony  
of it, viz. that though Adam sin-  
ned, and thereby lost the image of  
God, in which he was created, de-  
forming it into Satans image, whose  
temptations he hearkened to; and  
though this he did, as a common  
Father, & representative of all man-  
kind, and so in him all his posteri-  
ty were concluded under the breach  
and penalty of the first Covenant,  
and all being begotten after the  
Image of laps'd Adam, were begot-

ten in a corrupt, polluted sinfull state, and had many sad effects of *Adams* fall connatural, and born with them; yet *Christ* was given for all, and by that gift, first *Adam* himself was redeemed from so much of the curse belonging to sin, as concerned his eternal state, and so also all others of his posterity, that did not by their own actual and habitual sins and impenitence (their redemption notwithstanding) bring down that curse upon them. That this doctrine of Original sin, as it was maintained against *Pelagius*, is very remote from the Doctrine of the *Encratites*, is most certain and visible, and cannot be doubted by any. The *Encratites* thought generation could not be without sin, that *Adam* was damned, and all were born heirs apparent to that curse, and so detested generation and marriage: but the doctrine of Original sin supposes marriage to be honourable, and that the conjugal bed may be kept pure and undefiled, and that neither is sin committed by the parents in begetting, nor by the child which is begotten; and though the child be borne in sin, after the image of laps'd and sinfull parents, yet allows a medicine as universal as the disease, and so acknowledg- es this corruption of our nature not only reconcileable with, but useful and contributive to our eternal good. And this *Clement* in that place seems to acknowledge, and to make another part of his answer to those Hereticks: for having mentioned τὰς πρώτας ἐν γενέσει ὁρμὰς, the first incitations, which proceed from our natural corrupt state, and those as ἀσεβείας impieties, or aversions from God, καὶ ἁγίου ἔγνωσκον, in respect of which we are ignorant of God, (which shews him to be no enemy to the doctrine of Original sin) he adds, εἰ δὲ τις καὶ τὸτο λέγει κακὴν τὴν γένεσιν,

καὶ κατ' ἐκείνο ἐπὶ τῷ ἀγαθῷ, καὶ ἐν αὐτῷ τὴν ἀλήθειαν γνωσκόμεν, but if any man in this respect calls nativity ill, let him in that other respect acknowledge it good, because thereby we come to the knowledge of the truth. In which words he seems to referre to the following verse in this Psalm, Behold thou desirest truth in the inward parts, and in the hidden part thou shalt make me to know wisdom: ] which, by the way, as it is an aggravation of every willfull actual sin committed by any child of *Adam*, (because though it be committed in compli- ance with natural corruption, yet 'tis in opposition to grace, and the both outward and inward directi- ons of Gods Spirit, which were gi- ven to mortifie our natural corrup- tion, and to beget us to a new spiri- tual life;) so it is full matter of conviction to the *Encratites*, that generation and marriage is good, and not evil, because it brings forth children to the grace and mercies of *Christ*, to Baptism that foederal rite of receiving every the tenderest Infant into the Covenant of grace, whereby the original stain or cor- ruption shall be disabled from bringing any eternal misery upon them, that do not call it on them- selves by those willfull acts of sin, that might have been resisted by them, if they had not been foully wanting to themselves. Which consideration being so much more proper to the point which *Clement* had in hand, (the refusing of the *Encratites*) than the insisting on the doctrines, and aggravations of ori- ginal corruption, we cannot reason- ably wonder, that he should there confine his discourse to that which was only pertinent (and so he goes on to shew grounds of mercy and pardon, from the very nature of our temptations, διὰ τὸ ἐκπεδ- οσιμὸν κομμεσθαι τοὺς σάβτες, διὰ τὸτο αἱ συγγράμμαι, and the way to contend and overcome in our Chri- stian



he mentions the transgression of old committed by our first fathers, and saith of that, that it was the fountain of these streams. *εἰ γὰρ ἑαίνοντο, ποταμοὶ μὴ ἦσαν, οὐκ ἂν ἰδέσθαι τὸ θάνατον τὸ ἐπιτίμιον, οὐτοὶ δὲ μὴ ὄντες, κενώτες ἂν ἦσαν φθορᾶς, τῇ δὲ ἀφραξίᾳ πάντως ἂν καὶ ἀπαθείᾳ συνῆν· ἀπαθείας δὲ πολυτελείης χάριν οὐκ ἂν ἔχον ἡ διαφθορά,* for, saith he, if they had not sinned, they had not undergone the punishment of death, but not being mortal, had been above corruption, and then to incorruption apathie, absence of passions, had been concomitant; and apathie being admitted, sin had had no place. *Ἐπειδὴ δὲ ἐξημαρτον, φθορὰ παραβύσσος· φλαγοὶ γένεον, τούτους καὶ γενήσασιν παῖδες, τοῖς δὲ τούτους ἐπιθυμίαι, καὶ φόβοι, καὶ ἡδοναὶ συμπαρασύνται. πρὸς δὲ ταῦτα καὶ λογισμὸς ἀγωνίζεται, καὶ νυνικὸς μὲν ἀπαυγνίσσεται, ἡμεῖς δὲ αἰχμαῖας ἀφρακόμεθα,* But seeing they sinned, they were delivered to corruption; being become corruptible they begat children like themselves, and to such, desires and fears and pleasures were together consequent. Against these reason contends, and if it overcomes, is pronounced or proclaimed to be rewarded; but if it be overcome, it is a debtor of shame, is punished with reproach. Thus farre this holy Father in that place, expressly giving us his own opinion (and, I suppose, sufficiently clearing Clements doctrine) in this matter: that though David impute not any of his foule, actual transgressions to nature, or the force of Original sin, because he had those other aids from God which might have resisted successfully, if he had not been wanting to himself; yet he here mentions Adams fall, as the fountain of all vicious corrupt streams, as that which shewed sin the way into the world, brought tumultuous passions (which he \* elsewhere calls

after it, and so an inclination and tendency in our nature to stumble and fall: which inclination, or *ποτὴ φύσις εἰς τὸ πλῆκεν*, is all one with the *πρώται ἐκ γενέσεως ἑρμῆαι*, the first incitations from our nativity, in Clements, which he mentions as impieties, and therefore sins; though, saith Chrysostome, *λογισμὸς* reasoning, such discourse as a Christian is capable of, and *πρῶτην* resolution, with industry making use of the means that God hath given us (he addes elsewhere *πρῶμα τὸ βοηθεῖν* in Rom. vi. the spirit helping us Christians, and *ἐκπλῖσμα τὸ νεκρῶσαι δυνάμετον*, baptism able to mortifie) may not only oppose and incounter this swarme and rout of passions, but overcome them also. What the Latine Fathers thought of this place is visible from || Hilarie, in his *Enarration on* || Basil. id. Psal. cxix. v. 175. *Vivere se in hac vita non reputat, quippe qui dixerit, Ecce in iniquitatibus conceptus sum—Scit se sub peccati origine & sub peccati lege natum esse; meditationem autem legis Dei ubi id elegit ut vivat, He accounts not himself to live in this life, as having said, Behold I am conceived in sin—He knows he was born under the beginning of sin (i. e. Original sin, for he calls it elsewhere, as *originem carnis* the beginning of the flesh, so more expctly, *originis vitium*, the vice of his beginning, and *peccata humane nature*, the faults of his humane nature) and under the law of sin; but he therefore chooseth to meditate in the law of God, that he may live. And to the same purpose † S. Ambrose, *Omnes homines sub peccato nascimur, quorum ipse ortus in vitio est, dicente David, Ecce in iniquitate—All men are born in sin; our very birth is in fault, as David saith, Behold, I was conceived in sin—* And many others concur to the same sense, in their *Scholia* on this Psalm. As for the doctrine it selfe of Original sin, as it is founded on many other places of Scripture, as well*

\* in Rom. vi. Etom. xi.

† de Penit. l. i. c. 11.

well as on this, the concordant testimonies of the *Ancient Church* are set down at large by the Author of the *Pelagian Hist.* l. 11. Par. 1. from *Justin, Tatianus, Irenaeus, Origen, Macarius Hierosolymit. and Macarius Aegyptius, Athanasius, Cyrill of Jerusalem, Basil, Gregorie Nazianzen, Chrysostome, Leontius, Olympiodorus* (of the Greek Church;) and from *Tertallian, Cyprian, Ambrosius, Reticus, Olympius, Hilarie, Ambrose, Optatus, Hilarius Diaconus, Hierume* (of the Latine;) as well as from *S. Augustine*, and those that followed him. And | *Vincenius's* words are remarkable, *Quis ante prodigiosum discipulum eius Caesilium restu pravaricationis Ade omne genus humanum negavit astriculum?* Before *Caesilius*, *Pelagius's* prodigious scholar, who ever denied that all mankind was bound by the guilt of *Adams* sin? This I suppose sufficient to assure us of the sense of the Universal Christian Church in this Article. And what from this and the like places of the Old Testament the old Jews doctrine was, may be concluded from these words of *S. Chrysostome*, Οὐκ ἀπισταται τὸ εὖος, ἡ ὕψις ἀπὸ τοῦ οὐ  
 ὁ Ἰσραήλ. Πῶς, εὖος παροξύναντο τὸ  
 Χρῆς, ἡ ὀνομαζομένη ἰσχυρ; ἐν τῷ οὐ  
 ἀπὸ τοῦ Πῶς, εὖος παροξύναντο τὸ Ἀ  
 δάμ, ἡ ὀνομαζομένη κατέχευε; The reason  
 of *S. Pauls* phrase so oft repeated [as  
 by one] *Rom. v.* was, that when a Jew  
 shall aske, how the world should be sa  
 ved by the well-doing of one, the righte  
 ousness of *Christ*; thou mightest be able  
 to say to him, How should the world be  
 condemned by one *Adams* sinning? By  
 which words of his it appears, that  
 this doctrine of the whole worlds  
 being under condemnation for the  
 sin of *Adam*, was such, as he thought  
 no Jew would doubt of; for else it  
 could be no fit means to silence his  
 objection against the redemption of  
 the whole world by *Christ*. To  
 this of the Jews belongs their ordi  
 nary style of עוֹלָה הָרָע the evil for

mation, (which the Chaldee light  
 ly vary into עוֹלָה הָרָע meaning our  
 evil affections, or concupiscence) and  
 עוֹלָה הָרָע the formation of sin, or pro  
 clivity to sin from their frame or  
 fabrick. So *Ecc. x. i.* בְּבוֹרֵי הָמָוֶה the  
 flies of death are by the Chaldee ren  
 dred עוֹלָה הָרָע evil concupiscence,  
 which abiding at the gates of the heart,  
 brings the cause of death into the world:  
 and *Psal. ciii. 14.* where we read  
 עוֹלָה הָרָע our frame, the Chaldee have  
 עוֹלָה הָרָע הַשֵּׁשׁ דִּמְיוֹנֵה the evil con  
 cupiscence which impells us to sin. So  
*Psal. cxix. 70.* עוֹלָה הָרָע הַלֵּב the sig  
 ment of the heart. So say the  
 Rabbins, three men subdued עוֹלָה הָרָע  
 their concupiscence; *Joseph Gen. xxxix.*  
*Boaz Ruth iii.* *Phalati I Sam. xxv.*  
 44. Where by the example of  
*Joseph* &c. it is evident, that the  
 desire of carnal forbidden objects,  
 such as another mans wife, is com  
 prehended by them under this style  
 of עוֹלָה הָרָע formation. And this from  
*Gen. viii. 21.* where of the עוֹלָה הָרָע  
 עוֹלָה הָרָע imagination, or formation,  
 or signment of the heart of man, it is  
 said, that it is עוֹלָה הָרָע evil from  
 the youth. So in the *Midras Tehil*  
*lem*, on *Psal. xxxiv. 17.* &c. Now the evil  
 signment is born with a  
 man, and goes about with him all his  
 dayes, as tis said, the imagination of  
 mans heart is evil, from his youth; and  
 if it can finde occasion to overthrow  
 him, when he is twenty years old, or  
 forty, or seventy, or eighty, it will do  
 so. And this the † *Talmudists*, saith  
 Buxtorfe, observe to be called by  
 seven names in Scripture: 1. עוֹלָה הָרָע evil,  
 2. עוֹלָה הָרָע foreskin, 3. עוֹלָה הָרָע uncleau,  
 4. עוֹלָה הָרָע the enemy or hater, 5. עוֹלָה הָרָע  
 a stumbling-block, 6. עוֹלָה הָרָע a stone,  
 7. עוֹלָה הָרָע the hidden thing. What  
 they say of these is much of it in  
 deed phansifull and *Talmudical*, and  
 their writings are too full of such  
 stuff to be here let down. See *Buxtorf*  
*Lex. Rabbin.* who farther referres  
 the reader to *Captor fol. 55. 1. Cad.*  
*hakkemach fol. 35. 2. Ascat Rachel*  
*fol.*

| ad-  
 Har. c.  
 xxxiv,

Tom. iii. p.  
 72, L. 8.

† Tract.  
 Succa fol.  
 52. 1.

fol. 12.1. In the forecited place of *Succa* they add, that לעתיד לבא &c. in time to come God shall bring the evil figment, or evil concupiscence, and slay it before the just and unjust; and that as long as the just live, and ילחמם עם יצמם they fight with their concupiscences, Beresh. Rabba sect. 9. Elsewhere 'tis given for a rule, that this concupiscence is not בראי עולם in that (i.e. the future) world. See *Bafra* fol. 58. 1. So the question being asked in *Sauber* fol. 91. 2. from what time this evil figment obtains dominion on a man, whether from time of his birth, or of his formation in the womb; the answer is, מן תעצת יצירה from the time of his formation, &c. The like dispute is in *Beresh. Rab. sect. 34.* Elsewhere they say, that in the beginning 'tis like a thread of a spider, but in the end like a cart-rope; and again, that at first it is as a stranger, afterward as a guest, and at length as a Master of an house. See *More Neu. par. 3. c. 22.* and *Vasikra Rabba Sect. 17.* The beginning of יצירה is sweet, וסוף מר and the end bitter. So *R. Solomon* on *Psal. lxxviii. 39.* for the wind that passeth away, and cometh not again, reads ויצר הרוח טמן בלבם the evil figment bidden in the heart, which הולך כשמימו לא ישוב goes when a man dyes, and returns not again. And *Midras Tehill.* to avert the argument drawn from that text against the resurrection of the dead, layes, ויצר הרוח אלמא זה יצר הרוח the evil figment is meant in this place (not the soule) which goes with a man at the hour of death, ואינו שב עמו חסדא שיעלו המיתים and returns not with him at the hour of the resurrection of the dead. So when *Pf. xvi. 3.* there is mention of the saints that are in the earth, *Midras Tehill.* understands the words, as of those that lye buried there, adding, God calls not here the righteous קדושים Saints till they be buried

in the earth; לפי שיער הרוח מרר לאלמא בעולם הזה because the evil figment is in a man in this age; and (as it follows) God doth not fully confide in man, till he be dead. So *Rimchi* on *Pf. ciii. 14.* and *Aben Ezra* on this very verse of *Psal. li.* where he resolves the Psalmists meaning to be, that in the hour of his pativity the evil figment was planted in his heart; and on ver. 10. that this evil concupiscence had drawn him to sin, and therefore he prays to God, that he would help him against the evil figment, that he might no more be mislead by it, or admit sin. To conclude, the Talmud it self tract. *Berach.* hath a very sober and Orthodox account of this matter. And so this may suffice for the second thing, the notion of *David's* being born and conceived in sin. Thirdly then, it may be demanded, how this mention of his conception and birth in sin comes in here? or how it is a fit ingredient in a penitential Psalm, the humbling himself for so many gross actual sins, as he stood guilty of at this time? And the reason of the doubt is, because the sin of our conception and birth, being no act of our own wills, and yet farther a spring of all our corrupt streams, a strong tendency to our actual sins, the mention of that might seem rather a means of extenuating, than aggravating our actual guilts. To this I answer, 1. that if Christ, the second Adam, had not repaired the errors of the first Adam, if original corruption had inevitably betrayed David to his adultery and murder, &c. if he had not had power to resist his corrupt inclinations, or repress them from breaking out, as they did, into those gross sins, there would then be reason in the objection. But the doctrine of Original sin supposes not any such inevitable necessity, but on the contrary acknowledges the gift of Christ to be an antidote fully proportioned to the

the poison of our nativity, and his grace a sufficient auxiliarie to inable men not only to resist, but overcome temptations, and in some degree to mortifie corruptions. The Philosopher was said to overrule his nativity and starres: and sure *David's* divine Philosophie had thus inabled him, if he had not sinned against grace and strength. And so to him that was thus inabled, the consideration of his natural corruption could be no competent matter of extenuation. The more turbulent his passions were, the stronger his inclinations to sin, the more he was obliged to devotion and watchfulness: the one, constantly and frequently to pray for grace, which he stood so much in need of; and the other, to imploy his utmost industry, not to betray, but make the best use of those aids, to secure him from so visible and imminent a ruine. And to this sense some of the Antients understand the next verse, *Behold thou desirest truth in the inward parts*, and (as the lxxii. read) *τὰ ἀδύατα καὶ τὰ κρυφὰ τῆς σαρξὸς ἐδήλωσάς μοι*, *thou hast manifested to me the secret and hidden things of thy wisdom*; Though by nature I am corrupt and unclean, yet thou, by thy special grace, and revelation and communication of the secrets of thy wisdom, thy Christ unto me, hast elevated me above that low pitch of my natural corruption. And thus 'tis not extraordinary in Scripture for two things to be mentioned one after the other, when the latter only is principally intended, and to the purpose; and the former only as it is preparative and introductory to the latter. And if this be the meaning of the place, then the account is clear, that the former verse taken alone, as it cannot be an extenuation, so neither need it be looked on as an ingredient in the aggravation of *David's* present actual guilts;

but only as an introduction to the latter verse; Gods divine revelations to him, which were very proper to aggravate his sins, as being committed against special grace and illumination, and so neither of weakness nor ignorance. But then Secondly, though his natural inclination to sin were no ground for the aggravation of his actual sins, yet being not, as hath been shewed, usefull for the extenuation of them, it may fitly come in to bear its part in a penitential Psalm, *eo ipso* as it is a sin, though but of our nature. For he that is truly sensible, and humbled for his grosser actual enormities, will, and ought to correct to God his lesser and inferior guilts, even his sins of ignorance and infirmity, and by no means to omit his natural corruptions, and all the branches thereof; First, the darkness of his understanding, Secondly, the unruliness of his affections, and Thirdly, the crookedness of his will, the bending down of that toward the carnal part, and great proneness to gratifie it; Which last, as it differs very much from the complacency of the senses in their proper objects, or the inclinableness of the flesh to that which is prohibited, which were in our first parents in Paradise (the beauty and sweetness of the apple were then grateful to two of their senses, and fit to be desired by them) and therefore no sin; so is it a degree of aversion from God, and so contrary to that degree of love with all the heart, which is commanded us by the Law, and consequently an *aversion* or *breach of Gods Law*, and a *sin*. And being so, and withall so connatural to the will, since the fall, that it is not perfectly rooted out of us in this life, it may sure be very fit to be put into the Catalogue, and fill up the number, and increase the weight of those sins for which men are to humble themselves.



selves before God at all times, but especially upon conviction of any one or more gross actual sins. For then the more truly sensible we are, the more wounding will every the least obliquity, or but inclination of the will to evil, appear to us; the least weight adding to his pressure, that is so much overlaid already. And so this is a second use of this reflexion on his natural corrupt state, in the work of his repentance. But S. Chrysostome hath another notion of this passage, that it was used by David to introduce his prayer for that pardon which is promised sinners by Christ. For this he makes the meaning of the next verse, that God had revealed Christ unto him, enabled him to predict his birth, passion, resurrection, and ascension; and therefore as these were means of cure for the corruption of our nature, and of obtaining pardon for the infirmities thereof, so the Psalmist prays to God, who desireth and loveth truth, that knowing *the weakness of our nature*, he will communicate his *passions* *our* *virtues* *the means of pardon to them* *him* *leg them of him by prayer*; and † again, that he that had been taught this mystery of our redemption before-hand by the *holy Spirit*, prayed that he might obtain his part in that *grace* which he *promised* to others, and therefore cried out v. 8. *Thou shalt purge me with byssape*—And in this understanding of it, as a part of a plea for pardon in Christ, it will be perfectly fit also for a *penitential Psalm*, (though it tended not in the least to his humiliation) Deprecation of punishment being as proper a part of such an office, as aggravation of sin can be supposed to be. But the former seems to me the more probable design of the Psalmist in this passage, and that in either part is matter of aggravation of sin; and to that I

have confined the Paraphrase, though the other being honoured with so great an Author, was not wholly to be forgotten or omitted.

V. 6. *Truth*] From *קִי* to cover is *קִי* kidneys or reins, because they are covered over with fat. So once more 'tis used in Scripture, Job xxxviii. 36. where, as here, our English renders it *inward parts*, somewhat too generally. The Chaldee expressing it more particularly by *קִי* in the reins, and these in the Scripture stile being frequently taken for the seat of the affections, the party whereof is most contrary to the *natural corruption* or *inbred pollution*, in the preceding verse. As for *קִי* truth, that ordinarily signifies *sincerity*, *uprightness* and *integrity*; and so *truth* in the reins is equivalent to an *heartly sincere obedience*, not only of the affections, but of the very thoughts and affections to God; and so, in things of this nature, wherein this Psalm is principally concerned, denotes the purity of the heart, the not admitting any unclean desire or thought, the very first degree of indulgence to any lust. And this God is said to will or desire, or delight in, (so *קִי* *valuit*, frequently signifies) and so to *command*, and *require* of us. Then though *קִי* be in the future tense, yet in reason that is to be rendred in the *past* or the *present*, *thou makest*, or *hast made me know wisdom secretly*; by *wisdom* meaning the *knowledge* of his *duty*, and by *making known*, *instructing* in it, and by *secretly*, the *inward work* of *Gods grace* (added to the *outward* of his *law*) upon the *heart*, by which he 1. assureth him of this being his *will*, 2. incites him to the *practice* of it, and 3. *instructs* him in the *advantages* of this *obedience*, of this *purity* of the *heart*, rejecting the *first motions* of *lust*, the *entertaining* of which had brought this *sad ruin* on *David's* *soule*, engaged him in so many *sins*. The

Tom. l. p.  
710. l. 18.

† p. 711.  
l. 34.

c.  
קִי

קִי

קִי  
קִי



## The Fifty Second Psalm.

### Paraphrase.

**T**O the chief Musician, *Maschil*, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

The fifty second Psalm was composed by David on occasion of the wicked fall of Doeg, first in accusing; then in slaying Ahimelech the High Priest with all his

family, destroying the whole city of the Priests, called Nob, for no other crime but for a respect and charity professed by Ahimelech to David. (see 1 Sam. xxii.) It was led to the tune called *Matbil*, and committed to the music of his *Mustick*.

1. *Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.*

It is a strange manner of pleasing and joy and boasting to a person in power, to be able to mischief those that deserve it least: There is not any sort of pride more irrational, than that of a Doeg, to have killed those whom nobody else would kill, 1 Sam. xxii. 17. This is most diametrically opposite to (that which alone is just matter of joy or boasting to any) being like unto God; for he is most eminently good and bountiful, and so continues even to those that provoke him and sin against him.

2. *Thy tongue deviseth mischief like a sharp razor, working deceitfully.*

That relation of his to Saul of Ahimelech's civility to me was most noticeably designed, and the effect of it as bloody, as if the tongue that spoke it had been a razor sharpened on purpose to cut the throats of a multitude of most innocent persons.

3. *Thou lovest evil more than good, and lying rather than to speak righteousness. Selah.*

Had it not been as easy for him to have said somewhat that might have allayed the Kings displeasure against his own son, and me his son-in-law? But some men are never pleased with those things which alone yield true and durable pleasure (such are all acts of justice, and charity, and relieving those who deserve it,) but on the contrary are transported with any opportunity of calumniating or supplanting any, be they never so innocent.

4. *Thou lovest all devouring words, O thou'st devisest full tongue.*

And such is Doeg's No such pleasure to him, as to be able by one speech, as by a poisonous vapor, to blast a whole multitude and bring ruin to the whole family and city of the pious high Priest of God.

5. *God shall likewise destroy thee for ever; he shall take thee away, and shall pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.*

And what shall deal with the Priests of God, so shall God their just avenger deal with thee. Thou hast conspired against Ahimelech, then seized him and his from their place of abode, then destroyed them from serving in the Tabernacle, swept away the Priests whole family, (none but Abiathar escaping thy bloody hands, and that much against thy will,) and let none of them return to their houses and not only so, but hast fallen upon the whole city of Nob, without any pretence of fault of theirs, and put them all to the sword. And God shall undoubtedly plead the cause of his innocent Priests, exclude thee from the privilege of serving God in the Tabernacle, of receiving benefit by the Priests office, first excommunicate thee, then bring the same bloody desolation upon thee and all thy family and people, which thou hast exercised upon those,

6. *The righteous also shall see and fear, and shall laugh at him.*

And all that truly fear God shall take notice of this, as a judgment most just, for what he hath now done to the Priests: and as they shall make use of it to improve due reverence of God and all good deeds on themselves and others, and a dread of offending: so shall they make him a name of reproach to all perversity, (by that also deterring all from the like practices) saying,

Forasmuch  
thou art  
from the Tabernacle.

Behold the just vengeance of God upon a man that never thought of securing his greatness by Gods protections, never applied himself to duties of piety or justice, never imagined that they would be usefull to his present security, to which only he had an eye, but resolved by wealth and by wicked enterprises to establish and perpetuate his greatness. And now God hath refused all his vain and false hopes, and brought utter destruction upon him.

7. *Let this be the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.*

Whereas I, to whom his mischief was originally designed, I Sam. xxii. 9. have been preserved from suffering any hurt by his malice: from that time to this I have prospered, and increased in strength, and have not fallen into Sauls hands, when he is cast out, v. 5. and shall, I doubt not, enjoy very happily the presence of my God in the Sanctuary (which prediction was eminently fulfilled when the Ark was brought into the city of David the place of his abode.) My condition hath been like that of the Olive tree, which is full of green leaves all the year long; and so have I continued in a flourishing state: whilst he is withered and cut down, and eradicated out of the land of the living, I am fast settled and flourish by the good providence of God over me; and so through the same mercy I trust I shall due to my lives end.

8. *But I am like a † green Olive-tree in the house of † flourishing*  
*God: I trust in the mercy of God for ever and ever.*

This just vengeance of God I am obliged to remember and celebrate as long as I live, and whatever my distresses or dangers shall prove, repose my full trust and confidence in God, and depend on him for deliverance in his good time. And indeed thus to live by faith, and not by sense, to keep close to this one guard, and secure our tenure in Gods protections by never attempting or admitting ought which may betray and frustrate that hold, but for ever constantly to depend on God in his own way, is that which all pious men have experimented to be the wisest and safest course, and that which will stand in more stead, than all the power assisted also by all the wickedness of men.

9. *I will praise thee for ever, because thou hast done it; and I will wait on thy name, for it is good before thy saints.*

### Annotations on Psalm LII.

a. V. 1. *Goodness*] The first verse is very distantly rendered by the LXXII. Instead of *לֵךְ יְהוָה אֱלֹהֵינוּ* O mighty man, the benignity of God, as the Chaldee rightly render it, they read, *ὁ δυνάστης ἀνομιᾶς*, mighty for wickedness; and the Syriack and Latine &c. follow them in it. To this they seem to have been lead by a second notion of *יְהוָה* (quite contrary to mercy by way of *ἀσέβεια*) for impiety, mercilessness, and also reproach, Lev. xx. 17. *it is a wicked or abominable thing*. By analogy with which, *לֵךְ יְהוָה* might be thought to signify that which is to the reproach of God, as indeed the killing of the Priests was, and so not amiss express'd by *ἀνομία*. But the ordinary acception of *יְהוָה* is very fit for this place, where the great mercy and benignity of God, and the

continuation or constancy thereof in despite of our greatest provocations, Gods bounty even to enemies, is very fitly opposed to Doegs unprovoked cruelty and impiety.

b. V. 4. *Deceitfull tongue*] The reading of the LXXII. here *γλῶσσαι δολίαι*, is resisted by the context; and 'tis not improbable to have been the error of some scribe, the change being so easy from *γλῶσσαι δολίαι* in the locative case, to which it may be fitly said in the first word, *ἡ γλῶσσα σου ἔσθ' ὅτι*— And thus surely the Latine read it, who have *lingua dolosa*, in that case: but the Syriack took it in that other, and so read *ܠܝܢܘܬܐ* in conjunction with the antecedents, and deceitfull tongues; and so the Arabick and Æthiopick also.

V. 5. *Dwelling*

V. 5. Dwelling place] *שֵׁנִי* is literally from the Tabernacle, not from thy dwelling place; and so the Lxxii. render it, *ἀπὸ σκηνώματος*, from the Tabernacle: & though the Latine & Syr. & Arab. have added [*two thy*] yet neither will the Hebrew bear, nor do the Chaldee acknowledge it, who read by way of paraphrase, *he shall cause thee to depart* *אֲנִי אֶפְרָיִם* from inhabiting in the place of the Shechina, or Tabernacle, the place of Gods presence. And thus *Aben-Ezra* expounds the Tabernacle of the place where the *Arke* was,

And then the removing from that (so *שֵׁנִי* signifies from *שֵׁנִי* transpiration) will be better understood of the censure of Excommunication, which in the last and highest degree was *Schammatha*, delivering up the offender to the hand of heaven, to be cut off, himself and his posterity; according to that of the Jewish Doctors, who assign this difference between *מָוֶת* death, and *מִצָּעָה* excision, that he that is guilty of death, only himself suffers, not his seed, but excision reacheth both the sinner himself and his posterity, as here it doth.

## The Fifty Third Psalm.

Paraphrase.

TO the chief Musitian upon \*|| *Mabalath, Maschil*, A Psalm of David.

The fifty third Psalm is very little varied from the xiv. si it composed by David on occasion of the general revolt in Absolons rebellion, but now new set to the tune called *Maschil*, (which probably was the cause of the variations) and altered in some other occasion, perhaps the first captivity, mentioned v. 6. and committed to the Psalmist of his Musick, to be sung to a Flute, or some other such hollow instrument.

1. The fool hath said in his heart, There is no God. See Psal. xiv. 1.  
Corrupt are they, and have done abominable iniquity;  
there is none that doth good.

2. God looked down from Heaven upon the children of men, to see if there were any that did understand, that did seek God. See Psal. xiv. 2.

3. Every one of them is gone back, they are altogether become filthy; there is none that doth good, no nor one. See Psal. xiv. 3.

4. Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God. See Psal. xiv. 4.

5. There were they in great fear where no fear was: for God hath scattered the bones of them that incamped against thee; thou hast put them to shame because God hath despised them.

God struck them with a sudden consternation, for which there was no visible cause, and so they fled, and were killed in the flight: God being thus pleased signally to interpose his hand for the securing of David, and his disappointing and discomfiting his enemies.

6. O that the Salvation of Israel were come out of Zion! when God bringeth back the captivity of his people, of Jacob shall rejoice, and Israel shall be glad. See Psal. xiv. 7.

† Who shall give from Zion the Salvation of Israel?

## Annotations on Psalm LIII.

- a. *Tit. Mahalath* What *מהלל* signifies in the title of this and the LXXXVIII. Psalm must be uncertain, the word being not elsewhere found. 'Tis most probably the name of an Instrument, on which the Psalm was to be sung; and it may fitly be deduced from *ללן* *perforavit*, or *incidit*, either from the *hollowness* of the instrument, or farther from the *holes* cut in it, in which respect *ללן* is ordinarily used for *flute* or *tibia*, a pipe.

## The Fifty Fourth Psalm.

## Paraphrase.

The fifty fourth Psalm was composed by David at a time of his great distress, and seasonable deliverance afforded him by God, when hiding himself in the wilderness of Ziph, 1 Sam. xxiii. 15. and of Maon, v. 24. the Ziphites made discovery to Saul, v. 19. and he went with forces to seek him, v. 25. and compassed him round about, v. 26. but was diverted, and called home, and gave over the pursuit, by reason of the Philistines invading his land v. 27. It was set to the tune of Maschil, and committed to the Perfect of the stringed instrument.

[Perfect of his stringed instrument see note on Psal. iv. a.]

To thee, O Lord, I address my self in all humility, to thee is my only resort; that at this time of distress thou wilt take the care and patronage of me, and by thy power and mercy deliver me out of it.

1. Save me, O God, by thy name, and judge me by thy strength. † vindicate

2. Hear my prayer, O God; give care to the words of my mouth.

For now malicious men have conspired to bring mischief and ruine upon me, and by their discoveries excited those who are now hunting me for my life: they only consider how they may gratify the King, and gain his favour, and have no restraint of conscience or piety to repress them from proceeding to the utmost evil.

3. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. *Selah.*

- a. But their malice shall not hurt me, as near and close as they are gotten about me: the Lord shall preserve me, and deliver me out of their hands,

4. Behold, God is my helper; the Lord is with them that uphold my soul.

And execute vengeance on these Ziphites that have thus been employed by Saul to observe and betray me, destruction.

5. He shall reward evil unto mine \* enemies: cutt

\* treacherous offenders, spies

- b. This obliges me to make my most solemn acknowledgements, to present, as my free will offerings, my lauds and praises, which are most due, and a most joyfull employment to be paid to him that hath dealt so graciously with me;

6. I will || freely sacrifice unto thee; I will praise thy name, O Lord, for it is good.

|| sacrifice to thee a voluntary oblation.

- c. Having by a signal act of his special providence delivered and called back my enemies, given me a pleasurable sight of them in their retreat, and so set me free from this so present a danger.

7. For he hath delivered me out of all trouble, and mine eye † hath seen his desire upon mine enemy.

† beheld or looked on mine enemy.

*Annotations on Psalm LIV.*

a.  
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יְהוָה

V. 4. *With them that uphold*] This phrase *יְהוָה יְהוָה* the Lord among the superlatives] deserves here to be taken notice of, as a form not unusual among the Hebrews, yet signifying no more than that God is my upholder; and not he as one of many, but my only upholder. So *Jud. xl. 35.* when *Jephtha* tells his daughter, *thou art among the troublers of me, or one of them that trouble me*, the meaning is no more, than that she very much grieved and troubled him. So *Isa. xli. 4.* when God saith of himself, *I am with the last*, the meaning is evident, *I am the last* simply, as before *I am the first*. So *Hos. xi. 4.* *I was to them as they that take off the yoke*, i. e. *I eased them*. So *Psal. lv. 18.* *there were many with me*, i. e. *God is with me*, and that is as good as the greatest multitude. So *Psal. lxxix. 26.* *they whom thou hast wounded*, signifies no more than the singular number precedent, *he whom thou hast smitten*. This idiom we see continued in the New Testament, *3 h. xi. 19.* *many of the Jews came* *καθὲς τῆς περὶ Μαρθᾶς καὶ Μαρίας* to those about *Martha and Marie*, i. e. as we render it, to *Martha and Marie*. So in Greek style *οἱ περὶ τὸν Πλάτωνα* is no more than *Plato*; and *εἰσι τὸν πλούσιον* to be of the rich, is no more than to be rich. All this is observed by the learned *Seb. Castellio*, and given as the account of his rendering the words, *Dominus is est qui mihi vitam sustentat*, *The Lord is he that sustains my life*: wherein also he agrees with the *LXXII.* *κ' ἐστὶν ἀμείνων τῆς ψυχῆς μου*, the Lord is the defender of my soule, and so the Latine, *susceptor anima mea*, and the Syriack *ܐܠܗܐ ܕܢܝܚܐ* the supporter of my soule or life; and

to the *Arabick* and *Ethiopic*.

V. 6. *Freely sacrifice*] *נָתַתִּי* is the known style for a free-will offering, the *זבולות* or voluntary oblation so much spoken of, and to, being here joyned with *אֶת־נְסָחִי* *I will sacrifice*, it must unquestionably signify: and the preposition *אֶת* may either be a pleonasm, *I will offer a free-will offering*, or be thus taken notice of in the rendering, *I will sacrifice to thee by way of free-will oblation*. And thus the Chaldee reads *נָתַתִּי נְסָחִי*, which their interpreter renders *sacrificium sacrificatio*, *I will sacrifice a sacrifice*. In the end of the verse *וְנָתַתִּי לְךָ* [for it is good] is capable of a double rendering; either *thy name is good*, or it is *good to praise thy name*, (see *Ps. xcii. 1.* and *Ps. cxviii. 8, 9.* But the Jewish Arab confines it to the former sense, paraphrasing it thus, *I will praise thy name, and say, The Lord is good.*

V. 7. *Mine eye*] מִן עַיִן from mine aspect, will but be rendred *behold*, or *look*, and being joyned with וְעַל מִנֵּי אֹיְבֵי on mine enemy, signifies no more but *behold* or *looks upon mine enemy*. This the Chaldee is willing to supply (as supposing an ellipsis in it) by addition of וְשָׂדֶה נִקְמָה revenge, mine eye hath seen revenge upon mine enemy, and our English imitating them, reads, his desire. But the simple reading is followed by the LXXII. ἐν τῷ ἔχεις μου ἐπιδεῖν ὁ ἐφθάρμεός μου, my eye hath looked upon my enemies; and so the Syriack and Latine &c. follow them; and that seems to be the best rendring of the place, for David's enemies at this time were not destroyed, but only drawn back from pursuing him, by the coming of the news of the Philistims being in the land. The more probable notation of the phrase is,

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that David was so nigh as to behold them marching away; which he might well doe, having been incompast with them so close, as the story of it expresses v. 26. and but on the other side of the hill *Maon*, from the top of which he might well behold them in their retreat:

and being so neer destruction by them, and yet so safe by this act of Gods providence, recalling them, he might well recount it as an eminent mercy, that his eye thus beheld his enemies, when he was delivered from their pursuit.

## The Fifty Fifth Psalm.

### Paraphrase.

The fifty fifth is a mournful Psalm of Davids, recounting his own distresses in the time of Absaloms rebellion, and the perfidiousness of these his own principal servants and Counsellors, (such was Achitophel 2 Sam. xvi. 23.) which were the chief authors of it, yet confidently resorting to God for his aid, and cheerfully depending on it. He set it to the tune of *Maschil*, and committed it to the Praefect of his Musick, to be sung to the harp, &c.

**T**O the chief Musitian on *Neginoth*, *Maschil*, A Psalm of David.

O thou which art my only refuge in all distresses, be thou now pleased to hearken favourably to my requests.

1. Give ear to my prayer, O God, and hide not thy selfe from my supplication.

My condition makes me very † querulous and importunate: O be thou pleased to consider my distresse:

2. Attend unto me, and hear me: I † mourne in my cry.

My son Absalom hath deprevd my Government, and those that are associated with him have driven me from my throne: the one accuseth me as guilty of great misgovernments, the other pursue me with all the malice and rancour imaginable.

3. Because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in wrath they † hate me.

And the danger is so great and pressing, that I may be allowed to tremble and quake at the appearance of it.

4. My heart \* is a sore pained within me; and the \* terrors of death are fallen upon me.

And accordingly I am now forced, as in a state of horror and confusion to forsake my place, to fly from Jerusalem with all possible speed, to escape out of his hands, and to this end to wander upon the mountains, to goe whither I may, 2 Sam. xv. 20. to avoid this calamity, so suddenly raised by mine own rebellious sonne and subjects.

5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

Lord, be thou pleased to confound and dissipate their † counsell (see 2 Sam. xv. 37.) by causing some disagreement and division among them; for all that they design and consult about is rebellion and rapine.

6. And I said, † O that I had wings like a dove, for then would I flee away and be at rest.

7. † Loe then would I wander farre off, and remain in the wilderness. Selah.

8. \* I would hasten my escape from the † windy storme and tempest.

9. † Destroy, O Lord, and divide their tongues; for I have seen violence and strife in the city.

10. Day and night <sup>c</sup> they goe about it upon the walls thereof: mischief also and sorrow are in the midst of it. These two are the continual guard of their city, the arts to which they are content to owe their safety: And that which is within, and is to be preferred by these means, is it selfe of the same making, violation of my just rights established on me by God. All that they have to doe is, to defend one wickedness and violence with the addition of many more.

11. Wickedness is in the midst thereof; deceit and guile depart not from their streets. And so their whole conspiracy what is it but a continued complication and conjunction of all kinde of iniquity and injustice?

12. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me, that did magnifie himself against me; then I would have bid my selfe from him. One thing that extremely heightens my trouble, is, that the most pernicious counsel that hath been given in all this business was not the counsel of any known enemy, whom I might have foreseen, and prevented;

13. But it was thou, † a man, mine equal, my guide, and my acquaintance. But of Achitophel, one whom I loved as my own soul or life, one whose advice I took above all other men, 2 Sam. xvi. 23, one that I had a particular

14. We <sup>c</sup> took sweet counsel together, and walked to the house of God in company. friendship with, and communicated my secrets to him, and above all, one whom I had reason to look on as a pious man, he was so ready alwayes to accompany me to the service of God.

15. ¶ Let death <sup>c</sup> seise upon them, and let them goe down quick into hell: for wickedness is in their dwellings and among them. But God will not suffer this perfidiousness of his to goe unpunished, he shall not live to perfect his designe, a death is inevitable, unexpected, and remarkable as that which fell on Corah, Dathan and Abiram (these rebels against Moses and Aaron) shall certainly befall him: for it is a most horrible wickedness that he is guilty of. (This is also a visible prediction of what should befall Judas, who was parallel to Achitophel, both in sin and punishment, Act. i.)

16. As for me, I will call upon God; and the Lord shall save me. But as for my selfe, I have nothing to doe but to pray constantly and importunately to God, three day so lately to repentance my impression on him; and no doubt he will be graciously pleased to deliver me out of this distress, (as formerly he hath done out of all others) and

17. Evening and morning and at noon will I pray and cry aloud, and he shall bear my voice.

18. He <sup>†</sup> hath delivered my soul in peace from the battle: † that \* was against me; for there ¶ were many with me. Restore me to peace and safety from the imminent danger of this rebellion, which he it never so strongly and invincibly contrived and managed against me, cannot overcome the strength of heaven, which is certainly on my side. God taking my part, as he doth, I can want no other supply of auxiliaries.

19. God shall bear and afflict them, even he that abideth of old, Selah. † Because they have <sup>8</sup> no changes, therefore they fear not God. Without such aids, God will himself be faine to maintain my cause; he is eternal, omnipotent, and unchangeable, and shall therefore, according to his promise made to me, protect and secure me, and withall sharply punish these obstinate obdurate persons, which for fear of men were corrupted from their obedience by Absalom, and being now out in rebellion, and going on prosperously and undisturbedly in it, cannot by a farre juster fear, the fear of God, be reduced.

20. He hath put forth his hand against such as he at peace with them, he hath broken his Covenant. They have broken all laws of fidelity and allegiance, being obliged by oaths, have had no regard therein.

- h.** Their tongues and hearts were at a great distance; their smoothest and fairest and most flattering speeches, were but designed to conceal and disguise under them their bloody and rebellious contrivances, which under these pretences were most securely carried on, till at last it was seasonable for them to break out into open warre.
- i.** But let their practices and designs be what they will, I am resolved to make no other applications, but those in my prayers to God. All my wants and desires, I will make known to him (who is the Author of all good things, even of my very being it selfe) and in him repose my trust for the supplying of them. He will, I doubt not, come seasonably to my relief; and although he have now for a while permitted me to be driven from my place, he will in his good time return me to it, and not suffer this rebellion to prosper, or me his ancient viceroy to be cast down for ever.
- k.** But on the contrary. God shall assuredly bring these down to an untimely ruine or excision. And the same is the portion which all other like them are to expect; Rebels and perjured and bloody men shall generally meet with disappointments in this life, gain little but the shortning of their own dayes, seldom live halfe so long as other men that are more dutifull and peaceably disposed. And in this contemplation of Gods just vengeance on them, and care and watchfull providence over me, I cheerfully rest, wholly referring the event to him, and confidently assuring my self, that it will be such as I may comfortably depend on, and expect to finde all joy in the issue of it.
- 21.** ¶ The words of his mouth were smoother than butter, but warre was in his heart: his words were softer than oyle, yet were they drawn swords.
- 22.** † Cast thy burthen upon the Lord, and he shall sustain thee: he shall \* never suffer the righteous to be moved.
- 23.** But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitfull men shall not live out halfe their dayes: but I will trust in thee.

† They are divided, their mouths butter, their hearts warre. —

† or cast thy affairs on the Lord, who sustains thee. \* n. i. suffer the righteous out to be forever moved.

### Annotations on Psalm LV.

- a.** V. 4. Sore pained] חלל to grieve or be pained, is frequently by the Targum rendred trembling. And thus it must signifie Psal. xcvi. 9. חלל the Targum חלל contremisceit, we render it fear before him; 'twere better, tremble before him, for so it would better connect with the earth, which is there spoken to. So Psal. cxiv. 7. חלל, we render it tremble thou earth — So I Chyon. x. 3. speaking of the archers which pressed upon Saul, חלל and he was greatly afraid. So the Chaldee read it, I Sam. 31. 3. חלל he feared: and so here, חלל my heart trembleth within me; חלל contremisceit, saith the Chaldee; and the Syriack more clearly חלל trembling, (from חלל to fear) fell upon me; and the Arabick in like manner, my heart within me was afraid; and the Jewish Arab Interpreter, חלל trembleth. And thus the learned Castellio, Cor meum in pectore trepidat, my heart in my breast trembleth: and so it best accords to חלל the terrors of death (from חלל terror) that follows in this verse, and the fearfulness, and trembling and horror in the next.
- b.** V. 6. Fle away] The phrase חלל, which literally saith I will fly and dwell, seems to be an equivocal two words to express one thing, viz. fly to a place of repose and safety: where that place was, could not be specified, for as he saith 2 Sam. xv. 20. I goe whither I may, as if he had said, I know not whither; and v. 17. the King went forth and all the people after him, and tarried in a place that was farre off, as here v. 7. I will wander as farre off. And indeed this is the summe of these three verses, 6, 7, 8. I



said, *Who will give me the wings* *וְיִתֵּן לִּי כְּנָפַי כְּדֹבָה* as a dove? i. e. I resolved to fly immediately. So 'tis affirmed in the History 2 Sam. xv. 14. And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee, for we shall not else escape from Absalom, make speed to depart, lest he overtake us suddenly: which is but the plain prose of what is here put in the metrical style, as the description of his sudden and confused flight, he knew not whither; I will flee, and rest, I will wander afarre, I will hasten my escape *וְיָצִיא מִן הַיָּד הַזֹּאת* from the stormy wind, or wind which is raised, *וְיָצִיא מִן הַיָּד הַזֹּאת* from the whirlwinds (such as carried Elias to heaven 2 King. ii. 2.) Instead of *וְיָצִיא מִן הַיָּד הַזֹּאת* I will hasten my escape *וְיָצִיא מִן הַיָּד הַזֹּאת* from the wind that is raised, or stormy wind, the LXXII. read in somewhat a distant manner, *Πεσοδεχόμενος τὴν οὐρανὸν με ἀπὸ ἐλαιοφύλλων*, I expected him that would save me from pusillanimity; perhaps understanding *τὴν* wind in the notion of spirit; and then the concision of that might pass for *ἐλαιοφύλλων* pusillanimity. The Latine follow them, and read *pusillanimitate spiritus*; but the Syriack forsake them, and read *בְּחַלְלֵי רוּחַ*, a tempestuous wind,

or a wind that is raised (so the *וְיָצִיא* and *וְיָצִיא* which the Chaldee useth in this place, is deduced from *וְיָצִיא* ascendit.) As for the former part, it cannot well be deemed a version of the words, but may possibly be a paraphrase; for so he that flies from an imminent danger, though (as David here) he knows not whether, doth expect some means of deliverance, for which he thus reserves himself by flight.

V. 10. Go about] That which removes all difficulty in this verse is, the observing who they are that are here said to encompass, or goe about the city, viz. violence and strife, or rebellion, which are in

the words immediately foregoing (v. 9.) said to be espyed by him in the city. For these then to goe about the city (*וְיִסְבְּבוּ*) and that *וְיִסְבְּבוּ* upon the walls of it, is to doe as Souldiers that guard a city doe, and signifies these to be their only means of preserving themselves; and then for *וְיִסְבְּבוּ* mischief and injury to be *וְיִסְבְּבוּ* in the inmost part of that city, what is it, but to denote these vices to be the possessions that that other guard is set to defend; and so, in short, their securing one wickedness with another, is the clear meaning of this verse.

V. 13. Equal] From *וְיִסְבְּבוּ* collatus, estimatus est, is the phrase *וְיִסְבְּבוּ* according to the esteeming of my selfe, or according to my proportion, i. e. one whom I esteemed in the same proportion and degree that I did my self. The Targum read *וְיִסְבְּבוּ* who art like me; but the LXXII. most exactly, *ὅς ἐστιν ὡς ἐγώ* *וְיִסְבְּבוּ*, but thus a man whom I love and esteem as I doe my own soule; for so that word *וְיִסְבְּבוּ* signifies *ὅς ἐστιν ὡς ἐγώ* equal to my soule or life, as in Homer, *ὅς ἐστιν ὡς ἐγώ* equal to my head, i. e. my life; and so the word is used by Saint Paul Phil. ii. 20. see note on that place.

V. 14. Took sweet counsel] From *וְיִסְבְּבוּ* to be sweet, and the ordinary notion of *וְיִסְבְּבוּ* for secret, the phrase *וְיִסְבְּבוּ* will literally be read, we made our secret sweet. And to it may be an elegance, to signifie the pleasure of his friendship, or of communicating secrets to him. But the Jewish Arab renders it *וְיִסְבְּבוּ* we cleaved, or joined our selves to the company or assembly, interpreting *וְיִסְבְּבוּ* to that sense of cleaving or joining to; Job xxi. 33. the clods of the valley shall cleave (not as we read, shall be sweet) unto him, to expresse the certainty of death (as v. 32. he shall be brought to the grave, and remain in the tombes) and not the

the pleasantness of it: and then taking **חבד** to signify *company*, as *Abu Waleid* also doth, and puts **חבד** *company* or *civis assembly*, for a different signification of it from *secret*. And so it certainly signifies a *congregation*, and is by the LXXII. rendered *συναγωγὴ assembly* Jer. vi. 11. *συναγωγὴ νεανίσκων*, we render it, *the assembly of young men*; and so Jer. xv. 17. *the assembly of the mockers*, where the LXXII. hath *συνδουλων*, *the council*, as that signifies the place where they meet to *consult*. And then the plain meaning of the phrase **חבד חבד חבד** will be this, *we joyned our selves together to the assembly*; and that well agrees with what here follows, *we walked to the house of God in company*. The LXXII. for **חבד** seem to have read **חבד** which we finde 1 Sam. ix. 12. and which the Targum uses frequently for a *feast*; for as they here read *בדלוקא* means, so the Syriack have **ܠܕܝܢ** the same word. And even

thus the sense is but little varied; for *eating* or *sweetning a sacrificial meal together*, is no more then *going together to the feasts*, i. e. to the publick assemblies at the festival times. In the end of the verse **חבד** may be rendred *with a noise*, ] and so the Chaldee seems to have taken it, which reads **ܠܕܝܢ ܠܕܝܢ** *with haste*; and to that agree the Jewish Doctors, who tell us men are to goe in *haste* and with *speed* to the *Synagogue*, but return thence very *leisurely*. But the word signifies also *in company*, from **חבד** to *assemble*, and in *Hiphil* to *consent*, and so it best accords with **חבד** *together* ] in the former part of the verse, and accordingly is rendred by the LXXII. *ἐν ᾧ οἱ αἱ* *in consrat*, or *one minde*, and the Syriack **ܠܕܝܢ ܠܕܝܢ** *in concord*.

V. 15. *seife*] From **חבד** *deceptus* est, is **חבד** *where* in the future of *Hiphil*, and being applied to **חבד** *deceit*

(*Death shall deceive them*) it may possibly signifie, that they shall not live to doe what they designe, but death shall come and frustrate and evacuate all their contrivances, and so deceive and cheat them. And thus it were but a Poetical phrase to denote what *David* is said to have whether wisht, or foretold against *Achitophel*, 2 Sam. xv. 31. *O Lord, I pray thee turn the counsel of Achitophel into foolishness*; for so to deceive him, is to turne his wise counsel into folly: and this God did by sending that horrid melancholy and anguish of conscience, which was the death of him. But the Jewish *Aral* suggests another sense of the phrase, rendering it, *Let death forget them*, viz. *natural death*, that so it may signifie, let them not die a *natural death*, but, as he explains it, as *Corah* and his *company* did, and as it here follows, *Let them goe quick into Hades*. And thus for *death to deceive them*] is to come to their end before they think, and by means which they can neither foresee nor prevent. And that will be the most probable meaning of the phrase.

V. 19. *No changes*] The phrase here **חבד חבד חבד** is thus literally rendred, *to whom no changes to them*, i. e. (according to the vulgar style among the Hebrews) *they are not changed*; **חבד חבד** being **חבד חבד** no more than *quibus*, *to whom*, and *to whom no changes*, no more than *they are in no wise changed*; and so with this coheres what follows **חבד**—*and they fear not*, or *have not feared God*. (In both parts visibly the character of those, whom in the beginning of the verse he saith *God will afflict*) either they are uninterrupted in their course, and so fear not; or they continue unchanged in their rebellion, and so *fear not God*: therefore God will certainly bring them down, and afflict them sore. The Chaldee here read it in the latter sense,

lenie, וְשִׁנּוּ אֶת־עֵצָם — *wicked men, which change not their very evil course, and fear not the sight of God, shall perish.* The rendring of the LXXII. will bear either, & γὰρ ἐν αὐτοῖς ἀλλαγῶμα, *for there is no change to them* (taking ἀλλαγῶμα for no more than ἀλλαγμα, a *change* simply:) but the Hebrew פִּנְסוּ are such *alterations* as tend to *corruption*; So Job x. 17. where changes are joynd with warre, and both said to be against him; and so most probably it is here taken.

V. 21. *Words*] The Hebrew פָּנָה *divin* signifies also to *smoothe*, and from thence to *flatter*, see Psal. v. 9. Prov. ii. 16. Psal. xxxvi. 3. The LXXII. here read it in the primitive notion, διμελῶσαν *they were divided*, and for פִּנְסוּ *batter* (reading פִּנְסוּ *ly anger*, or perhaps in the plural פִּנְסוּ to the same sense) they have ἀπὸ ὀργῆς *from anger*. To our vulgar reading of *smoother then batter*] the Chaldee exactly accords, וְשִׁנּוּ — *softer than the fat of cheese are the words of his mouth, and his heart like weapons of warre.* (So they render מָרָר *warre*, which the LXXII. again from מָרָר to *draw neer*, render ἡγγισεν ἡ καρδία αὐτοῦ, *his heart drew neer*, but therein (though the Latine and Arabick agree) the Syriack depart from them.) But the *noun* מִן *his mouth* is in the singular, and פָּנָה in the plural, and there is no mention of words in the Hebrew, and פִּנְסוּ is a *noun*, for the *prefix* פִּנְסוּ requires another *punctation*. And to avoide all difficulties, the readiest expedient is, to receive the LXXII. their rendring of פָּנָה, διμελῶσαν, *they were, or are divided*, viz. the members of the wicked man there spoken of, they are at great distance one from the other; פִּנְסוּ *batter* *their mouth*, or *their mouth is batter*, וְשִׁנּוּ *and have* *their heart*, or *their heart is warre* — And this seems to be the fairest rendring of it.

V. 22. *Thy burthen*] מִתְּנָה from מִתְּנָה *debt*, if it be a *noun*, literally signifies *thy gift*, by that meaning the thing which thou desirest to have given thee; and therefore the Chaldee render it מִתְּנָה *thy hope*, or that which thou hopest to receive. The LXXII. have μεμμενῶν *thy solicitude*, and the Apostle S. Peter follows their reading, 1 Per. v. 5. and this very agreeably to the original. For the Hebrews generally render it by מִתְּנָה *thy burthen*; and David Kimchi in his *roots* gives this account of it, that the Jewish Doctors learnt the expostion of this word from an Arabian, or, as other copies of Kimchi read, מִתְּנָה a Syrian merchant, who bidding his chapman weigh out his parcel, used this phrase, מִתְּנָה מִתְּנָה *weigh out your buribea*, or *lading*. Here 'tis evident by the whether Syriack, or Arabick use of it, that the Hebrew word antiently signified a *buriben*, and not onely a *gift*: And then the *buriben* here spoken of, that which was to be *cast on God*, being the *burthen* of the *minde* only, that is most fitly rendred μεμμενῶν *care* or *solicitude*. But some of the Jews incline to take מִתְּנָה here for a *verb*, and then it must be מִתְּנָה *cast* or *commit* *thy self*, or *thy affairs*, מִתְּנָה *upon the Lord*, מִתְּנָה *who hath given to thee*: and מִתְּנָה in the Jewish Arab Interpreter is capable of this sense, being the same with the Hebrew, onely changed into *l*.

V. 23. *Half their dayes*] In the Jewish account threescore years was the age of a man, and death at any time before that was lookt upon as untimely, and deemed and styled מִתְּנָה *excision*, of which they made 36 degrees. So that *not to live out half ones dayes* (מִתְּנָה מִתְּנָה) is in their style to *die* before thirty years old.

# The Fifty Sixth Psalm.

## Paraphrase.

The fifty sixth Psalm was composed by David (as Psalm 34. was) at Adullam, or some place of his flight, in remembrance of his great deliverances out of the hands of Saul, and in reflexion on the time when he was with the Philistines, 1 Sam. xxi. in which he resembleth himself to a Dove a great way from home, sitting sadly and solitarily by it self. It is called his jewel (see note on Psal. xvi. a.) in respect of the memorableness of the escapes, which were the matter of it, and he committed it to the Prefect of his Musick, to be solemnly and publicly sung.

**T**O the chief Musitian, upon || *Jonath Elem R-chokim, Michtan of David* when the Philistines \* † took him in Gath.

|| the fiftes  
Dove after  
off.  
† had him  
in their  
power.

a.

Blessed Lord, my enemy Saul is very earnest and diligent to destroy me, he is continually devising some mischief against me, O be thou graciously pleased to interpose thy hand of deliverance for me.

b.

1. Be merciful unto me, O God, for man \* would \* vex me.  
b swallow me up, be fighting daily oppresseth me.

I am watched on every side by a multitude of envious persons, who fain would get me into their snare; but thou, O Lord, art able to disappoint them all.

2. || Mine enemies would daily swallow me up, for they be many that fight against me, O thou most high.

|| my obser-  
vance was  
daily.

When any the greatest cause of fear approacheth me, I have my sure refuge on which I may repose my self, thy over-ruling providence, O Lord.

3. What time I am afraid, I will trust in thee.

c.

Thou hast promised me thy constant aid; and the fidelity of that and all other thy promises is matter of glorying, and firm confidence to me, and I cannot be brought to apprehend any danger from the malice of men, be it never so great, as long as I have this so impregnable a bulwark to secure me.

4. † c In God I will praise his word, in God I have put my trust, I will not fear what man can doe unto me.

† In the  
Lord his  
word will  
I trust.

d.

My enemies I know are very diligent and industrious, they doe their utmost to deprave my words and actions, to put the most odious interpretations upon them; their plots and consultations are wholly spent to worke me some mischief.

5. Every day they \* d wrest my words, all their thoughts \* deprave are against me for evil.

e.

Very busy they are in meeting, and laying their heads together, they manage it with all secrecy, as so many treacherous spies, they have an evil eye upon every thing I doe, and fain would finde occasion to insure and ruin me.

6. They \* gather themselves together, they hide themselves, they mark my steps, when they wait for my fault.

f.

Their whole confidence is in their selfness and wickedness, certainly thou wilt not permit such arts to prosper finally; Thy patience will at length be provoked, and then thou wilt suddenly subdue them, and destroy them.

7. f || Shall they escape by their iniquity? In thine anger cast down the people, O God.

|| According  
to their in-  
iquity abor-  
tion shall be  
to them, or  
they shall be  
cast away—

I have been long banished from my home, wandering up and down in great distress, my condition hath been very sad and lamentable. And all this I am sure is particularly considered by thee, thou knowest the † dayes of my exile, and vagrant condition, thou reckonest and layest up all the tears that drop from me, for thou hast a sure record, a book of remembrance for all that befalls me, and wilt, I doubt not, in thy good time, vindicate my cause, and deliver me.

8. Thou tellest my wanderings, put my tears into thy bottle; are they not in thy book?

† the dayes of  
my wander-  
ing Child.

9. When

9. When I cry unto thee, then shall mine enemies turne  
back: this I know, || for God is for me.

I have all assurance, that God doth espouse my cause, and in his  
and constant addresses to him, he will certainly take my part, and come in seasonably to  
my rescue.

I need no other weapons to  
discomfit my enemies I let  
my prayers, for of this I  
good time upon my humble  
and come in seasonably to

10. † In God will I praise his word, in the Lord will I  
praise his word.

11. In God have I put my trust, I will not be afraid  
what man can doe unto me.

causes, to make me most gracious promises of preservation and deliverance; and the latter  
circumstance of his strength and fidelity, his ability and readiness to perform them. And this is  
matter of all joy and comfort to me in my distress; of confidence; that having relied on him, I  
shall not be forsaken by him, nor fall under the malice and power of any of mine enemies.

He is my God, and my  
Lord, a God of all mercy  
and goodness, and a Lord  
of all power and might.  
The former of these hath  
inclined him to espouse my

12. Thy vows are upon me, O God, I will render praises  
unto thee.

all the oblations of a grateful heart: In this I shall be  
thee for ever, who art thus graciously pleased to own and vindicate thy anointed servant.

I am under the greatest ob-  
ligation to return my  
thanksgiving to thee, and  
all the oblations of a grateful heart: In this I shall be  
carefull not to fail, but sing praises to  
thee for ever, who art thus graciously pleased to own and vindicate thy anointed servant.

13. For thou hast delivered my soule from death, wilt  
not thou recover my feet from falling? that I may walk  
before God in the light of the living.

of thy mercy give me assurance, that thou wilt now rescue me from all my dangers, and  
give me space and opportunities to live and serve thee, and walk acceptably before thee.

Thy preservations I have  
signally experienced se-  
veral times, when my very  
life hath eminently been in  
danger. And these pledge-

Annotations on Psalm LVI.

Tit. Took him ] *It* signifies in a  
latitude not only to apprehend, or  
take or hold as a prisoner, but simply  
to have, to possess, to contain, to  
have in ones power. Accordingly,  
as it is here rendred by the LXXII.  
*inquit* they had him in their pow-  
er, so if we consider the story to  
which it refers, 1 Sam. xxi. we shall  
finde no cause to look upon David  
as a prisoner at the time which is  
here spoken of. David indeed at  
Gath was afraid when they told A-  
chish, that this was the man of  
whom the triumphal songs were  
made, v. 11, 12. But it appears  
not, that that speech was by the  
speakers intended to his disadvan-  
tage, but only to represent him a  
considerable revoler or transfuga  
fled from Saul. And that nothing  
but kindness was finally meant him,  
may be gathered from v. 15. where  
Achish his words are, Have I need  
of mad men, that ye have brought this

fellow to play the mad man in my pre-  
sence? shall this fellow come into my  
house? It seems he might have been  
thought fit for the Kings house and  
presence, had he not been taken  
for a mad man. Which is very  
farre from a priton being designed  
him. And 'tis yet farther manifest  
1 Sam. xxvii. 1. that David soon  
after this returned to this place  
to Achish King of Gath again; which  
is a sufficient argument, that he ap-  
prehended not any real danger,  
when he was there at the first.  
From all which 'tis consequent,  
that as the word *inquit* must not be  
rendred in the notion of captivity,  
or imprisonment, so the deliverances  
here recounted by the Psalmist are  
not to be applied to his escape out  
of the hands of Achish, but belong to  
the many rescues by God afforded  
him from Sauls servants, and Court-  
Sycophants; and so though the ti-  
tle of the Psalm looks only on the

Philistim

*Philistim in Gath*, yet it takes in the passages following; as *Psal. xxxiv*, though by the inscription it appear to have been entitled, when *David changed his behaviour before Achish*, takes in also the following story of his *dismissal* (to *פִּשְׁטָה*), signifies, and is by the *xxxii.* rendered *ἀπελευσεν* *he dismissed him*, by the Chaldee paraphrased, *וַיִּשְׁלַח וַיֵּשֶׁב* *and he left him*) and his departure, and the consequents thereof, being penn'd, as is most probable, at *Adullam*, or some other place of his after-flight, while he was persecuted by, and fled before *Saul*.

b. V. 1. *Smallen*] From *פִּשְׁטָה* to *draw breath*, is the metaphorical use of the word for *gaping after*, *desiring earnestly*, and so *פִּשְׁטָה* is here used, for enemies that *earnestly desire* to get him into their hands. The ancient Interpreters generally render it, as if it were from *פִּשְׁטָה* or *פִּשְׁטָה* *conculcare*, *פִּשְׁטָה* say the Chaldee, *he hath trod me under foot*, and so the *xxxii.* *κατεπαύσεν*. The same word is again repeated in the same sense v. 2. *פִּשְׁטָה* *my observers* (or those that watch as spies upon me) *gape*.

c. V. 4. *In God*] That *הָלַל* in *Piel* signifies *to praise*, there is no doubt; and if it doe so here, it will be necessary to soften the phrase, which otherwise sounds somewhat rough, and instead of *הָלַל אֱלֹהֵי ה' אֲנִי* which we render literally, *In the Lord I will praise his word*] to read, *The Lord his word will I praise*,] which is easily done, if only *וְ* (as oft it is) be reckoned as a *pleonasm*. But the word signifies also to *glory*, or *boast*, as *Psal. x. 3.* *the wicked הָלַל* *boasts*, the *Targum* reads, *וַיִּשְׂמַח וַיִּגְדַּל* *rejoiceth, or glories in his own hearts desire*; and this notion seems better to belong to it here, where it is joyned with *putting trust in God*, for so to *glory and boast in God*, is to profess dependance on him, and none else, and so the Syriack hath

distinctly rendered it *וְאֵלֹהֵי ה' אֲנִי*, *in God will I glory*. The *xxxii.* seems to have read *וְאֵלֹהֵי ה' אֲנִי* *my words*; for they render it *ἐν τῷ Θεῷ ἐκπαύσω τὰς λέξεις μου*, *In the Lord I will praise my words*, and so the *Latine*, and *Arabick*, and *Aethiopic* follow them, *In Deo laudabo sermones meos*, it will not be easy to divine with what sense. What is here laid [*in God*, and again *in God*] is with some change repeated v. 10. *וְאֵלֹהֵי ה' אֲנִי* *in God* and *וְאֵלֹהֵי ה' אֲנִי* *in the Lord*. Of these two words the Rabbins observe, that *וְאֵלֹהֵי ה' אֲנִי* *God is ה' אֱלֹהֵי ה' אֲנִי the attribute of justice*, but *וְאֵלֹהֵי ה' אֲנִי* *Lord, ה' אֱלֹהֵי ה' אֲנִי the attribute of compassion*. And accordingly the Chaldee here reads, *וְאֵלֹהֵי ה' אֲנִי* *&c. in the attribute of the justice of God I will praise, or rejoyce in his word*, *וְאֵלֹהֵי ה' אֲנִי* *in the attribute of his pity &c.* i. e. whether he *punish*, or he *pities*, I will praise him, or *laurel* or *glory* in him.

d. V. 5. *Wrest*] *עָצָה* signifying first to *grieve*, or be in *pain*, is used by metonymie for any *laborious framing*, or *forming* any thing. Here being applied to *another's words*, or *speeches*, it seems to note the *depraving* them, *labouring*, and using great *art and diligence*, to put them into such a form as may be most for the disadvantage of the speaker, turning and winding them to his hurt, putting some odious gloss upon them, and so according to sense, may most fitly be rendered *depraving*. This perhaps the *xxxii.* meant when they rendered it *ἐκπαύσω*, not as that signifies *detesting*, *abhorring*, but *making them detestable*, putting an odious, *abhorred* sense upon them. The Syriack here read *וְאֵלֹהֵי ה' אֲנִי*, they took counsel against me, reading *וְאֵלֹהֵי ה' אֲנִי* by taking counsel, labouring and industriously contriving and consulting, *וְאֵלֹהֵי ה' אֲנִי* *my words*, by [*me*] and then

then supposing the preposition *ל* against, to be wanting, they thought fit to supply it, and thus to paraphrase this obscure phrase, and make it agree with that which follows, *all their thoughts, or contrivances, are against me for evil.*

V. 6. Gather] *קבץ* that signifies to *draw* or to *gather*, signifies also (in the notion of *קבץ*) to *assemble*, to *meet together*, and to the Chaldee interpret it here, *קבצוּם יחד* they shall assemble together; but the Lxxii. retaining the former notion, render it *קבצוּם יחד*, they shall inhabit it.

V. 7. Escape] Of *קבץ* it is observed by Lexicographers, that as in *Kal* it signifies to *escape* or *go out*, to in *Piel*, it is used for *casting out* or *throwing away*, to *לִשְׁמֵחַ* in his rooves, (adding that the noun from thence signifies an *object vile* person

*Jud. xii. 4, 5. and Isa. xlv. 20.)* so *Jon. ii. 10.* where the Hebrew hath *קבצוּם יחד* the fish vomited out *Jonah* &c. the Chaldee render it *קבצוּם*, where it evidently signifies to *cast* or *vomit out*; to *Levit. xviii. 25. & 28.* the Chaldee useth it of the *lands vomiting out its inhabitants*, and so the *Rabbins* use *קבצוּם* for *vomit*. And then the place will be thus literally interpretable, *קבצוּם יחד* for, or according to their iniquity, *קבצוּם יחד* abjection, casting, or vomiting out shall be to them, i. e. they shall, as *vile* persons, be *rejected* and *cast out* by God. And thus the Chaldee appear to have understood it, who render it *קבצוּם יחד* they shall be empty or *vile*; and to this best connects that which follows in the verse, *In thine anger cast down the people.*

## The Fifty Seventh Psalm.

Paraphrase.

TO the chief Musician, \* *Altafchich*, Michtam of David, when he fled from Saul in the Cave.

The fifty seventh Psalm was composed by David, on occasion of what happened in Sauls pursuing him, 1 Sam. xxiv. when David finding Saul in the cave, might have killed him if he would, but spared him, and thereby gave him assurance of his friendship (and not, as he had been calumniated, enmity) to him. It was set to the tune of a former Psalm, which began with the words, Destroy me not, and it is (as the former) filled his Jewell (see note on *Psal. xvi. a.*) in respect of the greatness of the misery recounted in it. It was committed to the Prefect of his Musick.

1. Be mercifull unto me, O Lord, be mercifull unto me, for my soule trusteth in thee: yea in the shadow of thy wings will I make my refuge, untill these calamities be overpast.

To thee O Lord I make my most affectionate and humble addresse, relying on thee, repining my whole trust in thee, neither seeking nor projecting any means of safety to my selfe, save that which consists in thine only aid and protection. Be thou mercifully pleased to afford me this at this time, and continue it, till this persecution be over.

2. I will cry unto God most high, unto God that performeth all things for me.

The Lord that hath espoused my cause, is a God of might. All that I ever received, hath been from him, my deliverances his immediate vouchsafements; to him therefore now doe I with all chearfull confidence address my supplications.

- b. When malicious-minded men are most bitterly set against me, even to devour and destroy me utterly, God shall send me relief from his throne, by some means which he shall think fittest to choose for me, by his † Angels, or by his gracious overruling providence, disappointing those that had these bloody designs against me. He hath bound himself by promise, and to both his mercy and fidelity are concerned in it, and he will make good both unto me.
3. *He shall send from heaven and save me || from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.* † he hath sent to save me. † for the Child.
- c. My life is in the same danger as if I were in company with Lions; virulent men, such as are continually inflaming and inciting Saul to pursue and destroy me, never say any thing but with some bloody design of bringing mischief upon me.
4. *† My Soul is among Lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.* † I have my Soul, I lie among Lions, the sons of men are set on fire, their teeth.
- Lord, be thou pleased to rescue me out of this danger, and so to magnify thy own glory over the pride and malice of the greatest men, by discomfiting and frustrating the designs of such.
5. *Be thou exalted, O God, above the heavens, let thy glory be above all the earth.*
- They have designed very treacherously against me, like fowls that by digging holes, and laying gins or snare in them, insnare the simple unwary bird; and God hath disappointed them in all their designs, brought on them what they had projected against me.
6. *I have prepared a net for my steps, my soul is bowed down; they have digged a pit before me, into the midst of which they are fallen themselves. Selah.*
- This is enough to raise and enliven, and inspirit any man's heart, to praise and magnify the mercy of so signal a deliverance. And as there is nothing to fear, so nothing that I shall more readily performe.
7. *My heart is \* fixed, O God, my heart is fixed; I will sing, and give praise.* \* prepared [12] see 2 Chr. 30. 19, Ezr. 7. 10, Ps. 10. 17. || I will awake the morning.
- d. My tongue (see Psal. xvi. note i.) shall begin the hymns, and the instruments of Musick shall follow in a cheerful and melodious note, they shall no longer be idle, when such eminent mercies exact their acknowledgements, and my heart, whose tribute is most due, and every member of my body, faculty of my soul, and action of my life shall be most diligent in an early payment of it.
8. *Awake up my glory, awake Psaltery and Harpe, || I myself will awake early.*
- My acknowledgements shall not be made to thee in private only, but in the midst of the congregation, with the greatest solemnity possible, calling all others to assist me in so weighty a work.
9. *I will praise thee, O God, among the people, I will sing unto thee among the nations.*
- For thou hast in a most eminent manner, made good thy great mercy most undeservedly and graciously promised to me, and thereby thy fidelity also.
10. *For thy mercy is great unto the heavens, and thy truth unto the † clouds.* † Sky.
- Lord, be thou pleased to rescue me out of this present danger, and so to magnify thy own glory over the pride and malice of the greatest men by disappointing and frustrating their designs against me (see v. 5.)
11. *Be thou exalted, Lord, above the heavens, || let thy \* glory be above all the earth.* \* as thy glory is



## Annotations on Psalm LVII.

a.  
לֹא  
תִשְׁחָד

*Tit. Altaschibh* לֹא תִשְׁחָד from *שָׁחַד* *perdidit*, is a form of deprecation [*destroy not.*] It is four times used in the titles of the Psalms, in this, and the two next succeeding *lviii.* and *lix.* and *lxxv.* This makes the Chaldee's gloss improbable, *viz.* that it was composed at a time, when he said *Destroy me not*, for that will not fitly be applicable to any, much less to all of these. 'Tis much more probable that as many other titles of the Psalms, so this was designed to denote the melody or tune to which it was set, the same that had formerly belonged to some Psalm or hymn, beginning with those words, *לֹא תִשְׁחָד* *destroy not.*

b.  
תִּשְׁחָד

V. 3. *The reproach*] All the Ancient Interpreters make *תִּשְׁחָד* a verb (and so sure it is of the preterperfect tense in *Piel*) and apply it to God, that he shall deliver *David*, having shamed or reproached his enemies. So the Chaldee *לֹא תִשְׁחָד* *he hath reproached*, the Syriack *ܐܬܝܫܚܕ* *and he shamed or reproached.* So before them the *lxxii.* *ἔδωκεν αὐτῷ ἔνδοξον*, the Vulgar *dedit in approbrium, he gave to reproach*, and accordingly the Arabick and Aethiopic. And in all reason so we are to render it, rather than imagine the prefix *ל* to be wanting. But another rendring the words are also capable of, *לֹא תִשְׁחָד* *be that would swallow me up hath reproach'd or rail'd against me.*

c.  
שָׁחַד

V. 4. *My soule*] The rendring of this fourth verse will depend upon the notion of *שָׁחַד* *my soule.* This, according to the most usual notion of *שָׁחַד*, signifies no more than *I my selfe*, and then it may not improbably connect with *לֹא תִשְׁחָד* in the

first person *my soule*, i. e. *I lie among Lions*: If not so, yet retaining the literal rendring [*my soule*] that may be taken in the vocative case, as part of a *soliloquy*, *O my soule, I lie—* In either of these rendrings the following words will flow readily, *לֹא תִשְׁחָד בְּנֵי אָדָם* *the sons of men are set on fire*, *שִׁנָּיהֶם* &c. *their teeth are* *pears*—

לֹא תִשְׁחָד

V. 8. *Awake*] *אֶתְעִירָה* from *עָרַר* is most fitly to be taken in the transitive sense for *exciting* or *stirring up*, and so *awakening*. So 'tis generally taken, and then *שָׁחַד* being a noun, that signifies the *dawning first light* of the morning, the phrase *אֶתְעִירָה שָׁחַד* will be best rendred, *I will awake the morning*, a Poetick strain, imitated by *Ovid*, and frequent among Poets, *Non vigil ales ibi cristati cantibus oris Et una auroram, The cock by his crowing calls not up the morning there.*

d.  
אֶתְעִירָה  
שָׁחַד

V. 10. *The clouds*] From *עָנָן* *comminat*, is the noun *עָנָן* *the heaven*, from the thinness of the substance thereof. And it seems to be taken not for the *aerial* part (which contains the *Clouds*) but the *ethereal*, which comprehends the *Sun*, *Moon*, and *Stars*. So *Psalm lxxxix. 37.* where the *Moon* is called the *faithful witness* *עֵד אֱמִינִי* *in heaven*. So v. 6. *Who in the heaven* *עָנָן* *shall be compared unto the Lord?* meaning the *highest heavens*, not the *clouds*. So *Isa. xlv. 8.* *עָנָן* in the plural, *Let the heavens distill righteousness*, to signify not the *clouds* that distill the *dew* (as the Chaldee there understands, and renders it, *עָנָן* *and the clouds*) but *God the Lord, that doth all these things* v. 7. so *Jer. li. 9.* *is lifted up to עָנָן*, where the Chaldee renders *עָנָן* *עָנָן* *the heavens of heavens, or highest heavens.* I suppose there

e.  
עָנָן

שָׁמַיִם

there in the notion of the *highest heavens*, though that phrase does not always signify so (see note on Psal. cxlviii. 4.) And so in this place שָׁמַיִם in the former part of the verse regularly signifies the *regions of the air*, frequently called שָׁמַיִם *heavens*; and then in all reason שָׁמַיִם shall signify not the same again, but the *aethereal regions*, and so will best be rendered, *Sky*, the seat of the *Stars*; the Chaldee retaineth the same word, only changed into the plural, שָׁמַיִם, *heavens*, the Syriack אֲשׁוּרֵי, departing from the LXXII. (which read νεφέλαι *clouds*) render it *heavens*,

to the heavens of heavens. The Jewish Arab renders it שָׁמַיִם from a root differing from the Hebrew only by the change of מ into נ, שָׁמַיִם, which though not usually found applied to the *heavens*, yet may well signify the *highest* of them, properly signifying *heights*, as joyned with the name of *mountain*, the *heights* or *highest tops* of the *mountains*, and that is the peculiar style for the *aethereal* bodies, שָׁמַיִם *heights*, and שָׁמַיִם *the highest*, which makes it reasonable for us to render it *Sky*, and not *Clouds*.

## The Fifty Eighth Psalm.

### Paraphrase.

The fifty eighth Psalm is a contemplation of the in justice and incorrigible

wickedness of men, especially of his enemies that exasperated Saul against him, together with Gods unexpected speedy vengeance on them. 'Tis set in the time which began with the words, Delitoy not, (see note on Psal. lvi. 2.) and (as several others) styled *David's Jewel*, because of the signal acts of Gods his judgment mentioned in it, (see note on Psal. xvi. 2.) and was composed by David, and committed to the Prof. of his Musick.

'Tis lamentable to consider how little truth and justice is left in the world, even among those whose quality most exacts it from them.

TO the chief Musician, Altschith, Michtam of David.

1. *Do ye indeed speak righteousness, O congregations? do ye judge uprightly, O ye sons of men?*

congregations  
sons of men

a. All their thoughts and designs are continually employed in mischief, all the business of their lives to fit it,

2. *Yea in heart ye work wickedness, & you weigh the violence of your hands in the earth.*

in the earth; You weigh your hands, or you weigh your hands frame violence, from the belly

b. Vice begins and takes possession of them very early, from their very birth, as it were; in their very first and tenderest childhood, they transgress the rules of justice, tell lies as soon as they are able to speak; the corruption of their nature soon shews it self in inclinations to ill, and they make no use of divine grace, or humane discipline, to refrain it, but set out, and begin their age with sinning, and to proceed without reformation.

3. *The wicked are estranged from the womb; they goe astray \* as soon as they be born, speaking lies.*

c. They are full of nothing but wickedness, therefore to be resembled to serpents, the most poisonous venomous creatures: and one resemblance more they have to one famous sort of serpents, those of whom the naturalists say, that being deaf of one ear by nature, they have a way of making themselves perfectly deaf, on purpose to preserve themselves from the force of the wifards charms, designed to lull them asleep and take them.

4. *Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ears,*

5. *which will not hearken to the voice of the charmers, charming never so wisely.*

the wifard that useth incantations.

And thus do these obstinate incorrigible men resolve never to admit or hearken to any means, which may have force to persuade them to leave their wicked ways, are to all methods of working their reformation impregnable, and impersuadable.

Tha with  
-rask  
-rask  
+ grinders  
-rask

\* They shall  
melt as wa-  
ters goe  
from them-  
selves; he  
shall thrust  
his arrows  
(see Psal.  
Ps. 44, a)  
as if they  
were out  
of order.  
He shall  
cast away  
as the deci-  
dacious fruit,  
or dead  
embryo of  
a woman,  
they shall  
not  
+ + thorns  
know the  
bitter  
+ hurry  
them away  
as it were  
alive, as it  
were in fu-  
ry, as if  
shall ram-  
nose shall  
arguing  
know them,  
or affright  
them.

And  
+ fruit

6. Break their teeth, O God, in their mouth; break out the great teeth of the young Lions, O Lord.

weaken and disable them, deprive them of the weapons, or opportunities of their malice; as snakes or serpents that have their teeth pulled out: and for the more violent open oppressors, that Lion-like invade the innocent, he will disarm them of those instruments whereby they rend and enjoy their prey; and though their ravenous wicked inclinations and appetites remain, yet shall God restrain them from breaking out, to the destroying of his servants.

7. \* Let them melt away as waters that run continually: when he bendeth his bow to shoot his arrows, let them be cut in pieces.

Their preparations and forces shall be routed, all their designs disappointed and frustrated, never attaining the end which their malice had projected to the hurt of others.

8. As a sail that melteth, || let every one of them pass away, like the untimely fruits of a woman, that they may not see the sunne.

As a sailmelts, and exhausts, and utterly consumes it selfe, when it goes out of the shell, every motion tends to the dissolving and melting of it; or as an Embryo in the womb, when the ligatures of life are dissolved, presently pines away, and comes to nought: so shall they and all their malicious designs be blasted and frustrated and destroyed, and never arrive or attain to their desired success.

9. Before your hot pots can feel the thorns, he shall \* take them away as with a whirlwind, both living and in his wrath.

And the unexpected suddenness of this is oft very observable: You cannot imagine a cauldron, with a flame of brambles or thorns

under it, to be sooner heated, and that which is in it scalded by the fire, or a thorn and a brier entangled one in another, than this vexation, or distress and discomfort is wrought on wicked men: As a tempest, or whirlwind, or as a man in a rage hurries away any thing, so shall the wicked be hurried away, seized on, and carried alive, as it were, in a trice, before they can think of any means to prevent it.

10. The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the wicked.

All good men shall see, and observe this dealing of God with these, and bless his name for their own deliverance out of their hands,

and receive benefit and confirmation by sight of this vengeance that falls on them.

11. || So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth the earth.

And all that behold it shall be forced to acknowledge, that piety and virtue are matters of advantage and benefit in this world, (ab-

stracted from all reward in another life;) disappointments, and sudden blasts, and destructions being the ordinarie guerdon of impiety, and peace and prosperity of conscientious and pious dealing, of justice, and of charity. And this on both sides an infallible evidence of conviction, that this world is not governed by chance, but administered and managed by an all-mighty, all wise, and most just providence.

## Annotations on Psalm LVIII.

a. V. 2. weigh] All the Ancient Interpreters consent to annex עַל-הָאָרֶץ on the earth] to the former part of the verse: *ἀνομιὰς ἐργάζεσθαι ἐν τῇ γῇ*, ye work wickedness on the earth, lay the Lxxii. and so the Chaldee, and Syriack, &c. by that meaning all the space that they live upon the earth in this world. Then for יְדֵיכֶם your hands,] they generally render it so, as to goe before, and govern the verbe יִסְדְּבוּ: so the Lxxii. *ἀδικίαν αἱ χεῖρες ὑμῶν συμπλέκουσιν*; and the vulgar, *injustitias manus vestrae concinnant, your hands weave, or frame wickedness*; the Chaldee יְדֵיכֶם יִסְדְּבוּ your hands prepare evil; and the rest after the same manner, (only the Jewish Arab goes the other way, reading, *In the regions you weigh the injustice of your hands.*) And in case the verbe (as it will bear) should be in the second person, there will yet be no reason to joyn יְדֵיכֶם to יִסְדְּבוּ the inquiry of your hands: The more probable rendring will be by understanding the preposition עַל (prefixt to בְּ heart in the former part of the verse, and so fit to be *ἐπὶ* nom<sup>a</sup> repeated here) in, or with the heart ye work wickedness on the earth, with your hands you frame or prepare violence. The word יִסְדְּבוּ signifies to weigh in a balance, and to frame any thing by rule and line: and in this latter sense the Chaldee understand it, rendring it by יְסִידְבוּ from יָסַד to prepare, or fit, or frame any thing; and herein the Latine choose to follow them (rather than the Lxxii.) *concinnant*, they frame, which the Lxxii. more loosely and paraphrastically render, *συμπλέκουσι* they complicate, as that signifies *weaving*, or *texture*, and so by a metaphor, *framing* alio.

b. 3. From the wombe] מִבֶּטֶן and מִבֶּטֶן, from the womb, and from the belly, are not strictly to be taken for the *hour* or *minute* after birth, as if they did *actually* sin, or tell lies, as soon as ever they were *born*; but in that latitude that *aversions* (so מִבֶּטֶן signifies) and *straying* and *speaking* lies are capable of, i. e. as soon as they are by age, and understanding, and use of their faculties qualified for sinning, which is not many moneths after their birth, they doe actually fall into sin, and accordingly grow up with it, without reformation.

c. V. 4. Deaf adder] שׁוֹמֵר אָזְנוֹ the deaf viper, or adder, is said to be so שׁוֹמֵר אָזְנוֹ called, because (saith Schindler in the word שׁוֹמֵר) being deaf of one ear, he useth to stop the other with dust, or with his taile, to avoid the force of charms or incantations wherewith he is wont to be caught. Of this art of catching Dragons in India, Philostratus gives an account in the \* life of Apollonius; On the mountain, saith he, *δεξιόθεν δεξιόθεν* *πρὸς τοὺς δράκοντας*, they are wont to hunt the dragons; and there are three parts of the prize, when they are caught (*κέρδιον τοῖς ὀφθαλμοῖς, δόξα, ἰδύμεναι*, the eyes, the skin, and the teeth, but especially the first, the apples of their eyes being *λίθοι διαπνεῖς ὡς πύρρον* as fire, *ἐν δὲ τοῖς, ὡς πάντα ἀπὸ πυρρῶν χρωμάτων, τινὲς εἰχὼν ἀπόρρητον, florid and sparkling out all manner of colours, and of secret and unspeakable efficacy, such as Gyges his ring is said to be.* The hope of this gain stirs up the inhabitants to use all arts to circumvent and take them. And this is the Indian manner of it, *κόκκινα πύρρα*—they take a scarlet coat imbroydered with golden letters,

\* Lili. c. 2.  
p. 113. A.

p. 114. B.

Th. A.  
115. A.

p. 114. C.

letters, and spread it before the serpents hole, and these golden letters have a fascinating power over him, and therewith his eyes, though as hard as stones, are yet overcome and laid to sleep. And besides, πολλὰ τῆς ἀποφάντου σοφίας ἐπ' αὐτὸν ἄδουσιν, αἷς ἄγεται τε, τὸν ἀνχέον ὑποάλων τῆς χειρὸς, ἐκπαθεύει τοὺς γομφίους, They have Charms of bidden wisdom (or sorcery) which they use to him, and thereby he is brought to put his neck out of the hole, and sleep upon the golden letters, and then the Indian taking that advantage cutteth off his head with an axe, and seisseth upon his prey, the stones which he findes in the head. Here is a signal testimony of the received custome of charming or enchanting of serpents, very agreeable to the expression of the Chaldee here, which stiles it the voice of *enchanting words*, which binde the Serpents, i. e. lay them fast asleep. For the avoiding of which danger, the deaf adder, so called, because he hears but of one eare, is supposed to stop his other eare, and so to secure himselfe. Whether there be exact truth in this, is not material to the Psalmists use of it, or to the explicating the meaning of this allusion, which as from a thing vulgarly believed, sets forth the matter in hand, the impruifibleness of wicked men, who will not be wrought upon by any the wisest and divinest arts of persuasion, to forsake his course, or be wonne and gained and caught to virtue, but fortifies himself impregnable against all such artifices, that he can foresee likely to have efficacy upon him.

connect חֲבֵרָה חֲבֵרָה that enchants enchantments, i. e. useth all the enchantments he is furnished with, חֲבֵרָה (from חָבַר to associate) denoting a conjurer, or incanter, that either brings many creatures into one place by his charms, or else stills them, that they shall not hurt, by that means. And then the phrase [*enchanting enchantments*] is but ordinary Hebrew style, very frequent in all words where any ἀγgravation is to be exprest.

V. 6. Teeth] The mention of [teeth] in this first place, with the relative [their,] looks most probably on the adders or serpents immediately foregoing, whose poyson and noxious power is in their teeth, and the way to disarm a snake is to deprive him of his teeth. This they that keep them tame usually doe, by putting to them a piece of red cloth in which they love to fix their teeth, and so draw them out. And breaking them is equivalent to drawing them. This mention of teeth fairly introduces that which follows concerning the Lion, whose doing mischief with that part is more violent and formidable, and so signifies the open riotous invader, the violent and lawless person, as the serpents teeth the more secret undiscernible wounds of the whisperer, or backbiter, which yet are as dangerous and destructive as the former, by the smallest prick killing him on whom they fasten.

V. 7. Run] יָרָח (from יָרָח going or going away) will be here best joynd with מַיִם מַיִם as waters, and rendred thus, They shall melt as waters depart or go from themselves (so the Chaldee יָרָח יָרָח they shall (all away from themselves) this being the nature of water, when it is not coopt up in some vessel, or inclosed within banks, to run about; to depart from its own spherical nature, and every part to leave the other

d. חֲבֵרָה  
V. 5. Charms] חֲבֵרָה, from חָבַר to murmur or whisper, signifies those that use charms. As for the other part of the verse, it will best be understood by joyning the last word חֲבֵרָה the wife, or misard, by way of apposition to the charms precedent; and then with that will

other (so the Jewith Arab reads, *let them be dissolved as waters, that go their way*) or when it is in a current, continually to flow, and not remain: and so the resemblance is most fit to describe the destruction which is here aboded to the wicked, by way of melting or falling asunder, which is nothing else but the departing of one part from the other, so as not to return again to their state. To this well accords the other part of this verse, *He shall shoot or send out his arrows*, *וַיִּשְׁלֹחַ יָדָיו* as if they were cut in sunder (from *וַיִּשְׁלֹחַ* to cut in pieces: ) i.e. when he prepares his arrows, sends out the *feels* as it of his malice, they shall not come to their designed marke; but, as when arrows are cut in sunder, before they goe out of the bow the pieces fly out, but fall presently to the ground, so shall it be with his enemies the chiefs, they shall be frustrated, disappointed utterly, unable to hurt any man. *Abu Walid* observes of the word *וַיִּשְׁלֹחַ*, that it implies as much as if 'twere said, *let them be cut into like shaws*. And the Jewish Arab, though he interpret the former part by change of the person, [*when thou shalt thine arrows to the string against them*] yet in this part he agrees, [*so let them be cut off as an ear of corne*]. The noun *וַיִּשְׁלֹחַ* we have *Deut. xxiii. 26.* for stalks, or ears of corne; and if the verb may draw any signification from thence, then this will be the meaning, that their arrows, when shot, should fall asunder, like the ears from the straw, to which *Job* seems to refer *ch. xli. 27. 29.* *He esteemeth iron as straw, and brass as rotten wood, Darts are counted as stubble, &c.* In the beginning of the verse, for *וַיִּשְׁלֹחַ* shall melt, from *וַיִּשְׁלֹחַ* liquefact, the LXXII. reads *ἐξυδαίνωσθαι*, which is thought to signifie being dissipated or contemned, and so to be the rendring of *וַיִּשְׁלֹחַ* *spewit*: but *ἐξυδαίνωσθαι* may ra-

ther be understood there for *bringing to nothing*, and so the vulgar Latine understood the LXXII. who read *ad nihilum devenient*, they shall come to nothing; and so it is a clear periphrasis of the melting which the Hebrew designed, and fitly agrees to the resemblance of water falling on a plain, where it runs abroad, and comes to nothing.

V. 8. *Snail*] What *וַיִּשְׁלֹחַ* here signifies cannot be certainly defined, being but this once in the whole Bible. The LXXII. render it *ἐκείνους ὡς μάλα*, and the Syriack and Latine &c. follow them. And if it be thus rendred, then the verb *וַיִּשְׁלֹחַ* which is joyned to it, must be taken in the Arabick notion of it (not unusual in the Bible) for *perishing* and being destroyed, or in the notion wherein 'tis used here v. 7. of waters which goe from themselves, and is there a resemblance of melting. But the Chaldee may also deserve to be heard, who read *וַיִּשְׁלֹחַ* *וַיִּשְׁלֹחַ* as a reptile, or crawling &c. which interpreting the word of some creeping thing, which is an eminent example of melting, seems to apply it to a snail, (which notion *Abu Walid* prefers before any) when he goes out of his shell, (to which also the *וַיִּשְׁלֹחַ* walking or going out) fitly agrees) which melts and leaves the marks thereof behinde, wheresoever he goes, *וַיִּשְׁלֹחַ* *וַיִּשְׁלֹחַ* melts or moistens his way, saith the Chaldee, till at length by degrees he consumes and destroyes himselfe. And with this agrees the latter part of the verse, that other resemblance of *וַיִּשְׁלֹחַ* the abortive, or as the word from *וַיִּשְׁלֹחַ* signifies, the falling fruit of a woman, meaning the childe in the wombe, when by the dissolving of the ligatures, by which it is knit to the womb, and by which it receives all its nourishment, it falls down, and if it continue in the wombe, from that time it presently melts and consumes away,

away, as the *snail* did by going out of his *shell*. For this the LXXII. read *עֵינָיו כִּדְּמֵי הַיָּם* (and so the Latine and Syriack, &c.) reading it seems *WIS 722*, and applying it to the *max* precedent: As on the other side, the Chaldee, looking forward to the conclusion of the verse, of *not seeing the sun*, for *עֵינָיו* the *woman*, read *עֵינָיו* the *mole*, and so joyned that with the *abortive child*, as an *abortive* and *blinde mole* (to *false conceptions*, or *lifeless embryos* are wont to be called) *which see not the sun*. But the Hebrew will best be rendered so, as the *snail* and the *child dead in the womb* may be the two resemblances to express the blasting of the wicked mans designs; and then the *not seeing the sun*] be applied only to the *wicked*, not either to the *snail*, or that *fruit in the womb* (though in the latter of them it certainly holds also) that *he shall not see the sun*, i. e. shall not bring his designed or projected malice to light, shall be disappointed and blasted, and consumed, before he bring it forth.

h. כִּי  
V. 9. *Potts* ] כִּי signifies two things, a *thorn*, and a *pot* or *vessel* to be set over the *fire*. In the latter sense the *lxxii.* (though they here, and *Ecc.* vii. 7. render it in the former ἀκάνθας, and *Hos.* ii. 6. αὐτο-λαύ) doe oft take it and render it αἰθυσσα *cauldron*, 22. times, and χαλκίον *brass-pot* twice, and ἀστράγαλον, which we render *pot* 2 *Chron.* iv. 11. and σκεῦος ἀπὸ πᾶν, *Exod.* xxxvii. 3. and xxxviii 3. and *Jer.* xiii. 18. and σκεῦος ὡς ἀστράγαλον *a cauldron*, *Jer.* xiii. 19. And if we shall here take it in that sense, then for the *pot* to understand (so כִּי from כִּי signifies) or rather to *feel the thorns*, i. e. the *fire* that is made of *thorns* (a *quick* and *scorching* fire) will be no more then to be *heated by a fire of thorns*: That is very instantly done, the fire is instantly kindled into a great flame, and so the *Cauldrons* that are over

it are soon heated, and what is in them, scalded by it. This resemblance therefore is fitly set to express the swiftness of wicked mens destruction, and hath the same importance, that the Greek adage, *Ἀπὸς ἐς πύρ*, or the Latine, *citius quam asparagi coquantur*, sooner then asparagus is boiled. (which yet is so very little while a doing.) But the LXXII. as was said, render *וַיִּתְּנוּ* here in the other notion by *ἀνὰ θύρας* thorns; and so it may also signifie. For thorns and briars, *וַיִּתְּנוּ* and *וַיִּתְּנוּ*, being both *noxious* shrubs, of the same kinde, full of *hooks* and *prickles*, upon the first touch are united and claspt fast together, entangled in one another, and grow one upon the suddain, have an intimate acquaintance as it were (the importance of *וַיִּתְּנוּ*) upon the first meeting. And in this sense there is ground also for the Proverb, especially when there is speech of diverse naughty persons (as here there is) agreeing one with the other in their irregular intangling figures, i. e. in the like mischievous dispositions. And to this purpose is that adage in *Aristotle*, *Moral. l. vii. c. 2*, *ἡ γὰρ δεξιὰ τε καὶ ἀριστερὰ ἄνθρωπον ἀλλήλων*, One thiefe, and one velle or rapacious person knoweth another. And then it will be thus rendred, *Ere your thorns understand or know the brier, ere they are combined together*, where they can grow acquainted (which they usually do at their very first encounter, and can hardly be got asunder again) *וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ וַיִּתְּנוּ* so &c. These latter words (as the former, and in proportion with them) are also capable of a double interpretation. For if *וַיִּתְּנוּ* be taken, as most frequently it is, for *unum living*, then most probably *וַיִּתְּנוּ* must be rendred in the notion of *וַיִּתְּנוּ* horruit, or *horripilavit*, horror or flaring of the hair, caused by fright, or of *וַיִּתְּנוּ* (changing *ו* into *ו*) carrying away with a whirlwind or tempest; and the



then the latter part will be thus rendered, *so shall he affright and perplex them, or so shall he hurry them away with a whirlwind, as it were alive* (as when the earth swallowed up *Coreb*) and (again) *as in anger or fury*. For when a man is in rage, then he *hurries* them away with whom he is thus *displeased*, and stays not first to *kill*, and then *carry away*, which requires *time*, but as *it were alive* hurries them tempestuously no man knows whither, by both these noting the *swiftness* and *terribleness* of it. And though God be not capable of such incitation, yet כָּבִי, *as if he were* thus in a rage or incitation, he will thus hurry them away, *as it were alive*. And so this may be the meaning of the phrase, if only we suppose an *ellipsis* of ב *in* before הָרָץ, and read as it were *in anger, or fury*; but it is possible הָרָץ may be substantively taken, and be of some affinity with הָרָץ, and then both these joyned together in the nominative case. To which purpose it may be considered that *Levit. xiii. 16.* in the examination of the *leper*, הָרָץ signifies *raw flesh*, and so our old translation here took it, rendering it a *thing that is raw*. And then rawness and anger (in that dialect, wherein we call a fore angry, which is painful or inflamed) will signify jointly that anguish which proceeds from an inflamed wound, and thus be rendered, *so shall rawness, so shall anger, or inflammation* (הָרָץ from הָרָץ *inflammatus est*) *affright, or perplex them*. Beside this, the Ara-

bick notion of הָרָץ is considerable, for *knowing* or *understanding*; and then there will be a farther elegance, in allusion to the *knowing* of the *briers and thorns* forementioned, and the rendering thus, *Ere the thorns know the briers, so shall rawness, so shall inflammation or anguish know them*. And if הָרָץ will bear this sense proposed, this will be a fair and ready meaning of the passage.

V. 10. *Wash his footsteps* כְּוַשׁוּתָא signifies primarily (from כְּוַשׁ *impulit*) an *hammer*, then the *soles of the feet* by which the *earth* is *trod-den on*, or *beaten*: so the LXXII. (though here they read χείρας *hands*) render it *Psal. xvii. 5. διαβίπτει μὲν my footsteps*, where the Chaldee hath כְּוַשׁוּתָא *my feet*. As for the phrase, *washing their feet in the blood of the ungodly*, it literally signifies the plentiful effusion of the blood of wicked men, which the godly live to see; but figuratively to refresh (as washing of feet was designed to weary travellers) to recreate, and withall to benefit and profit them (as bathing was a principal part of the ancient medicine;) and so, besides the thankful acknowledgment of Gods mercy to them, in thus destroying their enemies, (which is some refreshment to those that are under their persecution) they receive profitable document also, to cleave fast to God, and the practice of all virtue, which hath this assurance to be secured and remunerated in this life.



# The Fifty Ninth Psalm.

## Paraphrase.

**TO** the chief Musitian, Altschirh, Michtam of David, when Saul lent, and they watch the house to kill him.

he fled to his own house, and Saul sent messengers to watch the house in the morning, but David being by Michah's help let down by a window, escaped, v. 20. This Psalm, as the former, was called his jewel, and was set to the tune fore-mentioned (Psalm. lvi. a.) and committed to the Praefect of his Musick.

1. Deliver me from mine enemies, O my God: defend me from them that rise up against me.

2. Deliver me from the workers of iniquity, and save me from the bloody man.

O thou my most gracious God, mine only Protector and Defender, be thou pleased to interpose thine hand, to rescue me out of the power of my wicked and blood-thirsty enemies.

3. For lo, they lie in wait for my soule: the mighty are gathered against me; not for my transgression, not for my sin, O Lord.

4. They run and prepare without my fault: awake to helpe me, and bebold.

least provoked him, but, on the other side, have deserved very well of him, yet are they resolved to intrep and catch me, and then to take away my life.

5. Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen, be not mercifull to any wicked transgressor. Selah.

Now is a season for this thy special interposition, for the aid and relief of thy affecting providence; for now Saul and his servants have designed my death: and though I never in the least provoked him, but, on the other side, have deserved very well of him, yet are they resolved to intrep and catch me, and then to take away my life.

ted to watch over thy faithful servants, be thou pleased to shew forth thy just judgments among men, to vindicate the innocent, and to dissipate all obstinate willful sinners (see v. 8. and Psalm 10. 16.) This thou wilt certainly do, who art the upright judge of all the world: and though thou wilt pardon, and accept upon their repentance and amendment, the lapses of thy servants; yet 'tis certain, that even in thy covenant of mercy there is no relief for the willfull and impenitent: And this abodes most sadly to Saul at this time.

6. They returne at evening; they make a noise like a dogge, and goe round about the city.

about the walls of the city for Carrion, dead carcasses cast out thither, or any thing else that may satisfy their hunger; so do the servants of Saul pursue and seek after my life, with the greatest impatience and greediness that is possible.

7. Behold, they \*† belch out with their mouth, swords are in their lips; for, \* who, say they, doth beare?

my life; and herein they goe on unanimously, no man among them makes conscience of duty, (as if there were never a God in heaven, to observe and punish such injustice and violence.)

As hungry dogges that come home at evening, and are very unquier, and goe about the walls of the city for Carrion, dead carcasses cast out thither, or any thing else that may satisfy their hunger; so do the servants of Saul pursue and seek after my life, with the greatest impatience and greediness that is possible.

8. But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

done in the world: whosoever hath any designe contrary to thee, (see v. 5.) though thou permit him a while, yet in thy season thou shalt disappoint and punish him. This is the method of thy providence over all the people of the world; and thus shalt thou now do in this case, disappoint and frustrate all them that watch to take away my life.

All their consultations and discourse is to contrive how they may take away

9. Because

¶ Or watch-  
out.  
וְיִשְׁמְרוּ

¶ speak  
with  
† or who  
doth beare,  
or who  
יִשְׁמְרוּ

¶ Or nations  
וְיִשְׁמְרוּ

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- b. The God of heaven is the only safeguard and security, the only means of protection I have, or can pretend to: therefore on him only will I depend for relief, or rescue from this danger.
9. *Because of his strength will I wait upon thee; for God is my defence.*
- His strength will I repose on thee, or, his strength will I trust or keep myself from, or trust, his strength.
- All the good that can ever befall me comes from the mere grace and mercy of God: on that therefore I wait with confidence, and implore with humility, that he will now timely afford it me, and disappoint and disappoint mine enemies.
10. *The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.*
- The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.
- c. As for the manner of it, that must also be referred to the wisdom of thy choice, to do it in such a way as may have the deepest and most biting impression on the beholders: and that it will not so probably do, if thou involve them in one speedy universal laughter, which, though it may affect the beholders at the time, will be soon forgotten again; but by some more lingering way, scattering them first, and then rendering them the objects of contempt, casting them severally into a very low condition in their dispersions; for that will continue to mind men of this work of thy vengeance, to which all these evils are naturally consequent. And this is the method that thou wilt now use in disposing them, and defending me.
11. *Slay them not, lest my people forget: scatter them by thy power, and bring them down, O Lord our shield.*
- Slay them not, lest my people forget: scatter them by thy power, and bring them down, O Lord our shield.
- d. This have they justly brought upon themselves by their perjurious faleness and boldness, their maligning and threatening the which never deserved ill of them, and their continual going on, and obstinate impetuosity therein.
12. *\* For d the sin of their mouth, and the words of their lips, let them even be taken in their pride, and for || cursing and lying which they speak.*
- \* For d the sin of their mouth is the word of their lips, and they shall be taken in perjury.
- And thus shall God certainly deal with them, sending punishment upon punishment till they be quite destroyed; and this in so signal a manner, that all that behold it shall discern Gods judgment in it, and his particular providence in the government of the world.
13. *Consume them in thy wrath, consume them that they may not be; + and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.*
- Consume them in thy wrath, consume them that they may not be; + and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.
- Under this judgment of Gods, they shall indeed be what their own voluntary sins had made them before, v. 6. the hunger of the dogs shall be their plague, as the ravens hath before been their sin.
14. *And at evening \* let them return, and let them make a noise like a dog, and goe round about the city.*
- \* let them return, and let them make a noise like a dog, and goe round about the city.
- A beggarly and indigent, and so an unsatisfied and wearisome condition, shall be their lot, the greatest worldly plague that can fall on any, large appetites, and no possessions or acquiescence to satisfy them.
15. *|| Let them wander up and down for meat, + and grudge if they be not satisfied.*
- || Let them wander up and down for meat, + and grudge if they be not satisfied.
- Even while I am eternally obliged to proclaim thy power and might, and with all to make my solemnest acknowledgements of thy favour and goodness to me, and to make this the matter of my daily morning lands, that in my greatest distress thou hast thus delivered and secured me.
16. *But I will sing of thy power; yea I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.*
- But I will sing of thy power; yea I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.
- To thee therefore I thus come, with all the rejoycing of an humble heart, as to one that never fails to relieve, when I want relief, and so eminently to make good his promised bounty toward me.
17. *Unto thee, O my strength, will I sing: for God is my defence, \* and the God of my mercy.*
- \* God is my defence, \* and the God of my mercy.

## Annotations on Psalm LIX.

2.  
V. 7.

V. 7. Belch ] From *שָׁחַח* *sechach*, is the same word used in a metaphorical sense, for pouring out words, as *אֲשַׁחֲךָ* doth water, and simply for speaking, as *שָׁחַח* LXXVIII. 2. *וְאֵינִי אֶשְׁחָח* I will utter dark sayings, and *שָׁחַח* xix. 3. *מִיָּתְּמָה אֶשְׁחָח* I will declare to you. And so in all reason here *וְאֵינִי אֶשְׁחָח* they speak with their mouths, and swords are in their lips, i. e. whenever they speak or say any thing, 'tis some bloody matter or other: and accordingly as the Chaldees retain the Hebrew word, so the LXXII. read *ἀνὰ στόμα ἔχοντες*, and the Latine loquatur, they will speak; and the Syriack more expressly *וְאֵינִי אֶשְׁחָח*

*וְאֵינִי אֶשְׁחָח* the sword of their mouth  
a sword in their lips.

b.  
V. 9.

V. 9. Because of his strength ] What *וְאֵינִי אֶשְׁחָח* here signifies, is somewhat hard to determine. 'Tis literally to be rendred *his strength*; yet all the ancient interpreters, as now we have them, render it, as if it were *my strength*; *וְאֵינִי אֶשְׁחָח* my strength, saith the Chaldee, and *ἐξ-  
ουου μου*, my strength, the LXXII. and the Latine, *fortitudo mea*. And so the context may be deemed to require, which joyns it with *וְאֵינִי אֶשְׁחָח* to thee, as if it were thus to be rendred, *my strength will I keep or repose with, or on thee*, (taking *וְאֵינִי אֶשְׁחָח* from *וְאֵינִי אֶשְׁחָח* in the notion of *repositus*, as it sometimes signifies) for *God is my defence*. This interpretation of the phrase is generally pitcht on by the interpreters, save that the Syriack takes a greater liberty of paraphrase, and reads, *וְאֵינִי אֶשְׁחָח*

O God, I will glorifie thee, (upon the same account, I suppose, that *Psalm* viii. 2. for strength the LXXII.

read *et non praise*) by that yet meaning to express the true power of the phrase; the reposing ones strength on God, being indeed the glorifying and blessing him for all the strength one hath. And should this be resolved on to be the sense, the words might yet remain unchanged, as our Hebrew now reads them, *וְאֵינִי אֶשְׁחָח*, i. e. *God's strength*; thereby meaning that strength which I have from God: in which respect *God's strength* and mine are all one: what is mine, as of the receiver, is his, as the donor; and when it is given me, yet it is not to mine, as to cease to be his, but still remains much more properly his than mine, as being free to him to withdraw it when he will; his principally and originally, and in himself, and mine only derivatively, imperfectly, and dependently from him; I am a tenant at will, to be put out of possession when he pleaseth. And for the seeming incongruity between *his* and *to thee* it is not new, but frequent in the Hebrew; which oft pass from one sense, and from one number, and from one person, to another. The very next words are an example of it, for after God, mentioned in the second person, *וְאֵינִי אֶשְׁחָח* to thee, follows immediately in the third, for *God is my defence*. And indeed *וְאֵינִי אֶשְׁחָח* agreeing so well with God, in the end of the verse, and the sense lying thus, *God is my defence, therefore his strength will I repose on thee*, i. e. on God, the appearance of incongruity will not be in *his strength*, but rather in *to thee*. But neither is that new or strange, the transition from one person to another being so very ordinary. In the next verses we have *וְאֵינִי אֶשְׁחָח* his

**mercy**, with the points of **מִרְחָם** *my mercy*, the *chere* being for the one, and the *chetib* for the other. And accordingly, of the interpreters, some read the one, some the other, both certainly meaning the same thing; the Chaldee **ܕܝܘܐ ܐܝܬܝܢ** *the God of my grace or goodness or mercy*, but the **ܕܝܘܐ ܕܝܚܝܐ ܕܡܝܪܗܝܡ** *my God his mercy*, and so the Latine; but the Syriack in the middle between both, **ܕܝܘܐ ܕܝܚܝܐ**.

**ܕܝܘܐ ܕܝܚܝܐ** O Lord, thy grace.—Thus much hath been said in compliance with the renderings of the ancient interpreters, as we now read them. But there is another notion of the phrase, of which it is capable; as **ܕܝܘܐ ܕܝܚܝܐ** ] may be understood of the *strength* or forces of *Saul* sent against *David* to watch the house, in the title of the *Psalms*, and as **ܕܝܘܐ ܕܝܚܝܐ** may be rendred *I will guard*, or *look to*, or *leave of*, or *keep my self* from, so as to avoid the danger of this *strength* of his, &c. this **ܕܝܘܐ ܕܝܚܝܐ** as, or with, or by *lying to thee*, i. e. to God, as he is **ܕܝܘܐ ܕܝܚܝܐ** *my*, i. e. *David's refuge*, in the end of the verse. And thus the words most probably signify, *his strength I will ward, or avoid, or beware or take heed of at thee*. And if the composition seem harsh or strange, it must be imputed to the poetry, which consists principally in affinity of words or sounds, and light variations, and correspondencies observed betwixt several parts of the composition. *Saul sent, ܕܝܘܐ ܕܝܚܝܐ and they guarded* (in the sense of *besieging*) *the house*, in the title of the *Psalms*, and **ܕܝܘܐ ܕܝܚܝܐ** *I will ward* (in the sense of *taking heed of*, or *avoiding*) *his strength*, in the end of this first part of this *Psalms*: And then in correspondence with it, is the conclusion of the latter part of the *Psalms*, very lightly varied, v. 17. Here the first part of the concluding verse runs **ܕܝܘܐ ܕܝܚܝܐ ܕܝܚܝܐ**, there 'tis **ܕܝܘܐ ܕܝܚܝܐ ܕܝܚܝܐ**. And the

latter parts are of the same affinity also, **ܕܝܘܐ ܕܝܚܝܐ ܕܝܚܝܐ**, *for God is my defence*, the same in both; and only **ܕܝܘܐ ܕܝܚܝܐ** *his mercy*, changed into **ܕܝܘܐ ܕܝܚܝܐ** *my mercy*, as **ܕܝܘܐ ܕܝܚܝܐ** *his strength*, into **ܕܝܘܐ ܕܝܚܝܐ** *my strength*. Thus much being said for the confirming this interpretation, 'twill now be easie to conform the ancient interpretations to it, if only we shall suppose the true original copies of them to have been in the third, not first person, and to have been changed by scribes, on purpose to conform this *with* to the last verse. There indeed 'tis **ܕܝܘܐ ܕܝܚܝܐ** and **ܕܝܘܐ ܕܝܚܝܐ** *my strength*, and *my mercy*, as in the interpreters, so in the Hebrew it self: But here in the tenth verse, all copies of the Hebrew have **ܕܝܘܐ ܕܝܚܝܐ** *his strength*; therefore 'tis reasonable to resolve, that so it was when the interpreters rendred it, and according to that reading their interpretations (being probably by scribes corrupted) ought in reason to be restored, the Chaldee, not **ܕܝܘܐ ܕܝܚܝܐ** *my*, but **ܕܝܘܐ ܕܝܚܝܐ** *his strength*—and so the **ܕܝܘܐ ܕܝܚܝܐ** *to watch* (not *my* but) **ܕܝܘܐ ܕܝܚܝܐ** *to watch*, or *ward* (the Hebrew **ܕܝܘܐ**, and Greek **φυλάττω**, frequently signifies *care-re sibi*, so to *observe*, as to *avoid* and *keep out of the danger*) *at*, or *with*, or by *betaking my self to thee*. And so in the Latine, and other translations, which are more reasonably to be accorded to the Hebrew, then the Hebrew to them.

V. 11. *Slay them not* ] In this place the ancient renderings are very different. The **ܕܝܘܐ ܕܝܚܝܐ** applie the *forgetting* to the enemies, *slay them not*, **ܕܝܘܐ ܕܝܚܝܐ** *lest they forget*; and so the Latine and Syriack, *ne quando obliviscantur, lest they forget*. And so the Hebrew may bear; **ܕܝܘܐ ܕܝܚܝܐ** ] may be rendred, *lest they forget my people*, as well as, *lest my people forget*. The **ܕܝܘܐ ܕܝܚܝܐ** indeed now read, **ܕܝܘܐ ܕܝܚܝܐ** *lest they forget thy Law*; and so

to the Arabick follow them; but that is likely to be an error of some ancient scribe, for both the Syriack and Latine, that are wont to follow the LXXII. read *populi*

*mei, my people.* But the sense inclines the Hebrew the other way, *lest my people forget*: the Chaldee adds, in the former part, a word, which renders an account of the latter, *slay them not suddenly lest my people forget it.* One act of universal slaughter, suddenly at an end, is not apt to have such a durable impression on the beholders, as another more lingering punishment, under which men lie long, pine away and consume, as the scattering here following includes. And so this is to be resolved the due rendering of it.

V. 12. *For the sin of their mouth* ] The clearest rendering of this 12th. verse will be by acknowledging no *ellipsis* in it, thus, *the sin of their mouth, the word of their lips, or is the word of their lips, i.e. (according to Hebrew idiom) every word of their lips, is the sin of their mouth, so many words, so many sins; (and then follows regularly, and they shall be taken in their pride; this their punishment is the consequent of that their confident habitual going on in sin.)* The Syriack have thus paraphrased it, *et cognoscetis et scietis*

*et cognoscetis et scietis the sin of their mouth, their lips have spoken, i.e. whatsoever their lips have spoken hath been sin; but the LXXII. more literally, ἀμαρτία εἶματ' αὐτῶν, λόγον χαλῶν αὐτῶν more probably it should be read, in the nominative case, ἀμαρτία and λόγος, and so in the other interpreters which follow them; the Chaldee taking the greater liberty, usual to them, of paraphrasing, instead of rendering the words, *because of the sin of their mouth, &c.* which as a paraphrase may be born, but is neither the full, nor proper rendering of it.*

V. 15. *Grudge* ] The verb *is equivocal*, and signifies both *pernoctare* and *querulari*, to *continue all night*, and to *growl or murmur*: and in both these senses the allusion will here be proper to the *returning in the evening, and making a noise like a dog, v. 14.* But the construction lying thus [*they shall wander for meat, &c. if they be not satisfied, and they shall—*] it will be most reasonable to render it in the notion of *continuing all night*; thus, *they shall wander, &c. and continue all night*; and so the Chaldee and Syriack by *et cognoscetis et scietis*, from *pernoctare*, appear to have understood it, though the LXXII. read *et cognoscetis et scietis* and shall murmur.

# The Sixtieth Psalm.

## Paraphrase.

- a. The sixtieth Psalm was composed on occasion, and for the commemorating of David's victories in Mesopotamia, (that part of Syria which is incorporated with Tigris and Euphrates) and particularly in Sobah, a Kingdom of Syria, 2 Sam. viii. 3. &c. as also in Idumaea, where (after his return from smiting the Syrians, 1 Chron. xviii. 2, 3, &c.) Abishai slew eighteen thousand in the valley of salt, 1 Chr. xvi. 12. and upon their rebelling again, Joab came upon them and slew twelve thousand more in the same place, and put garrisons in Edom, throughout all Edom, and subdued the generality of the Idumeans, 1 Chron. xviii. 13. This Psalm therefore from the matter of it, the recounting of such victories, is styled (as others formerly) his jewell, and was committed to the Prefect of his Musick, to be set to the instrument of six strings, that waited on the Arke of the Testimony, or was used in Eucharistical commemorations.

the He-  
zabard of  
the Oracle  
or Testi-  
mony.  
† Syria of  
the rivers.  
\* Sobah in  
Syria.  
‡ Idom.

○ Gracious Lord, though for some time thou hast not favoured or prospered our attempts, but in thy displeasure punished us with defeats and discomfures; yet now thou hast been pleased to return to thy wonted mercy, and prosper us exceedingly.

1. O God, thou hast cast us off, thou hast scattered us, thou hast also been displeased: || O turne thy selfe to us again.

‡ thou hast  
turned, &c.  
hast turned  
בָּשׁוּבָה

We have for a while been under thy displeasure, and felt a kinde of earthquake, wherein is first a trembling commotion, then a fissure or opening of the earth. And so have we been terribly shaken and wounded, agitated and broken atunder; but now thou art graciously pleased to repair our breaches, to heal us, and restore us to a prosperous state again.

2. Thou hast made the earth to tremble, thou hast broken it: heal the breaches thereof, for it shaketh.

Thou hast for a while exercised us with afflictions, shewed us a dispiriting dolefull prospect, given us a mystrake draught, such as did cast us into great sadness.

3. Thou hast shewed thy people hard things, thou hast made us to drink the wine of agonishment.

But now thou hast given us a triumphal one, and abundantly made good thy promised mercy, and so thy truth and fidelity to us, in raising up and enabling our forces to achieve this signal victory.

4. Thou hast given a banner to them that fear thee, that it may be † displac'd because of thy truth. Selah.

† lifted up

Thou hast shewed forth thy favour to thy servant David (whose name signifies beloved) rescued him from his enemies hands; and the same mercy thou wilt graciously continue to me.

5. That thy beloved may be delivered, save with thy right hand, and hear me.

God hath made me a sure promise, which is now most fully performed, and so in manner of all triumph, rejoicing, and thanksgiving to me. I am not only fully and quietly possessor of all the Kingdom, both of Israel and Judah, and now delivered from the assaults which were made against me by my malicious neighbours, see Psal. xvi. 7, &c.

6. God hath spoken in his holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

But even they that thus afflicted me, are themselves brought into subjection to me, subdued and perfectly brought under me, by name the Moabites, the Idumeans, and the Philistines.

7. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head, Judah is my Iug-yover.

8. Moab is my washpot, over Edom will I \* cast out my shoe: || Philistia triumph thou because of me.

\* cast  
‡ shew them  
over Phil.  
לִפְתִּי

9. *Who will bring me into the strong City? who will lead me into Sodom?*

|| hadst  
for, with  
not thou, O  
God, go  
out—

10. *Wilt not thou, O God, which || hast cast us off? and thou, O God, which didst not goe out with our armies?*

were formerly displeased, but now art graciously returned to us, and by thy prospering hand and influence wilt work the greatest victories for us that we can want, or expect from thee.

2 distress  
734

11. *Give us help from \* trouble, for vain is the help of man.*

greatest distress, or for strength and victory over our enemies; that of heaven, being perfectly insufficient and vain, and absolutely superfluous and needless, if the Lord of hosts engage in our behalf.

12. *Through God we shall doe valiantly: for he it is that shall tread down our enemies.*

If he interpose his power for us, there is no enemy shall be able to stand before us: It is he, and not any poissance of ours, that hath and shall work all our victories for us.

### Annotations on Psalm LX.

*Tit. Shushan-Eduth*] That *וַיָּשׁוּ*, from *וַיָּשׁוּ* fix, signifies *hexachordin*, an instrument of six strings, see *Psal. xiv. a.* It signifies also a flower, whether rose or lily. But here in the title of this *Psalm* (as also *Psalm lxxx.*) in all probability 'tis used in the same sense in the singular, as *וַיָּשׁוּ* was in the title of *Psal. xiv.* and to that *וַיָּשׁוּ* inclines it, the *Psalm* being committed to the *Præfect* of the *Musick*, with directions to set it to that instrument. As for *וַיָּשׁוּ* that follows, from *וַיָּשׁוּ* testatus est, it may signify the *Oracle*, or the *Arke* of the *Testimony*, as oft it doth, and so the *Hexachord* of the *Oracle* may probably be resolved to be an instrument that solemnly waited on that. Or else, taking it in the primary sense for *testifications*, or *commemorations*, i. e. *solemn thanksgivings* for mercies received from God, which were wont to be performed with *Musick*, the *וַיָּשׁוּ* *וַיָּשׁוּ* *hexachord* of the *testimony* may fitly be set to signify such a *Musical instrument*, used in *thanksgivings*. Adde to this, that *וַיָּשׁוּ* or *וַיָּשׁוּ* in *Syriack*, signifies a

*feast*, that particularly of the *Passe-over*; and if that may here be of any intimation, (and be not only a corruption brought in by *Inter* times from the *Hebrew* *וַיָּשׁוּ*, as some question not very probably) 'twill be no more than the *festival Hexachord*, or *instrument* solemnly used at *feasts*.

*Tit. Return'd*] It is evident in the story 2 *Sam. viii.* and 1 *Chron. xvii.* that *David's* victory over the *Idumeans* was diverse from that over the *Syrians*. The *Syrians* came to helpe *Hadadexer* marching towards *Mesopotamia*, farre from the borders of *Edom* and *Arabia*. And after this victory over the *Syrians*, 1 *Chron. xviii. 5, 6.* *David* returns to *Jerusalem*, v. 7. And then 'tis added v. 12. *Moreover Abisbai slew in the valley of salt eighteen thousand of the Edomites.* These things therefore must be thus divided in the title of this *Psalm*, and the victory over the *Idumeans* lookt on as distinct from that over the *Syrians*, and *וַיָּשׁוּ* rendered literally, and *Joab* returned, not *when*— But *when* whereas in that place of the story

1 Chron. xviii. 12. 'tis said that *Abisbai* slew in that valley of salt eighteen thousand Edomites, and here that *Joab* smote Edom in the same valley twelve thousand, and 2 Sam. viii. 13. that *David* gat him a name when he returned from smiting the Syrians in the valley of salt being eighteen thousand men, (all which may be thought to set down the same passage, but yet differ in several circumstances one from the other) this *transposueta*, or difficulty may be best salved, by interpreting these three places of three several passages in the story. For first the words 2 Sam. viii. 13. may thus be understood; *David when he returned from smiting the Syrians, gat him a name*, i.e. by smiting increased his glory, in the valley of salt eighteen thousand men: which reading hath this to assist it, that there is a distinctive accent in *וְיָשָׁם* separating that of his smiting the Syrians, from the other passage of the eighteen thousand in the valley of salt. And indeed that the whole verse belongs not to the Syrians, but principally to the Idumeans, appears by the next verse, *And he put garrisons in Edom, &c.* which must be founded in a victory over the Idumeans (and not only of the Syrians) foregoing. Some would have *וְיָשָׁם* Syria to be there a mistake for *וְיָשָׁם* Edom; and accordingly the Lxxii. read *Idumea*. But there is no need of that conjecture. The words duly rendred and pointed are, *And David gat him a name, when he returned from smiting of the Syrians in the valley of salt, eighteen thousand men*, i.e. (as the Latine supply the Ellipsis, *caesis decem & octo millibus*) killing eighteen thousand men. This being premised of 2 Sam. viii. the place in the Chronicles agrees with it exactly, viz. that *Abisbai*, *David's* general, slew in the valley of salt eighteen thousand men. And then this in the title of the Psalm being still so dif-

ferent, not *Abisbai*, but *Joab*, and not eighteen, but twelve thousand men, there is no reconciling them, but by distinguishing the times, viz. that *Abisbai* killed at first eighteen thousand, and alterward they rebelling, *Joab* came upon them, and slew twelve thousand, which being the Edumeans last defeat; is here mentioned in this Psalm most particularly. And thus *Jarchi* and *R. Obadiah* reconcile the difficulty.

V. 4. Truth] For *וְיָשָׁם*, which the Chaldee paraphrases by *וְיָשָׁם* the truth of Abraham, the Lxxii. read *τὸ ἐξ* a bow, reading, it seems, *וְיָשָׁם* a law: And then to fit the verse for that sense, they render *וְיָשָׁם* (which from *וְיָשָׁם*, signifies the lifting up or displaying the *וְיָשָׁם* insigne precedent) by *וְיָשָׁם* to fly from, in a sense wherein that word is not found; and yet in all this the Latine and Syriack &c. and some latter learned interpreters have chosen to follow them, as if *וְיָשָׁם* were the truer reading. The word *וְיָשָׁם* doth here surely relate to *וְיָשָׁם* of the preceding verse, to which *וְיָשָׁם* hath so neer a literal affinity, as in like manner *וְיָשָׁם* answers to *וְיָשָׁם*, and *וְיָשָׁם* alludes to *וְיָשָׁם*: the poesy consisting in such analogies and allusions, as every where is observable, and particularly in the next verse, where *וְיָשָׁם* thy beloved] secretly alludes to *David's* name, from *וְיָשָׁם* dilectus.

V. 6. Divide Sechem] Of Sechem and the valley of Succoth, or booths, so called from *Jacob's* making booths and feeding his cattle there, see Gen. xxxiii. 17, 18. By these are meant *Samaria*; and *David's* dividing or meting them out, is a phrase to express his dominion over them, it being part of the regal power to distribute his Province into cities and regions, and place Judges and Magistrates over them. To these the addition

c  
וְיָשָׁםd.  
וְיָשָׁם

פֶּה

וְיָשָׁם

וְיָשָׁם

וְיָשָׁם



לעז

addition of *Gilead* (which contains the whole region of *Basban* &c. on the other side of *Jordan*) and then the mention of *Manasseh* and *Ephraim*, are designed, as by so many parts, to denote the *Kingdome of Israel*, or the *ten tribes*; and their being his, and the strength of his head, notes him to be the *Lord* over them, and to make use of their strength in his wars, for the defending, or enlarging his dominions. And then [*Judah*. מלך is my law-giver] as it refers to *Jacob's* prophecy of the sceptre and law-giver not departing from *Judah*, denoting that to be the royal tribe; so by it is signified the *Kingdome of Judah*, (under which *Benjamin* is comprehended) that *David* is possessor of that also. After which follows [*Moab* is my wash-pot.] the *Moabites* are subjected to me. The wash-pot, we know, is a mean part of household-stuffe, for the use of the feet (so the *Syriack* read מַשְׁכָּחִי

of my feet) the lowest part of the body: and so is a fit title, for the *Moabites*, 2 Sam. viii. 2. where 'tis said, he smote *Moab*, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive: i. e. he divided them into three parts, two of which he destroyed, and the third he kept alive to be his subjects and tributaries, as there it follows; the *Moabites* became *David's* servants, and brought him gifts. Then [Over *Edom* will I cast my shoe] the lxxii. read *extend my shoe*, and so the *Latine* extendam, as when the Master reaches out his shoe to his meanest servant, to be untyed and taken off by him; from whence the *Syriack* [אני] I will loose or untie: unless perhaps their truer reading were [אני] in i. e. am, I will cast; for so sure the *Hebrew* תשח is to be rendered, I

will cast my shoe, as that is an emblem of subjugating, or bringing down under the feet. So of the *Edumeans* we finde 2 Sam. viii. 14. He put garisons in *Edom*, throughout all *Edom* put he garisons, and all they of *Edom* became *David's* servants. *Abu Walid* would have [אני] here to signify a setter, I will cast my setter, or chain on him; and so *Kimchi* in his roots, though in his Comment here he interprets it in the notion of a shoe. Lastly, [אני] Over *Philistia* give a shout; for so from [אני] to sound a trumpet, or give a shout, is [אני] in *Hibpael* in the Imperative mood; and being in the feminine gender must refer either to his soule, shout O my soule, or, as the *Chaldee* paraphrase it, to the congregation of *Israel*, and so is but a forme of *exultation*, or celebrating a victory, such as he had over them 2 Sam. viii. 1. for [אני], is not to be rendered over me, but simply over, and so joyed with [אני] over *Philistia*: so the *Chaldee*, [אני] over the *Philistines*; and the lxxii. paraphrase it to this sense, *ἐπεὶ ἀδελφοὶ ὑποτάσσονται τοῖς Φιλισταῖς* the *Philistines* are subjected to me; the *Syriack* more literally, [אני] Over *Palestine* will I shout.

And so *Psal. cviii. 9.* where the latter part of this Psalm is again met with, 'tis [אני] and [אני] I will shout over *Philistia*.

V. 9. Who will bring] This Psalm is made up of two parts. The former part of it, for the 3. first verses, is the recounting of their own weakness, when for their sins they were by God left to themselves. And the latter, in the five next verses, is the commemorating of their great successes and victories; by means of Gods favour and aids. And these two next verses are, as it were, the recapitulating of both, and so contain their own absolute impotence to goe on to any farther victory;

תשח

victory, unless God, who once for-  
sook, be now pleased in a special  
manner to aid them. And 'tis po-  
etically contrived by way of ques-  
tion, *וְיִבְרָךְ מִי יְהוָה* who shall lead me—  
i. e. it is not possible for me by my  
own strength, or with any humane  
aids whatsoever, to enter any one  
place of strength, (the Chaldees  
names Tyre) to conquer Edumae, un-  
less God interpose in my behalfe,  
assist and prosper my attempts. It  
follows therefore v. 10. *יְהוָה אֱלֹהֵינוּ*  
shalt not thou, O Lord? (i. e. None  
can except thou dost.) Thou *וְעָזְרוּ*  
which hast, or hadst forsaken us; *דְּאִמְ-  
וֹדְמֵנוּ* *יְהוָה*, say the xxxii.  
qui repulisti nos, say the vulgar, thou  
which formerly hadst cast us off for

some time; not complaining that  
he now doth so (that is quite contra-  
ry to the drift of the whole Psalm)  
but affirming and concluding from  
their improspereousness, when for-  
merly he did forsake, that none  
can now aid successfully but he.  
And then concluding with confi-  
dence of his favour *אֲנִי וְעָמִי* and  
wilt thou not (i. e. certainly, O Lord,  
thou wilt) goe out with our hosts? *וְעָזְרוּ*  
*אֲנִי וְעָמִי*; and wilt thou not goe forth  
say the xxxii. And so this well ac-  
cords with the contexture and de-  
signe of the Psalm, to magnifie Gods  
aids, and the consequent thereof, all  
manner of good successe and prof-  
perity.

## The Sixty First Psalm.

### Paraphrase.

The sixty first Psalm is  
made up of thanksgiving  
and humble dependance  
on God for all his mercies.

**T**O the chief Musitian upon *Neginoth*, A Psalm  
of David. It was composed by David, and committed to the Prefect of his  
Musick, to be sung to the Harp or Psaltery, or other such stringed instrument, Psal. iv. 1.

O Gracious God, to thee  
is my only resort in all my  
distresses; be thou pleased to receive and answer my prayers.

1. Hear my cry, O God, attend unto my prayer.

Though I am driven as far  
as from Abilom I was  
fain to fly, 2 Sam. xvii. 22.  
to the utmost parts of the  
land beyond Jordan, v. 23.

how great so ever my trouble and streights are, yet to thee have I a sure retreat: when my  
condition is at the lowest, thou hast a fortress of impregnable safety to which thou wilt be  
fain to conduct me.

2. From the end of the earth will I cry unto thee,  
when my heart is overwhelmed, lead me to the rock that  
is higher than I.

For thus have I always  
experienced thy good-  
ness to me; when mine  
have afflicted, thou hast rescued and secured me.

3. For thou hast been a shelter for me, and a strong  
tower from the enemy.

And that teacheth me the  
wisdom of this resolution,  
of keeping thee constantly  
under mine safeguard, and that I may do so, of continuing my daily dependance on thee,  
and addresses to thee, in that place where thou hast promised to be always present.

4. I will abide in thy tabernacle for ever; I will trust  
in the covert of thy wings. *Setab.*

To this none had greater  
incouragement than I; my  
offerings have always  
been accepted, and my prayers heard by thee. This is the privilege of all thy faithful ser-  
vants, and this thou hast been pleased to afford me.

5. For thou, O God, hast heard my vows; thou hast gi-  
ven me the heritage of those that fear thy name.

6. Thus

Hadde daie  
to the daie  
of the King  
† gener-  
ation and ge-  
neration.

6. *Thou wilt || prolong the Kings life, and his years*  
† as many generations.  
type of the \* Messias, whose Kingdome, when it commences, shall have no end.
7. *He shall abide before God for ever. O prepare*  
*mercy and truth which may preserve him.*  
thee: thy free, but promised mercy, will not fail to perpetuate my prosperity.

Thou shalt bless me with a long and a prosperous life, and therein make me a

Thou shalt never cast me from thy favour, as long as I continue my fidelity to

נצח  
מלכות  
כך חלד  
Thou shalt  
abide daies  
to the daies  
of the King  
Messias, his  
years shall  
be as the  
generation  
of this  
world and  
of the world  
to come,

8. *So will I sing praise to thy name for ever, that I may*  
*daily performe my vows.*  
jesty as long as I live, to present my daily oblations to thee, and yield thee all the obedience of a thankfull heart for ever.

And this shall oblige me to bless and magnifie thy gracious and glorious Ma-

## The Sixty Second Psalm.

Paraphrase.

† for

**T**O the chief Musitian, || to Jeduthan, A Psalm  
of David.

committed to the Protect of his Musick, to be sung and play'd to by instruments after the manner that Heman and Jeduthan were appointed to doe, 1 Chron. xvi. 42.

The sixty second Psalm is an Eucharistical hymne composed by David, and

† even to  
God is my  
sole silent  
—†††††  
†††††  
\* even he  
†††††

1. *† Truly my soul waiteth upon God: from him com-*  
*eth my salvation.*

cheerfully attend for a supply to all my wants.

All my defense and relief is from God alone; on him will I patiently and

2. *\* He is my rock and my salvation, he is my defense,*  
*I shall not be greatly moved.*

great measure depress by my enemies.

The strength which I have from him gives me necessity that I shall not be in any

† use vin-  
dence, or  
raise in-  
mule, or  
calumniate  
by  
† will ye  
kill, on he  
another  
all of you?  
\* partition.

3. *How long will \* ye || imagine mischief against a*  
*man? ye shall be slain all the sort of you, as a ban-*  
*ning wall, and as a tottering \* fence.*

all of them combined as one man to take

How vain then are all the attempts of my slanderous violent rebellious subjects, which are always raising of fires and tumults, as if

4. *They only consult to cast him down from his excellen-*  
*cy; they delight in lyes: they bless with their mouth, but*  
*they curse inwardly. Selah.*

tercus designe they glosse and varnish over with fair flattering language.

All their contrivances and consultations are to pull me from the throne, to wrest the regal power out of my hand; and this trait-

† be thou  
even thou  
—†††††  
†††††  
† even he  
†††††

5. *My soule, || wait thou only upon God, for my ex-*  
*pectation is from him.*

But I will trust my while cause to God, and attend how he shall please to dispose of me.

6. *† He only is my rock and my salvation, he is my de-*  
*fense, I shall not be moved.*

permit me to be cast down by these men.

Being confident of a certain reliefe and support from him, which will not

7. *In God is my salvation and my glory; the rock of my*  
*strength and my refuge is from God.*

for sanctuary when any distresse

On him only I rely for deliverance, for exaltation; for aid to defend me, and surrounds me.

8. Trust

\* וְתַעֲזָבֵנִי—  
cast away  
before him  
all the el-  
ements of your  
heart  
Child.

And this will be matter of imitation to all that profess to be his servants, to repose all their trust in him, to empty themselves of all secular confidences, and apply themselves in prayer to him, devoutly to beg, and confidently to depend on his relief.

For as for any humane aid, 'tis absolutely vain, sure to fail those that rely on it. The strength of all the men in the world, if not back'd and bless'd by God, is worse and less than nothing, it standeth in no stead, and so disappoints those that depend on it; and that is worse than never to have expected good from it, the frustrated hope being an unhappier condition than that of perfect destitution.

8. Trust in him at all times, ye people, pour out your heart before him: God is a refuge for us. Selah.

9. Surely men of low degree are vanity, and men of high degree are a lye; so be laid in the balance they are altogether lighter than vanity.

|| the sons of Adam  
בְּנֵי אָדָם  
† the sons of mortal men  
בְּנֵי אִישׁ

He that thinks to gain any advantage or support to himself by riches unlawfully gained, will be sure to be disappointed, to find his folly, when he expects the fruit of his contrivances. Riches are so farre from being valuable when they are ill gotten, that even when they are innocently gained, they must not be relied on for any other advantages than those which may be hoped for by our liberal dispensing of them.

10. Trust not in oppression, \* become not vain in robbery; if riches increase, set not your hearts upon them.

\* and va-  
pious, be-  
come va-  
cious  
וְכַחֲלֵהוּ  
וְהָיָה  
וְהָיָה  
וְהָיָה

'Twas the first great maxime delivered by God in Mount Sinai, that he only is the great God and ruler of all; and nothing is more vulgarly acknowledged than this: and what can be more contrary to that, than the reposing of trust in any creature? for that is, by interpretation, the denying it, the communicating to a vain helpless creature that incommunicable attribute of God.

11. God hath spoken once, twice have I heard this, that power belongeth unto God.

And because to sound our trust, there is more wanting than bare power and ability to relieve (for that, without an assurance of his readiness to do what he is able, will not secure any) this also we are assured of by that other his great attribute, his infinite unexhausted mercy, which is a special privilege of our God, by which he hath assured us that he will graciously accept and reward, support and crown every sincere faithful servant of his, and never fail to relieve and defend those who do not first forsake and renounce him. See Rom. xi. 6.

12. Also unto thee, O Lord, belongeth mercy; for thou renderest in every man according to his works.

### Annotations on Psalm LXII.

V. 3. *Imagine mischief* וְיִחַדְתָּ מִשְׁכִּיבָה  
is but this once used in the Scripture, and so will not easily be interpreted, but either by the notion which we have put upon it by the ancient Interpreters, or else by the Arabick use of it. The Chaldees render it מְחַדְּשָׁה from חָדַשׁ to tumultuate. To this also the Syriack agrees, מְחַדְּשָׁה from חָדַשׁ to stirre up, instigate, incite, or provoke. The LXXII. likewise read ἐκτρέφω, which the Latine well render irritis rush in upon; and so all consent to render it, How long will ye raise tumults, use violence &c.

The Arabick word is by Golias rendered *validi concitavit, injustis suis, violentum imperium exercuit*, any kinde of violence or injustice. Then for וְיִחַדְתָּ against a man, that sure is but a Poeticall expression for against me, i. e. David the speaker, against whom the neighbouring nations raised warre, and his own subjects rebellions. Thus doth Christ oft speak of himselfe, under the title of the son of man, in the third person, and S. Paul 2 Cor. xii. 2. Οὐδὲ ἀνῆπαυον, I knew a man, i. e. undoubtedly himself. Then וְיִחַדְתָּ from יָחַד to kill, though by the Interlineary it be rendered inter-

*ficiemini*, in the passive Pual, yet it may more regularly be read, as in *Piel* actively, only changing the point, for . And for that we have sufficient ground, the Eastern Jews reading it with *Pahach* as in *Piel*. And then it will agree with the foregoing *רָאִישׁוֹ* raising tumult or warre against him, which sure was designed to that end of killing him; and to that best agrees the following resemblance, *כְּקִיר נָסוּף*, as a bending wall, for that is ready to fall upon and kill any that comes under it, but cannot so well be a resemblance of being kill'd: and so again *בְּרֵר* a partition, or sept of wood, or stone, *מִן הַחַיִּים*, from *חַיִּים* driven out, or ready to fall, that may well be lookt on as very dangerous to all that come neer it, and therefore generally is avoided (men goe farre from the reach of it) and so is a fit resemblance to signify him that is ready to kill another. And thus the Chaldee understand it *וְיִשְׁכַּרְתִּיךָ קְטוּלִין* will ye become homicides? so the LXXII. *peribunt*, and the Latine *interficiatis* will ye kill, or murder? and so the Syriack *כְּקִיר נָסוּף* that ye may kill, as a bending wall—making that the designed end of their tumultuating. This whole passage is thus rendred by

*Abuwalid*. First, *וְיִשְׁכַּרְתִּיךָ* he compares with the Arabick *يَسْخَرُ* with *t*, not with *th*, which signifies to multiply words, and so he would have it, according to the use of it in that tongue, to signify speaking much against, backbiting, dissaning, spreading evil reports of, lashing out with your tongues against, for hurt. And the meaning of the whole passage he gives, either according to the reading of *Ben Naphtali* taking *וְיִשְׁכַּרְתִּיךָ* actively, How long will ye prate or speak evil against men? ye would kill them, all of you, like a bending wall, or tottering fence, viz. inclining [or bending, putting your selves forward] with wrong and injustice toward them, and hard words, and false accusations, as a wall ready to fall, incline, to do hurt; or, according to *Ben Asher*, taking it passively, How long will ye speak evil of men, to doe mischief? (i.e. ye all of you slain, in a parenthesis, by way of imprecation) as a bending wall, and fence ready to fall, and doe mischief. What he thus observes of *וְיִשְׁכַּרְתִּיךָ* with *t*, not *th*, may have place also with the word as we have it; for the root with *th* also in Arabick signifies *mentiri*, to lie, and confusion, injustice, violence, which as well agree to his sense, as that of the root with *t*.

# The Sixty Third Psalm.

## Paraphrase.

The sixty third Psalm was composed by David in a condition of great distress, when not daring to adventure himself in Keilah, which he had rescued from the Philistines, 1 Sam. xxiii. 6. 12. he got into strong holds in the wilderness v. 14. viz. the wilderness (not of Idumæa, as the Lxxii. &c. read, but) of Judæa, 1 Sam. xxiii. 5. in the forest of Hareth.

**A** Psalm of David when he was in the Wilderness of Judah.

- a.** O Gracious Father, I have no other sanctuary but thee; I will make all speed to implore thy mercy; my condition is most sad and deplored; the wide and squalid desert, in which now I am, is the liveliest emblem of it: O that thou wilt please to succour and relieve me.
- 1.** O God, thou art my God, early will I seek thee. My soul thirsteth for thee, my flesh <sup>a</sup> || longeth for thee, in a dry and thirsty land, where no water is; || fainteth, grows dim-sighted, is in anguish.
- b.** To restore me to that dignity and comfort of serving thee in the Sanctuary, where the Cherubims spreading abroad their wings for a covering, are a signal emblem of thy presence.
- 2.** † To see thy power and thy glory, so as I have seen thee in the <sup>b</sup> sanctuary. † So as I have seen thee in the sanctuary, to see thy strength and glory.
- That mercy of thine which gives a value to life is life, and without which that which is most precious and desirable is nothing worth. For this, I that have so often tasted, and so know the value of it, shall be for ever obliged to magnify thy blessed name.
- 3.** Because thy loving kindness is better than life, my lips shall praise thee.
- And this will I do constantly and continually to the end of my life, and in the experience of thy past mercies, make my humblest addresses to thee for all that I can want for the future.
- 4.** Thus will I bless thee while I live; I will lift up my hands in thy name.
- And thus, by thy great mercy, shall my life be divided between huzzling thy aids, and receiving abundant satisfaction to all my wants, and paying my cheerful acknowledgements to thy liberal donor.
- 5.** My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.
- And for this, beside the offerings of the day, frequently repeated, the several divisions, or watches, or hours of the very night shall afford me fit seasons, when after a little repose and sleep, I frequently rouse my self, and direct to that more divine and cheerful employment, the meditation of thy manifold mercies toward me:
- 6.** When I remember thee in my bed, and meditate on thee in the night watches.
- And thus conclude, on my own unspeakable comfort, and thy honour, that that God which hath thus constantly relieved and supported me, will for ever continue his watchful providence over me, from which as I receive all security, so I am in all reason to return him continual praise.
- 7.** Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
- As I have cordially adhered to my obedience, and faithful performance of all duty to thee, so hast thou with thine especial care and providence supported me in all my difficulties.
- 8.** My soul \* followeth hard after thee: thy right <sup>a</sup> hand upholdeth me. \* hath embraced, kept close

9. But those that seek my soule to destroy it, shall goe As for my enemies they  
into the lower parts of the earth. pursue me with mortal ha-  
tred, and desire to take a-  
way my life, they themselves shall fall into the destruction they designed to me.

¶ I shall  
pour  
them out,  
† the sword  
portion shall  
they be.

10. They shall fall by the sword; † they shall be a They pursue me to death,  
portion for foxes. as hunters doe their game,  
and they shall fall by the  
sword, and be devoured by those wild beasts that others hunt and pursue; or they shall be  
driven to desolate places, as the most noxious beasts, the foxes (and wolves) are, when  
they are hunted and pursued.

11. But the King shall rejoyce in God; every one Mean while I shall have all  
that d sweareth by him, shall glory: but the mouth of cause to bleſs and magnify  
them that speak lyes shall be stopped. the name of God, and not  
I only, but every truly pi-  
ous man, who, as he seems

by the name of God, so is most strictly carefull to performe his oaths: wherers on the other  
side, all false perjurious men shall be destroyed.

## Annotations on Psalm LXIII.

a. V. 1. Longeb] <sup>נצח</sup> is not elie-  
where used in the Bible: 'tis here  
by the Chaldee paraphrastically  
rendred <sup>נצח</sup> desireth, by the Syriack  
<sup>נצח</sup> from <sup>נצח</sup> intuitus est, ex-  
pectat, expectat. The lxxii. read  
<sup>נצח</sup>, as it is were <sup>נצח</sup> quan-  
tum. The fullest rendring of it  
may be had from the Arabick use  
of it, among whom, saith Galien,  
'tis used not only for the dimness of  
the eyes, (which the Arabick Gram-  
marians especially interpret of one  
born blinde) but also for faintnesse:  
so when Kamus explains it by chang-  
ing of colour, mutabit colorem, and  
abit, vel defectu intellectus, his un-  
derstanding was gone, or failed; both  
which change of colour, and failing  
of understanding, are tokens of  
faintness, and being in ill condition  
for want of due nourishment. And  
so it will here most fitly be ren-  
dred (with analogy to the thirsting  
of the soule foregoing) my flesh faint-  
eth in a dry and thirsty land &c. But  
from that other signification of  
blindness or dimness, it may also here  
be taken according to that translati-  
on use mentioned by Alzamach-  
shiri, of being in a maze, erring, so  
as not to know whither to goe, or what

to doe. The Jewish Arab here ren-  
ders it <sup>נצח</sup>, which agrees with <sup>נצח</sup>  
in the notion of changing colour;  
growing wan, as also of great an-  
guish, being sick at heart.

V. 2. Sanctuary] <sup>מקדש</sup> holiness] is  
evidently used for the Arke or Sanc-  
tuary 1 Ki. viii. 8. compared with  
2 Chron. v. 9. And therefore the  
thing so vehemently here desired  
by David, is to see (and serve God)  
in the Sanctuary: And the same is  
the importance of seeing <sup>מקדש</sup> thy  
strength and glory, for so both  
those words are used for the Arke,  
Psal. lxxviii. 61. be delivered his  
strength into captivity, and his glory  
into the enemies hand.

V. 10. Fall] <sup>נפלו</sup> from <sup>נפלו</sup> flux-  
it, effusus est, signifies in Hiphil, they  
shall cause to be poured out, or shall  
poure out. The word is ordinari-  
ly applied to water, 2 Sam. xiv. 14.  
1 Sam. iii. 49. But here, by the  
immediate mention of the sword, it  
is restrained to the effusion of blood,  
and being in the third person plu-  
ral, in the active sense, it is after  
the Hebrew idiom, to be inter-  
preted in the passive sense, they shall  
poure out by the hand of the sword,]  
i. e. they shall be poured out by the  
sword, the hand of the sword being

חֶסֶד  
שֶׁלֹּם

no more than the edge of the sword. As for that which follows, חֶסֶד שֶׁלֹּם, it may possibly be rendered *the portion of foxes they shall be*, i.e. they shall be that which so frequently befalls foxes, viz. *bated and refused, and destroyed*; that which befalls that subtle and noxious creature, shall befall them, to perish by their wickedness; or they shall be in the same condition with them, driven forth into desolate places, such as foxes use to walke in: so Lam. v. 18. *the mountain of Zion is laid desolate, the foxes walke on it*; so Jarchi here interprets it; and so the phrase is used Mat. xxiv. 51. *μὲν οὖν ὁ κύριος μετὰ τῶν*—*he shall set him his portion with hypocrites*, assigne him the same condition that such have. But *the portion of foxes* may more probably signify the prey of those wild creatures, there being a sort of *larger foxes* in those countreys, called usually *jackales*, which feed on dead men, and will dig them out of their graves to eat them; and so to be left unburied, or buried at

large in the field, will be to be made a portion for such beasts. The Syriack that reads *חֶסֶד שֶׁלֹּם* means so, or for the Foxes, understood it thus, and the LXXII, and vulgar, *μαεῖδες ἀλωμένων εἰσέρται, partes vulpium erant, the foxes portions shall they be*, i.e. cast out for these wild beasts to feed on. The Jewish Arab hath another understanding of these two verses; those that seek after my soule to destroy it shall goe down into the lower parts of the earth, i. e. *seek into holes and caves after my soule, descend in their search after it under the mountains of the earth, intending to draw it out to the edge of the sword, and make it a portion for foxes*.

V. [11. *Swearth*] 'Twas an ordinary token of respect to Kings, for their subjects in swearing to mention their names: so 1 Sam. i. 26, and xx. 3, and 2 Sam. xv. 21, and in several other places. And 'tis Solomon Jarchi's gloss, that this is meant here.

## The Sixty Fourth Psalm.

### Paraphrase.

The Sixty fourth Psalm is a prayer for deliverance, with a just complaint of his enemies, and a prediction of Gods signall destructions upon them.

Blessed Lord, let my humble supplication, I beseech thee, finde audience with thee; deliver me from the dangers I am in through the malice of men.

They are secretly contriving my ruine, and openly break out in tumults against me, in a most unjust and wicked manner: O be thou my refuge and sanctuary, to which I may with confidence resort for safety.

**T**O the chief Musitian, A Psalm of David.

1. *Hear my voice, O God, in my prayer; preserve my life from fear of the enemy.*

2. *Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity.*

O be thou my refuge and sanctuary, to which I may with confidence resort for safety.



[S] 12 their  
arrows.

3. Who whet their tongue like a sword, and bend their bowes to shoot their arrows, even bitter words.

The first instruments of their malice are their flanders and calumnies, and those are prepared and sharpened, and shot like poisoned darts or arrows

a.

4. That they may shoot in secret at the perfect: suddenly doe they shoot at him, and fear not.

b.

against me; but being without all ground of truth, they are secretly and clandestinely diffused, falling upon me, when I least foresaw or expected them.

5. They encourage themselves in an evil matter; they commune of laying snares privily: they say, who shall see them?

And when they meet, they engage and fortify one another in their mischievous designs, console how to contrive them so secretly,

that they shall not possibly be foreseen, or escaped.

6. They search out iniquity, they accomplish a diligent search: both the inward thoughts of every one of them and the heart is deep.

And indeed their industry is great; there is nothing that can contribute to their ends, but they find it out, through the depth

of their malice and

policy.

7. But God shall shoot at them with an arrow, suddenly shall they be wounded.

Not in the midst of all this subtil countenance, that no man can see, God shall

discover, disappoint, and unexpectedly destroy them.

|| In their  
strack;

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8. So they shall make their own tongue to fall upon themselves; all that see them shall flee away.

Their tongues, by which they thought to hurt others, shall in the event

bring mischief upon themselves. By the death of Saul and his sonnes, he shall strike the whole army with a suddain confirmation; they shall fly, and then all that behold it shall forsake their dwellings and fly also.

9. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

And dread the righteous judgments of God, acknowledging it to be his peculiar worke of vengeance that befalls them.

10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

And on the other side, all pious men shall have matter of rejoicing, and of assurance in God; and none that thus adhere to him shall be disappointed, or frustrated by him.

Annotations on Psalm LXIV.

V. 3. Bend ] From יָשַׁלַח to goe, is the same word used for extending, sending out, directing, making to goe; and so is applied sometimes to grapes or olives in a press, and then signifies to squeeze out the juice, by beating, or treading them, Isa. lxi. 3. 2. יָשַׁלַח, that treads or presses in the wine-press, and in many other places; sometimes of corne in the floure, and then 'tis to thrash, Jer. li. 33; sometimes to a way (whence the known יָשַׁלַח a way) Psal. cvii. 7. יָשַׁלַח and led or directed them. But most especially 'tis used of a bow, or arrows: if of יָשַׁלַח a bow, then 'tis

to bend it; if of יָשַׁלַח arrows, then 'tis not so properly to shoot, as to prepare or direct them. So Psal. lvi. 7. יָשַׁלַח he directeth, or prepareth his arrows; so here, יָשַׁלַח they direct, or aime, or make ready their arrows, יָשַׁלַח a bitter word, i. e. a calumniating speech, to be sent, as it were a dart, or arrow, out of the mouth. Parallel to which is that of Jer. ix. 3. where being applied to the tongue, as to a bow, that shoots out lying words, as arrows, it must be rendered bend; but here applied to words, as arrows, direct, and not bend. To this accord Abu

valid, and R. Tanchum, who from the use of the word, render it, *who set their arrows on the string, not shooting as yet, but setting them ready to shoot*. And thus it best agrees with what follows v. 4. *that they may shoot in secret*, &c. The LXXII. for  $\text{קשת}$  arrows, read  $\text{רֶכֶשׁ}$ , as if it were  $\text{רֶכֶשׁ}$  a bow, and generally joyned it with  $\text{לִרְכֹּשׁ}$  lent, (and the Chaldee, according to the nature of a Paraphrast, joyned *bending the bow, and anointing the arrows*. But the Syriack herein follow them not, but read, *they whet their tongue as a sword, and their speech as*  $\text{קשת}$  *an arrow*;

for so sure  $\text{קשת}$  signifies, where that which is proportionable to *whetting the sword*, is *preparing or setting up on the string the arrows by way of preparation for shooting*.

b. V. 4. *Fear not*] It is not easy to resolve what is the importance of  $\text{קשת}$   $\text{קשת}$  and they shall not fear. For though the joyning it with  $\text{קשת}$  precedent, seems regular, *they shall shoot, and not fear*; yet the context seems not to agree to that. The designe of the place is to expels calumniators and whisperers, who shoot poisonous words, like darts, v. 3. and shoot them in secret, and suddenly, in the beginning of the verse: and to that best agrees the interpreting it of those that are thus secretly and suddenly shot at by them, that they do not fear. But then this agrees not with the Syntaxis, for those were in the former part of the verse mentioned in the singular number  $\text{קשת}$  the perfect man, whereas  $\text{קשת}$  is the plural. This makes it necessary to recurre either to the Hebrew practice, which often passes from one number to another, or else to their idiome, frequently taken notice of, of putting the third person active, to denote the passive, without consideration of the persons that are the agents; as when  $\text{קשת}$   $\text{קשת}$  as they shall receive you, imports

no more than *you shall be received*. So here, *suddenly doe they shoot, and they fear not*,] will signify, *suddenly doe they shoot, and no man fears, or as*  $\text{קשת}$  *signifies, when, or whole none fear*. And if we consider the Genius of the antient Poetry, confining much in *Paronomasia's* and *verbal allusions*, which is here so visible betwixt  $\text{קשת}$  and  $\text{קשת}$  shooting and fearing, it will appear to be an elegance, and not any harsh expression. Thus the LXXII. render it in sense,  $\text{קשת}$   $\text{קשת}$   $\text{קשת}$ , they shoot, and shall not be feared; and the Syriack not farre distant,  $\text{קשת}$   $\text{קשת}$  and they shall not be

seen, i. e. shall come upon them unawares, when being not seen they are not feared or expelled. To thus rendering the learned Castellio adheres, reading, *ut eos improvise figant nihil tale metuentes, that they may unexpectedly wound them not fearing any such thing*; to that purpose, changing the singular  $\text{קשת}$  precedent, into the plural, *homines integros*—

V. 8. *Make their own tongue to fall*] From  $\text{קשת}$  *impegit*, to *Humble*, is the word  $\text{קשת}$ , which being applied to the tongue,  $\text{קשת}$ , and that their own tongue (as appears by  $\text{קשת}$  themselves) may signify (in proportion with the *stumbling of the feet*) *stammering, or sticking in speech: linguist hæsient*, saith Castellio, *stick or stammer with their tongues*. The Syriack render it  $\text{קשת}$   $\text{קשת}$

*their tongues shall be weak*, from  $\text{קשת}$  *decuratus est, infirmatus est*. This is ordinary for men that are in a sudden affrightment, upon any unexpected accident, and so here very applicable to *Sauls army* at their defeat. But in this rendering there is no account given of the suffix in  $\text{קשת}$ , nor of  $\text{קשת}$  that follows. The Jewish Arab therefore renders  $\text{קשת}$  as in the nominative case, (which being joyned with the verb plural,

plural must relate to more tongues, of more (speakers) and reads thus, *It is their own tongue that hath made them stumble.* To which the Chaldee best accords, *לחן לשונם יתקל* they shall make themselves stumble with their tongue; for that is all one with [their tongue shall make them stumble.] But perhaps the rendring will yet be more literal, *יבשלו לשונם* their tongue shall cause it to fall upon them, by it] meaning the mischief or punishment, which certainly is spoken of, and may best answer the suffix. 'Tis also possible that it may be thus divided, *יבשלו יבשלו* they shall make him stumble or fall, i. e. *מכות*, the strokes or wounds, immediately foregoing, v. 7. and then, *לשונם* their tongue is upon, or against themselves. In either rendring the sense is the same, that their tongues, by which they designed to hurt others, shall bring mischief upon themselves. The lxxii. which read *ἐξουδυνώσιν αὐτοὺς αἱ γλῶσσαι αὐτῶν*, their tongues

have brought them to nought,] are punctual in observing the suffix, and read *לשונם* in the plural, their tongues, not tongue, to agree with the verb plural; but then they take no notice of the *לשונם* upon themselves.] This the Latine expresses by [contra eos,] but in their [infirmata sunt lingua eorum] observe not the suffix. To this is added *יבשלו* from *בשלו* to fly from, all that see them shall fly from them; and so 'tis express'd in the history 1 Sam. xxi. 7. and 1 Chron. x. 7. And when the men of Israel &c. saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled.

The Syriack expresses it by *ܐܬܝܢܝܢ* and they shall fear (from *ܐܬܝܢ*) the lxxii. by *ἐταράχθησαν* were troubled. To the same sense the Chaldee *מנוחו* from *נוח* motus est were moved, though the translator render it, *morebant capita sua*, they shall shake their heads, an expression of dislike and aversion to them.

## The Sixty Fifth Psalm.

### Paraphrase.

**T**O the chief Musitian, A Psalm and song of David.

The sixty fifth Psalm is a thankful commemoration of Gods mercies and deliverances; probably of his restoring plenty v. 9, 10, 11, 12. after the three years famine, 2 Sam. 21. 1. composed by David to be sung by the quire, and to that end committed to the Prefect of his Musick.

|| Praise becomes thee.

1. || *Fraife & waiteth for thee, O God, in Zion; and unto thee shall the vow be performed.*

To thee, O Lord, our holiest praises are most due, and the richest of our vowed oblations, or free-will offerings.

2. *O Thou that bearest prayer, unto thee shall all flesh come.*

Thy property it is, to give a favourable audience to all petitions that are duly

and faithfully presented unto thee by any obedient servant of thine. This thou hast now most graciously done to me, (see 2 Sam. 21. 1. where David enquired, and the Lord answered &c.) And this is an encouragement, and obligation to all such to make their constant addresses to thee, and to all others to hasten to qualify themselves for a capacity of that invaluable privilege, to betake themselves to Gods service, that so they may have this freedom and dignity of access unto him.

Our sins have justly deserved thy displeasure, and been of force to make a separation between thee and us; but thou art graciously pleased to afford us thy free pardon of them, to deal with us and accept our prayers, as if we had not thus provoked thee.

This is a most blessed condition, to be in the number of those to whom thou art pleased to afford that confidence of presenting their prayers unto thee, and to permit them to come to that place where thou art graciously pleased to exhibit thy presence, and there to be partakers of all the joys which are consequent hereto, the offering up prayer, receiving most gracious answers from God, and returning him praises for them. This indeed is a blessed and heavenly portion, sufficient to satisfy any man.

3. *Iniquities prevail against me; as for our transgressions, thou shalt purge them away.*

4. *Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.*

b. And thus art thou pleased to deal with us, to afford us infinite mercy, marvelous exceeding great dignities, and thereby to demonstrate thy self to be our only saviour and redeemer; and not of us only but of all the men of the world, of those that inhabit the remotest islands: there is none to be relied on for any relief, but only thou.

5. *† By terrible things in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and \* of them that are as farre off upon the sea;*

Thy strength it is, O thou mighty God, by which only the stablest and firmest parts of the world have their

6. *which by his strength setteth fast the mountains, being girded with power;*

'Tis thou only that canst restrain the roaring waves and surges of the sea, from being very hurtfull and mischievous: and so in like manner a mad, tumultuous, and rebellious people none can restrain, or return to their obedience, but only thou. And thus thou hast now been pleased to doe.

7. *Which stillest the noise of the seas, the noise of their waves, and the tumult of the people.*

d. The illustrious acts of thy providence are such, in dissipating the machinations of wicked men, and protecting, supporting, and delivering those that adhere and keep close to thee, that they exort dread, and joy, awe, and thanksgiving, acknowledgment of thy justice and mercy from all, even the most barbarous men in the world:

8. *They also that dwell in the uttermost parts of the earth are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoyce.*

e. Thy gracious providence is discernible, as in the dearths and famines, so in restoring fruitfulness to the land; a work of Gods special care and favour, in opening the clouds of heaven, to water and refresh and enrich the parched earth, and give it all that plenty, those clouds being as it were Gods store-house, and that very richly replenished, and the earth so placed by Gods wisdom in the creation, that they should be ready to answer and satisfy all the wants thereof, whensoever God should see fit to distill and rain them down upon it.

9. *† Thou visitest the earth and † waterest it; thou greatly enrichest it † with the rivers of God, which is full of water: thou preparest them corn, \* † when thou hast so provided for it.*

g. And indeed by the reasonable dispensing of this it is, that the ground is prepared to send forth increase, when the corn is sowed in it; and by the same again, whereby it prospers and thrives after it is come up.

10. *† Thou † waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with showers, thou bledest the springing thereof.*

h. Thy bounty it is, by which all the fruits of the seasons of the year are afforded us so plentifully: The clouds, from the rain whereof all this plenty proceeds, are by thy special direction and providence appointed so to doe.

11. *Thou crownest the year with thy goodness, and thy paths drop fatness.*

12. *They*

† wonderfull things. † or, of the sea of them that are as farre off.

For, maketh it thirsty. † the river of God is † for so thou hast founded it.

† moistnest the ridges thereof, thou dearest the furrows, with showers thou dissolvest it, thou bledest the which springs out of it.

12. They drop on the pastures of the wilderness and the *They distill and fall on the dry and desert places; and by that supply, the*  
*lesser hills, which are at the foot of the greater, become extremely fruitful.*

*shall gird little hills; i. i. joyce on every side.*  
*themselves with gladness*

13. The *k* pastures are clothed with flocks, the valleys *And so all fertility, both of the flocks and grain, comes down as a gift of thine, a bountifull largess from thy treasury, for which*  
*also are covered over with carne: they shout for joy, they all sing.*

thou art for ever to be magnified.

### Annotations on Psalm LXV.

*a.* V. 1. waiteth] From שָׁמַיִם *siluit, is silence, which being applied to man toward God, generally signifies a quiet reliance and dependance on him. And thus the Interlinear rendreth here, tili silentium laus, silence to thee is praise; & the Chaldee accords, שָׁמַיִם &c. Before thee praise is reputed as silence: It would rather be, silence as praise. And that thus it should signify here, the context enclines, being a solemn acknowledgement of his readiuncts to relieve all that come to, and wait, and depend on him. And if that be it, than the onely question is, whether being joyn'd to שָׁמַיִם praise, it be to be rendred without, or with a copulative. There is no copulative in the Hebrew, and therefore literally it will thus be rendred, שָׁמַיִם לְךָ דְּמִיָּה וְשִׁבְחָה Silence to thee (i. e. A quiet waiting or depending on thee) is praise. But it is so ordinary in the Psalms to omit, and yet understand, the copulative and, that there will be no reason to doubt but that so it may be here also, To thee silence and praise, O God—i. e. To thee belongeth, or is due each of these. But the Jewish Arab renders it, praise becometh thee, O God; and Alu Walid, To thee is praise befitting, becomming, due, convenient for thee, referring שָׁמַיִם to the theme דְּמִיָּה to be like, or agreeable: and in this rendring all the antients (save only the Chaldee) agree, Σὺ ἀπὸ τοῦ οὐρανοῦ say*

the LXXII. praise becometh thee; שָׁמַיִם לְךָ it is decent for thee, the Syriack; agrees to thee, the Arabick; and so the rest.

V. 5. Terrible things] מִדְּמִיָּה from מִדְּמִיָּה *timuit, reveritus est, signifies sometimes terrible, sometimes wonderful things, any thing that exceeds either in greatness or quality. In the latter we have it Deut. x. 21. speaking of God, He is thy praise, and he is thy God, that hath done for thee these great and terrible things; מִדְּמִיָּה i. e. מִדְּמִיָּה strong things, saith the Targum, great, exceeding, wonderful things, and those acts of mercy, and not of justice or punishment; and so here it appears to signify, being joyned with מִדְּמִיָּה answering us, or granting us, in answer to our prayers, (so מִדְּמִיָּה signifies to answer a request, to hear a prayer) and with מִדְּמִיָּה in righteousness, which frequently imports mercy. The LXXII. accordingly read it θαυμάσιαι wonderful.*

V. 5. Sea] הַיָּם *the sea is frequently set to denote the islands that are incompass with the sea on every side, and being here oppoed to מִדְּמִיָּה the ends or extreme parts of the earth, i. e. the continent, it is set to signify all the farthest distant angles or islands of the world, and so is joyned with מִדְּמִיָּה, those that are farre removed, and so will best be rendred to the letter, the sea of them*

them that are farthest off, and explained by the Chaldee, who read **מִן הַיָּם** and of the Islands of the sea, **מִן הַיָּם הַרְחֵק** which are remote from the continent. The Syriack render the sense most fully, **בְּחִצְחוֹן** the remote nations.

**d.** **V. 8. Outgoings]** From **מִן** prodiit, processit, is **מִן** egressio, and is ordinarily applyed to the sun, and then best rendred rising. So **Psalm** xix. 6. **מִן** his going forth, i. e. his rising, is from the end of the heavens, i. e. extreme part of the horizon. So **Psalm** lxxv. 6. For promotion cometh neither **מִן** from the going out (i. e. from the rising of the sun, the East) nor **מִן** from the evening, or sun-set, or west. In proportion with which place (where **מִן** out-going, and **מִן** evening, or sun-set, or west, are set opposite) it will be most fit to interpret the phrase here, that the out-going of the morning shall be literally the rising of the sun, or morning starre, the forerunner of the sun, and by metonymy, the East, or one extreme part of the world, and again that used for the men that inhabit it; and the evening, on the other side, not the out-going of the evening, or setting of the moon or stars, but literally the place of the sun setting, the west, and so the inhabitants of that other extreme part. And so both together be equivalent with [those that dwell in the uttermost parts of the earth,] in the beginning of the verse.

**e.** **V. 9. Visitest]** That **בָּרַךְ** signifies visiting, in the notion either of mercy or punishing, and here belongs to the former in mercy, there is no question. The difficulty is in the following word **וְיִשְׁכַּח**, which from **פָּעַל** discurrit cum fremitu, running about with a noise, as an hungry or thirsty Lion, may signify to make thirsty. This word **פָּעַל** the Arabs use frequently of parch; or dry

ground, which opens the mouth as it were, to beg for showers. Thus a dry ground is called **אֶרֶץ צָרָה** **Psalm** cxliiii. 6. a thirsty land. And thus the longing soule, (in the word here used) **נַפְשִׁי שָׁמַד**, is joyned with the hungry soule, and by that conjunction seems to signify the thirsty soule, **Psalm** cvii. 9. The Chaldee there renders it **מִן** empty. And thus is **נַפְשִׁי** used for appetite or desire, **Gen.** iii. 16. and **Gen.** iv. 7. and to the verb is frequently used by the Rabbins. And then as **Aben Ezra**, and **Kimchi** prefer this notion, so the rendring, they think, will most probably be, **וְאַתָּה יְיָ אֱלֹהֵינוּ** Thou hast visited in mercy, i. e. blessed the earth, or land, **וְאַתָּה שָׁמַד** after thou hast made it dry, or thirsty, **וְאַתָּה עֲשִׂיתָ מְאֹד** thou hast or dost enrich it greatly; i. e. Thou, the same God, which hast punished and made thirsty, dost again return in mercy, and enrich it also, restorest plenty to it. Thus it was in the story after the three years famine **1 Sam.** xxi. 1. and is most probably the meaning of this passage; as all that follows of the plenty. But others interpret it in the notion of watering: **וְאַתָּה מְדַבֵּר**, saith the Jewish *Aral*, thou hast watered; and to that **Abu Walid** inclines, and so the Chaldee, and Syriack, and **lxxii.** whose authority may prevail for that.

**V. 9. when]** The only difficulty of this v. 9. will be removed by rendring **וְכִי** for, or quandoquidem; for thus it lyes: *Thou with thy divine blessing and providence* **וְאַתָּה בָּרַכְתָּ** visitest, i. e. takest care for the earth **וְאַתָּה**, all that is here below, particularly the field that bears fruits or corn, **וְאַתָּה מְדַבֵּר** and waterest it (from **שָׁוַ**, in *Piel* **שָׁוַ** rigavit) **וְאַתָּה מְעַשֵּׂה** thou enrichest it exceedingly. Then follows **וְכִי** — the river of God is full of water, i. e. the clouds, which God hath prepared to be receptacles of waters, from thence, when he pleaseth, to pour down upon the earth; they are

are alwayes kept full for any ules. And hereby thou preparest their corne, by the former and the latter raine thou makest fruitfull seasons, וְכִי תִסְדֵּק for so thou hast founded it, i. e. the earth; i. e. God hath so placed the earth in the midst of waters, waters in the bowels of it, and waters in the clouds hanging over it, (the keys whereof are peculiarly kept in his hand, say the Jews, as the keys of life and resurrection, see note on *Act. xiv. a.*) that as he can, if he please, overthrow and destroy it presently, as in the deluge he did, for the sins of the old world, (see *2 Pet. iii. 5.*) so, if our provocations doe not withhold his hand, he will replenish, and enrich it constantly by these means. To this sense the ancient Interpreters agree: the *lxxii.* read, *ὅτι ἡτοιμασεν ἡ γη* for so is the preparation, the earth was after this manner prepared; and the Syriack, *ܐܬܝܬܝܢ ܠܐܬܝܬܝܢ* when thou foundedst or establishedst it; and the Chaldee, *ܐܬܝܬܝܢ ܠܐܬܝܬܝܢ* seeing thou hast so founded it.

g. **V. 10. Waterest**] In this v. 10. is set down the way by which the rain enricheeth the earth, that is prepared for corne, and makes it fruitfull. First, after ploughing it comes down and moistens the earth, waters the ridges, or ground call up; וְהָיָה so וְהָיָה signifies, וְהָיָה from וְהָיָה to be watered or moistened and וְהָיָה from וְהָיָה. Of this saith *Abuwalid*, that in Arabick with *th* it signifies a cleft, and with *t*, that which the plough cleaves in the earth, a furrow. But *R. Tanchum* saith that with *th* it is indeed a cleft, by reason of something wanting to fill the place, but with *t*, it signifies the lines or ridges of earth betwixt two furrows. And whereas the Arabick Lexicographers (by name *Al Kamus*) render it a furrow, he saith it may be so called from the efficient cause of it, because the making the

furrows and turning the earth out of them, occasioneth the raising of the other. The interlinear renders it *lira*, the Lexicographers *porca*, the upper and drier ground betwixt the drains or furrows. And this, as it is laid dry, and so fitted for the receiving, and giving root to the corne, so it wants the benefit of showres from heaven to refresh it, and so God bestows them upon it. Then follows וְהָיָה. That the *Jemish Arab* renders, the rain descends on the furrows of it. *Abuwalid* thinks that וְהָיָה hath here the signification of *abounding, encrease, flourishing*; the Arabick *nazeta*, which answers it in the sense of *descending*, signifying that. Then for וְהָיָה he thinks it all one with וְהָיָה precedent, and so to signify, as he conceived of that, a furrow; but still this in *R. Tanchum's* notion of that, the mould which, by making the furrow, is cast up, which therefore *Cassellio* reads *gleba* as the clods, of which it is here said, that God depresseth them, so וְהָיָה literally signifies, *makest them to descend*, the earth that is cast up in ridges sinks down and fills up the vacuities, and so is in a fitter posture for the growing of the corne, and is done by God, as here follows, וְהָיָה by the showrs of rain coming down, &c softening and washing it down. And therefore 'tis added וְהָיָה thou dissolvest it (from וְהָיָה to be melted or dissolved.) All this for the preparing the soile to the due receiving, and sending forth the corne: and then when it is above ground, 'tis called וְהָיָה germen, that which is sprouted out from the earth; and then comes the latter rain, and makes that grow very prosperously: and that is the meaning of the last part of the verse, וְהָיָה thou blestest that which sprouts out.

**V. 11. Paths**] The clouds are here styled וְהָיָה thy paths (from וְהָיָה round, circular, smooth, because paths,



paths are made by cart-wheels turning round upon them) as the places whereon God is Poetically described to walke, or to be carried as in a charriot, *Psal.* xviii. 9, 10, 11. For to this it is that the dropping of fatness on the earth peculiarly belongs. The ancient Interpreters, all but the Chaldee, render this by way of paraphrase, τὰ πεδία σου πληθύνουσιν πιδτῆσιν, lay the lxxii. thy fields shall be filled with fatness (by the bounty of the clouds upon them;) and the Latine and Arabick and Ethiopick follow them: but the Syriack, ܦܕܝܐ ܕܥܡܪܐ — and thy calves or young cattle shall be filled with grass (as an effect of the bounty of the clouds.)

V. 12. *Rejoice*] The phrase here applied to the hills, of ܡܫܝܚܐ ܕܥܝܢܐ they shall gird themselves (from ܥܝܢܐ cinxit) with gladness, is to be judged of by *Psal.* xxx. ii. where 'tis used and applied to men. It there signifies being clothed with a festive garment (the girdle being that which binds the garment on us, and the gir-

dle or garment of gladness, the festive garment) and is figuratively used to denote Gods blessings abundantly bestowed upon him. And so here, by the like figure, the hills being girded with gladness, denotes being plentifully enriched by God, or made very fruitful; so as v. 13. their shouting for joy and singing imports. The lxxii. therefore render it very literally, and very fitly, ἀγαλλασσὺν οἱ βουνὶ περιζώσονται, the hills shall be girt about with exultation; and the rest of the antients accord.

V. 13. *Pastures*] The Hebrew ܡܫܝܚܐ, which signifies a pasture, *Isa.* xxx. 23. signifies also a ramme, *Isa.* xvi. 1. And to the lxxii. here render it ܡܫܝܚܐ rammes, and so the Chaldee also. But the elegancy is best preserved by the former notion. The flocks of sheep being fitly styled the clothing of the pasture, which they keep warme, and much enrich by being folded on it. And with that so interpreted the analogy holds in that which follows, the valleys or ploughed lands are covered with corn, as the fields with sheep.

## The Sixty Sixth Psalm.

### Paraphrase.

The sixty sixth Psalm is made up wholly of acknowledgements of Gods mercies and deliverances, that of old from Egypt v. 6. &c. as an image of some other remarkable one now received, at the writing of this Psalm. (By the \* Title given it in the Greek copies, it appears to have been used in the Greek Church on Easter day.)

It is the obliged duty of all the men in the world to celebrate with all joy, and thanksgiving, and praise, the great and gracious God of heaven and earth;

To proclaim the wonderful and dreadful works of his vengeance on his enemies, by which even those which are most wicked are yet constrained to acknowledge, and hypocritically to subject themselves to him:

To the chief Musician, A Song or Psalm.

1. Make a joyfull noise unto God, all ye lands.

2. Sing forth the honour of his name, || \* make his praise glorious.

3. Say unto God, How terrible art thou in thy works? through the greatness of thy power shall thine enemies submit themselves unto thee.





And this I will now do in the liberallest and most magnificent manner that can be.

And proclaim to all pious men, for their encouragement, how graciously God hath dealt with me all my life long.

Now, as soon as I made my prayers unto him, he granted them presently, and gave me cause to convert them into praises.

Which is, beside the blessing granted, a further matter of joy and comfort to me, that that God, which cannot pardon any sin, hath been pleased to hearken to my request, and so to signify unto me his approbation of my sincerity.

His name be for ever magnified, for this honour of hearing my prayers, and the deliverance consequent thereon.

15. I will offer unto thee burnt-sacrifices of fatlings, with the incense of rammes; I will offer bullocks with goats. *Selah.*

16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17. I cried unto him with my mouth, and he was extolled with my tongue.

18. If I regard iniquity in my heart, the Lord will not hear me.

19. But verily God hath heard me, he hath attended to the voice of my prayer.

20. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

### Annotations on Psalm LXVI.

V. 2. *Make his praise glorious*] *שִׁמְךָ* here the Jewish Arab renders in the notion of *giving*, give him glory, (and so regularly *שִׁמְךָ* put) is used for *dedit gave*, and is here v. 9. joyned with *שִׁמְךָ* to give, as a synonymon, and so to put to him honour] is to give it him; but he, as well as others, avoids making *שִׁמְךָ* to be in regimine, so as to govern the noun that follows, the glory of his praise: for then (as in the beginning of this verse, *שִׁמְךָ* the honour of his name) the vowel should be changed from *o* to *i*. It is then possible that the nouns should be put by apposition; and then *שִׁמְךָ* may be in the ordinary notion of *put*, or *make*, [make glory his praise, i.e. either your glory] as *Aben Ezra* would have it, make your glory his praise, let it be your glory to praise him) or his glory,] make his glory his praise. But 'tis yet more probable, that the difficulty may be best removed by understanding a preposition in *שִׁמְךָ*: the Jewish

Arab supplies it by *from*, or of his praise; it may be as fitly [by his praise] i.e. by your praising of him. To this sense the Chaldee may be interpreted, *שִׁמְךָ* give him glory by his praise, and the *xxxii.* *שִׁמְךָ* give glory by his praise, or by praising him: and that seems to be the most ready rendering of it. There are several wayes of giving glory to God; one by confessing of sins, *Josh. vii. 19.* my people give glory to God, and make confession to him, and tell me what thou hast done; and so *1 Sam. vi. 5.* ye shall give glory to God, peradventure he will lighten his vaud, and *Jer. xiii. 16.* and elsewhere. And another by praising him, *Isa. xlii. 12.* Let them give glory to the Lord, and declare his praise; so *Rev. ii. 9.* when those beasts give glory and honour and thanks; And so here, give him glory, by what means? *שִׁמְךָ* by his praise, or by praising him.

V. 7. *Power*

b. V. 7. *Power for ever*] That לְעוֹלָם, *eternum*, as the *English* age, signifies not only *time* and *duration*, but also the *men* that live in any *time*, there is no question. And then לְעוֹלָם must here most properly be rendered, *ruling the world*, or *over the world*; and so the Chaldee certainly understood, who read לְעוֹלָם *which exerciseth dominion over the world*; and so I suppose the LXXII. their δυναστεύοντες ἐν αἰῶνι,

*having dominion over the world*,] doth import, though the Latine hath rendered it *amils*, (and against their meaning,) in *eternum*. The Syriack, by following the Hebrew, and rendering it לְעוֹלָם in *seculum*, is capable of the right sense, *he that hath dominion over the world*; the very paraphrase of *regnum*, by which God is known in the *Credo*, *the ruler of all things*.

## The Sixty Seventh Psalm.

### Paraphrase.

**T**O the chief Musitian upon *Neginoth*, a Psalm, or Song, The sixty seventh is a Psalm of supplication and thanksgiving, and was committed to the Prefect of the Musick, to be sung to the stringed instruments. (See note on Ps. iv. 4.)

1. *God be mercifull unto us, and bless us, and cause his face to shine upon us. Selah.* The good God of heaven pardon our sins, supply our wants, bestow his blessings both spiritual and temporal, behold us with favour and acceptance, and for ever continue them to us.

2. *That thy way may be known upon earth, thy saving health among all nations.* And this will be a means of propagating the far worship, and service of the true God to the whole heathen world, when they shall see and consider the eminent miraculous acts of thy providence over us, in delivering us from the dangers and distresses that have been upon us.

3. *Let the people \*praise thee, O God, let all the people praise thee.* And this of an universal reformation and acknowledgment of the one God of heaven and earth, is a mercy so much to be wished for, and desired by every pious man, (the enlargement of Gods Kingdom,) that I cannot but give my suffrage to it, and must affectionately call upon all to joyne in it, and beseech God to give this grace of his to all the men in the whole world.

4. *Let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.* And for them that are admitted to this honour, of being ruled and directed by God, 'tis matter of infinite joy and exultation, his statutes being so admirably good, and agreeable to all our interests, and the admiration of his works of providence so perfectly wise and just, that all the world are, in prudence and care of, and love to themselves, obliged with joy to submit to the erection of his Kingdom in their hearts.

5. *Let the people \*praise thee, O God, let all the people praise thee.* 'Twere a happy and blessed thing, if all the world would be duly sensible of it, and so all joyne to acknowledge and worship, serve and obey, and partake of this mercy of God, and to be induced to magnifie his name for it.

b. His mercies are afforded to all, therein from heaven, and the fruitful seasons, peculiar acts of his providence (see note on Act. xiv. 17.) and such as oblige all the most he-then men in the world to acknowledge, and bleis, and give up themselves to the obedience of the God of heaven. It remains, that we continually pray to the same God, who hath express-  
 6. † Then b shall the earth yeeld her increase, \* and † The earth hath yielded her fruit.  
 God even our own God shall bleis us. \* God bleis us, even

And may it thus be, The Lord of heaven crown us with his blessings, and may all the most barbarous people in the world be brought to the acknowledgment, and worship, and uniforme obedience, and subjection to him.  
 7. God † shall bleis us, and all the ends of the earth † bleis us, and let—  
 † shall fear him. fear him.  
 See note b.

*Annotations on Psalm LXXVII.*

2. **V. 4. Govern** מְנַחֵם from נָחַם duxit, seems here to signify, in a *comprehensive* latitude, all acts of conduct; as of a pastor toward his sheep, leading them into their pastures, guiding and directing men into those courtes which are most eminently profitable for them; of a General toward his Souldiers, marshalling them, and going before them, and so prospering them in their fight against all kinds of enemies; and lastly of a King, ruling and ordering his subjects, and so doth God those, that will sincerely submit to him. All which the word [*lead or conduct*] may contain under it; and so that will be the fitter, because the more literal, and withall more *comprehensive* rendering, and to be preferred before that of *governing*.

b. **V. 6. Shall yeeld** נָתַן being in the *prater tense*, is so interpreted by the Antients. The LXXII. Γὰρ ἴδωμεν τὸν καρπὸν αὐτοῦ;

the earth hath given or yeelded her fruit; the Chaldee, נָתַן אֶת פְּרִי הָאָרֶץ, the earth hath given; and the Syriack in the same words, and so the Latine, *Terra dedit*, and the Arabick, and Ethiopick. And therefore although it be frequent, whence the sense requires it, to interpret the Hebrew *prater tense* in the future; yet the sense not requiring it here, and the Interpreters according in the contrary, there will be no reason here to admit of it, but to set it, as the Hebrew lyes, as an argument to inferre the universal confessing, and acknowledging, and serving of God v. 5. as it is set by S. Paul to the heathens Act. xiv. 17. And then that which follows, בְּרִכְתּוֹ אֱלֹהִים, will be best rendered, in forme of *benediction*, God bleis us, even our God: and so the LXXII. read, εὐλογῆσαι ἡμᾶς ὁ θεός (and the Latins, *Benedicat*) both here, and in the beginning of the next verse.

# The Sixty Eighth Psalm.

Paraphrase.

**T**O the chief Musitian, A Psalm or Song of David.  
 The sixty eighth Psalm, beginning in the same manner as Moses's song at the setting forward of the Arke did, Num. x. 35. was composed by David afterward (as appears by the mention of the Temple, i. e. the Arke and Sanctuary at Jerusal. m. v. 29.) in commemoration of the great deliverances afforded to the Israelites, and judgments inflicted on their enemies. (especially in that of their coming up out of Egypt) and mystically concerning and predicting the resurrection of Christ, and the exaltation of the Christian Church consequent thereto. It seems to have been formed by David on the like occasion as Moses's was, at the bringing up of the Arke 2 Sam. vi. 12. and was committed to the Psalmist of his Musick, to be sung with all Musical instruments of joy, 2 Sam. vi. 15.

Let God  
 arise!

1. *Let God arise, let his enemies be scattered; let them also that hate him flee before him.*

The Arke is a token of the special presence of almighty God, who when he is pleased to interpose, subdues all before him, no enemy of his or of his people can stand or prosper. And so when Christ, mystically typified by the Arke of God, comes into the world, it is the great God of heaven and earth that exhibits himself in our mortal flesh, and being crucified by the Jews, he shall by his own almighty power be raised again, and ascend to heaven, and then subdue or destroy, convert by the preaching of the Gospel, or utterly exterminate, the people and whole nation of the Jews his crucifiers.

As soon  
 as shall

2. *As smোক is driven away, so † drive them away: as wax melteth before the fire, so \* let the wicked perish at the presence of God.*

As soon as God appears, they vanish and are routed immediately: smোক doth not come into fire, wax doth not melt at the heat of the fire more speedily. And as certainly and suddenly shall the Jewish melting or vanishing, conversion or destruction of the Jews follow the resurrection and ascension of Christ. As soon as he is ascended, the apostles shall set on preaching, and begin first at Jerusalem and Judea; and by that time they have gone through all the cities of Judaea, and converted all that are persuadable, Christ shall come in judgment on the obdurate, Mar. x. 33 the Roman Eagles or armies, Mar. xxiv. 28. (with the Ensigne of the Eagle) in that very generation, v. 34. wherein Christ ascended, shall besiege and take Jerusalem, destroy the Temple, and take away both their place and nation. And though this were some years (about forty) before it was finished, yet with God, with whom a thousand years are but as one day, 2 Pet. iii. 8. these forty years are but proportionable to a moment, and so to that space which is required to the melting of smोक, or melting of wax before the fire: (and so the Lord is not slack concerning his promise, v. 9. this prediction of the greatest swiftness of destroying his enemies, both its dec. completion.)

Let the right-  
 eous shall

3. *But † let the righteous be glad, let them rejoice before God; yea let them exceedingly rejoice.*

And this shall be matter of the highest superlative joy to all pious men, who have answers to their prayers from the presence of God in the Arke; but most enthusiastically to all faithful obedient servants of Christ, who shall in a notable manner be delivered out of that common calamity, wherein the unbelieving Jews shall be involved, and (by the power of Christ's spirit in their hearts, cheerfully received and made use of,) be absolved of their portion in eternal heaven.

† highest  
 becom.  
 \* or, his  
 name is  
 Jehovah.

4. *Sing unto God, sing praises to his name; extoll him that † rideth upon the † heavens \* by his name Jah, and rejoice before him.*

He that thus personifies himself in the Arke, as also the Messiah, that shall be borne, and rise again in our flesh, is no other than the supreme omnipotent God of heaven and earth, creator, first mover, and ruler of the uppermost heaven and all under it: let all the world worship, and acknowledge and magnify him as such, and take pleasure in performing obedience to him.

5. *A father of the fatherless and a Judge of the widows is God in his holy habitation.*

Though he inhabits the highest heaven, yet is he pleased here below to exhibit himself in the Arke first, and after in our humane flesh, to relieve and patronize all that are in distress, to heal the broken in heart, those that are oppressed with the burthen of their sins, and so supply all other (even secular) wants to all that by humble devout prayer and reliance on him are qualified for it.

- b. He is made up all of pity and compassion to all that are in want and distress, that serve and wait on him; \* brought the Israelites out of Egypt, their state of hard slavery, and punished their oppressors very heavily, and so constantly supplies all his servants wants. And this in an eminent manner shall be the work of the Messiah, by his miracles, going about, doing good, and healing diseases; but especially by his death, working (spiritual redemption (the most sovereign mercy) for our souls, whilst the impenitent infidels, that resist and frustrate all his methods of grace and mercy, are finally forsaken by him.
6. *God || setteth the <sup>b</sup> solitary in families, he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.* I marvel the destitute dwell as lions.
- c. God, at his bringing his people, with an high hand out of Egypt into Canaan, conducted them through the wilderness in a pillar of cloud and fire, to denote his special providence over them, and bringing them to Mount Sinai, delivered them his Law in a most solemn dreadful manner, the earth trembling, Exod. xix. 18. and the air sending out thunder and lightning, and a thick cloud of tempestuous rain, v. 16. as a token of his presence there, and an essay of the terrible account that should be exacted on those that obeyed not this Law. And in the like dreadful manner shall Christ, after his ascending to heaven, come to visit his crucifiers, and avenge all impenitent unbelievers.
7. *O God, when thou wentest forth before thy people, when thou didst march through the wilderness. Selah.*
8. *The earth shook, the heavens also dropt at the presence of God, y even <sup>c</sup> Sinai it self was moved at the presence of God, the God of Israel.* † this is Sinai before the presence.
- When they were in great distress in the wilderness for want of food, God made abundant provision for their refreshment and sustenance, by sending them, together with the thunder, plentiful refreshing showers, by raining down quails and Manna from heaven; and above all, the divine irigation of the law was thence distill'd. And so shall the Messiah make his spiritual supplies in great abundance to the comfort of all humble penitent hearts, that are sensible of their wants, and that ardently desire and pray to him for the supply of them.
9. *Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary.*
- d. And so the wilderness became an habitable place, or constantly Gods holy Angels went along with them, to defend and conduct, and provide for them: Instances of Gods gracious and special providence, and protection over all those that stand in need of him, and faithfully serve, and humbly wait on him. And parallel to these, Christ, at his departure from the world, shall leave his Apostles and their successors, called Angels of the Churches, Rev. ii. and iii. to provide for the spirituall wants of all his faithfull disciples, all docile Christians.
10. *† Thy || congregation hath dwelt therein; for thou, O God, hast prepared of thy goodness for the poor.* † Living creatures have inhabited
- And continually from time to time God gave us victories over the nations, abundant matter of praise and triumph, which the train of singing women, mastering themselves up in another army (according to their wont) set forth in their triumphant hymns (A type of the victories over death and hell by the resurrection of the Messiah, which the women in like manner, Mary Magdalen &c. should first publish to the Disciples, and they preach to the whole world.)
11. *The Lord gave the word; great was the company <sup>c</sup> of † those that published it.* † women that proclaimed by, or, to the women that published the victories of the great army.
- e. To this or the like purpose, that all the Canaanitish Kings with their forces, that opposed or stood out against them, were utterly routed and put to flight, Jos. x. and the weakest Israelites, they that could not enter the battle were yet partakers of the spoiles of their wealth. (And so in like manner that by the resurrection of Christ the powers of hell should be discomfited, and the humble meek peaceable Christian reap the fruit of it.)
12. *Kings of armies † did fly apace, and she that tarried at home divided the spoile.*
- f. And the Israelites that were oppressed, and long lay in a sad and black destitute despoiled condition, were now at length advanced to all prosperity, splendor and glory: (as was remarkable at their coming out from the kilns of Egypt, with the Jewels and wealth of the Egyptians, and afterward more illustriously, at their enjoying of Canaan.) And so under Christs kingdome the heathenish idolaters, that were brought to the basest and most despicable condition of any creatures, worshipping wood and stone, &c. and given up to the vilest lusts, and a reprobate minde, Rom. i. should from that detestable condition be advanced to the service of Christ, and practice of all Christian virtues, charity, meekness, &c. the greatest inward beauties in the world.
13. *\* Though ye have lien among <sup>b</sup> the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with || yellow gold.* \* or shall ye be among the brick-bats, or shall ye winged — || yellow — nefs of —
14. When

80 and by scattering Kings in it, then were white as snow on Salmon. † the hill of Basban became the hill of God, the high hill, the hill of Basban.

14. When the Almighty scattered Kings in it, it was white as snow in Salmon.  
15. † The hill of God is as the hill of Basban, as high bill, as the hill of Basban.

tion to the giant inhabitants, that the victory was wholly to be attributed to God, his providence was illustriously visible in it; and the people were by this means soon possessed of the land, on this and on the other side of Jordan, a most fruitful and profitable possession (caused by the melting of the snow that lay on the top of the hills, and exceedingly enriched all the plains that lay below them) and there dwelt, remarkable and illustrious in the eyes of all their neighbours. And so upon Christ's rising from the dead, and thereby conquering death and hell, and soon after, upon his victorious conquest over his enemies, the Jews his crucifiers, which would not suffer him to reign over them, the Church of Christ typified by the people of Israel, should be possessed of a prosperous and flourishing condition in Judaea, and even in the heathen world; though for a while it should sometimes meet with persecution from the heathen Emperors, yet at length Christianity should be victorious, and subdue the greatest opposers to the faith.

\* do ye exult in your felicity,

16. i why \* leap ye, ye high bills? This is the hill which God desireth to dwell in: yea, the Lord will dwell in it for ever.

brought the Ark of the Covenant, and placed it on Mount Zion, not the highest hill in those parts, but one of an humble and moderate size, preferring this before all other for the place of his special residence; and this so, as never to remove from thence (as formerly he hath done) to any other station, as long as the Jewish State lasted. (And so proportionably shall Christ erect his Church in the hearts of the meek and lowly. Mar. v. 3. whereas the proud and lofty, as they will oppose and stand out against him, so shall they be utterly rejected by him.)

† Christ. † into my riads, thou shalt dwell in them. The Lord is among them, Sinai is in the Sanctuary. \* carried away captives

17. \* The † chariots of God † are twenty thousand, even thousands of Angels: the Lord is among them, as in Sinai, in the holy place.

presence of God, that Lord of hosts that appeared so terribly in mount Sinai, who is said to reside where these his courtiers of heaven, his guards or attendants, are visible. (But much more illustriously shall Christ be present in his Church by the ministry of many thousands of Angels, after his resurrection, being that very God that once appeared by his Angels in Mount Sinai, and hath all the hosts of them continually ministering to him.)

† taken. † and even the rebel:

18. Thou hast ascended on high, thou hast \* led captivity captive, thou hast † received gifts for men; † yea for the rebellious also, that the Lord God might dwell among them.

ded by many captives, enabling his people the Israelites by the conduct of David to overcome the heathens, and subject some of them to this Law of God, to bring them in proselytes to their religion. and those particularly which long held out against it, the Gibeonites, and the like; and by this means (as conquerors are wont to scatter largesses, donations, to be) † hath distributed among these (the spectators of his power among his people) the greatest blessings, the richest donations imaginable, the dignity of worshipping and praying to him in his Sanctuary, (as afterwards in the Temple) whereby God vouchsafeth now to be present among those, to hear and answer their prayers, that were before strangers to him. (And thus Christ having by his resurrection overcome death, hell and sin (and also soon after, signally destroyed his crucifiers) shall send his Apostles and Evangelists to preach his gospel to the whole heathen world, inducing them with gifts of tongues and miracles &c. to qualify them for their office, and by them bring many Disciples to the faith, particularly a remnant of the unbelieving Jews, who seeing the Idolatrous Gentiles come in, were stirred up with emulation, and so timely prevented their ruin, and lived members of the Church of Christ, to which he promised his presence; see Eph. iv. 8.

\* heareth and upon us, O Lord.

19. Blessed be the Lord, who daily \* loadeth us with benefits, even the God of our salvation. Selah.

a great weight of mercies afforded us: Blessed be his name for it.

When God destroyed and dissipated the Kings of the seven nations before them (for though it was by their arms, yet was their strength so small in proportion to God, his providence was illustriously visible in it; and the people were by this means soon possessed of the land, on this and on the other side of Jordan, a most fruitful and profitable possession (caused by the melting of the snow that lay on the top of the hills, and exceedingly enriched all the plains that lay below them) and there dwelt, remarkable and illustrious in the eyes of all their neighbours. And so upon Christ's rising from the dead, and thereby conquering death and hell, and soon after, upon his victorious conquest over his enemies, the Jews his crucifiers, which would not suffer him to reign over them, the Church of Christ typified by the people of Israel, should be possessed of a prosperous and flourishing condition in Judaea, and even in the heathen world; though for a while it should sometimes meet with persecution from the heathen Emperors, yet at length Christianity should be victorious, and subdue the greatest opposers to the faith.

Yet was not God pleased so farre to favour either of these high hills, as to choose them for the place of his habitation; but hath now

There therefore the hosts of Angels, infinite numbers of them, took up their station, and so signified this to be the place of the special

The God of heaven hath pleased to reveal himself in great Majesty, to return victoriously to his throne in heaven, being, as a triumphant conqueror, attend-

† Chald: † Syr: and hath given

1. 'Tis not in the power of any other, but of this God whom we worship, to work the least deliverance for any; His privilege it is to rescue out of the greatest dangers, and to him we owe all our escapes. From him also have all the signal judgments proceeded, under which our enemies have fallen, the Egyptians, and the inhabitants of the seven nations,

† goings forth, or passages to death.

And indeed for all those that will not be wrought on, and brought home to him, by all his wise and gracious methods, but still

20. *He that is our God is the God of salvation; and into God the Lord belong the issues from death.*  
21. *† But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.*

† even, i. e. none of them of bone of man.

rebell and stand out impudently in their sins, 'tis in all reason to be expected from his justice, that he shall pour out his vengeance upon these stout presumptuous sinners heads, and destroy them utterly. And thus shall it befall those that hold out against the Messiah, when the Apostles, after his resurrection, shall, with the conviction which that brought, and the miraculous power shed on them by the holy Ghost, preach the Gospel to his crucifiers; and call them to repentance; for then, upon their persisting in their obduracy, their utter destruction is to be lookt for.

The Lord hath promised now to repeat among us all his glorious acts, to do as great things, as when he wrought in Batanes or the red sea. (And all this but an essay of the deliverance of the Messiah from the very power of the grave, consequent to which is our resurrection, as also of the spiritual deliverance wrought for Christians from the power of sin and Satan.)

22. *The Lord said, I will bring again from Babylon, I will bring my people again from the depths of the sea.*

The blood of thy enemies, shed in such abundance, that thy dogs shall lap and drink it, shall be the sea in which thou shalt pass, and that red without a figure. (And properly so, shall be the destruction of the enemies of Christ and Christians, in the age of the Messiah.)

23. *Thou thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.*

After the coming out from Egypt and delivery of the Law, by the ministry of whole hosts of Angels, the Ark and the Tabernacle being built, constantly marched before them in all their journeyings, with a procession of like solemnity, though performed by meaner persons, an host, though not of heavenly officers, and so conducted them, to the place of their promised rest, Num. x. 35. and with it God himself went, as a King before them, to rule and govern them. And so shall Christ by his grace, by his word

24. *Thy have seen thy goings, O God, even the goings of my God, my King, in the sanctuary.*

and his sacraments, when he is in heaven.)

And the going up of the Ark was very solemn, with voices and instruments of music, both which were committed to the Levites care; And the pious women accompanied and bore their part in the choir. (And so when Christ is gone up to heaven, the Apostles shall celebrate and promulgate it to all the world, and Mary Magdalen and other women, witnesses thereof, shall affectionately joyne with them in divulging it.)

25. *The fingers went before, and the players on instruments followed after; amongst them were the damsels playing with timbrels.*

And all the people of Israel, all that are come forth from out of the waters of Judah, Is. 48. 1. excited and called upon the other to magnify the name of the Lord. (As all Christians shall be obliged solemnly to magnify the name of the Messiah, and to that end frequently to assemble together.)

26. *Bless ye God in the congregation, even the Lord from the fountain of Israel.*

† the fountain of Israel.

- m. Particularity the two royal tribes, i. e. that of Benjamin, from which the first King sprang, and that of Judah, from which the second; and the two learned tribes, Zabulon and Naphtali. (And we may note that the Kingdom of the Messiah should at length be submitted to, by all the Potentates and learned men in the world.)

27. *There † is little Benjamin \* with m their rulers, † the princes of Judah † and n their counsel, the princes of Zabulon, and the princes of Naphtali.*

† wa their rulers, † them governors.



[established]

28. Thy God hath <sup>†</sup> commanded thy strength: strengthen, O God, that which thou hast wrought for us.

and providence, that we have thus been enabled to subdue our enemies, and get possession of this good land, (and so the grace of Christ, by which sin and Satan shall be weakened and subdued.) Lord, doe thou continue this thy power and goodness, and goe through with, and confirme this work of mercy which thou hast begun, and thus farre advanced in us.

This is, namely the work of Gods patience, (noted by the Arke) patience,

29. Because of thy temple at Jerusalem shall Kings bring presents unto thee.

And then, as thy donations have been imported to the very heathen enemies of Gods v. 18. so by way of return, shall the heathen nations and princes come in to the acknowledgement and worship of thee, and bring sacrifice and oblations to thy Temple, the Queen of Shebah personally, the Asiatick Princes and Romane Emperors by their offerings. (And in like manner the heathen world and the greatest princes thereof shall embrace and accept the faith of Christ.)

And then, as thy donations have been imported to the very heathen enemies of

† lancers, or archers, \* that tread upon pieces of silver.

30. Rebuke the company of <sup>†</sup> spear-men, the multitude of the bulls, with the calves of the people, \* till every one submit himself with pieces of silver: scatter thou the people that delight in warre.

And those that hold out, and trust in their military strength, tyrannizing, and oppressing, and subduing all their neighbour nations, and out of an insatiate desire of wealth, have they never so much, will have more, and use all violence and warre to that purpose. Jam. iv. 2. these wilt thou severely punish and destroy. (And so shall Christ the greatness of heathen Rome, which having attained to the Empire of the world, and to the greatest wealth imaginable, shall be subdued and destroyed by the Gods &c. and so the Empire subjected to Christianity, in Constantine's time; see Rev. xvii. and xviii.)

And those that hold out, and trust in their military strength, tyrannizing, and oppressing, and subduing all their neighbour nations, and out of an insatiate desire

Ilor, Ben-bassadyr LXXII.

31. Princes shall come out of Egypt: Ethiopia shall soon stretch out her bands unto God.

opians, &c. be induced to come in as Protelytes, and embrace the law of God, and offer up their prayers in his Temple. (And so when heathen Rome is subdued to the faith of Christ, the other nations that depend on that Empire shall receive it also.)

And by this means shall many other heathen nations, Egyptians and Ethi-

32. Sing unto God, ye kingdoms of the earth, O sing praises unto the Lord. Selah.

matter of the most solemn triumphant joy to all the people in the world; all due, and to be acknowledged to the God of heaven.

And Jerusalem shall be a house of prayer to all nations; and this shall be just

† of old, LXXII.

33. To him that rideth upon the heaven of heavens <sup>†</sup> which were of old: loe, he doth send out his voice, and that a mighty voice.

no tremble, (see note on Ps. cxlviii. a.) and will more clearly reveal his will in the fullest of time, by the voice of his own son incarnate, and by the preaching of the Apostles to all the world.

To that God that descended and spoke to Moses of old out of the cloud, on Mount Sinai, with such thunder as made them all

34. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

though he rule in heaven over all the world, yet hath most illustriously exhibited himself to the people of the Jews (see Deut. xxxiii. 26.) and will in like manner to the spiritual seed of Abraham, the Christian Church.

O let us all praise the Lord for all the glorious acts of his power toward us, who

35. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

sufficiency to defend our selves, to subdue others, (an essay of the power of his grace without which we can do nothing that is good, and by which we are enabled to do all that he requires, in such a degree as he will be sure to accept-) His glorious name be for ever praised and blessed for it.

O the dreadful presence of God in his sanctuary, where by his myriads of Angels he exhibits himself to his servants! From him is all our

## Annotations on Psalm LXVIII.

a. V. 4. *Rideth upon the heavens*] From עָלָה is עָלָה, ordinarily used for the *ascending*, and from that notion of it, בְּעָלְהָ is here by the LXXII. rendred ἐπὶ δυσμῶν, and by the Latine *super occasum*, upon the going down of the sun; and accordingly עָלָה, which the Chaldee duly render עָלָה praise ye, from עָלָה exaltavit, they render עָלָה make ye, from another notion of עָלָה for casting up a causeway. But the feminine עָלָה is frequently taken for a plain, and so for the desert, and accordingly the Jewish Arab rendreth it here, that dwelleth in absent or remote or secret places. But עָלָה, in the plural, is acknowledged by the Hebrews to signify the heavens, and so in Arabick עָלָה heaven, and peculiarly the seventh heaven. This *Alu wald* saith belongs to the heavens by reason of their height or supereminency, which signification he affirms עָלָה to have: And then there is no need of those other descants, which from the notion of a desert apply it to the uppermost heavens, either as being plain and void of flares, and so a kinde of superior desert, without any thing in it, or (as the learned *Grotius* piously conjectures, from 1 Tim. vi. 16.) because as a desert it is ἀπρόσιτος, not approacht or approachable by any. The Chaldee here explains it, עָלָה בְּעָלְהָ upon the seat of his glory in Araboth, which the Latine there render *colonus*, the ninth heaven. His riding on this, as in a chariot, or horse (so עָלָה signifies, and from thence עָלָה a chariot) may signify either to set it a moving, or else in a second notion of עָלָה for *dominari*, *gubernare*, to rule or govern it. In both senses it properly belongs to

God, to move the *primam mobile*, and so to be the author of all motion under it, and to rule and manage it also, and so all the world with it. What here follows, בְּעָלְהָ, may עָלָה promptly and literally be rendred by Job, i. e. *Jehovah*, his name, joyning it with 170 precedent, thus, exalt by his name Jehovah him that rideth— But all the Ancient Interpreters render it by it selfe, *Job* is his name, taking ב (as oft it is) for an expletive, insignificant. עָלָה Job is his name, say the Chaldee; εὐνομα δ' αὐτοῦ, the Lord is his name, the LXXII. and so the Syriack and Latine &c.

V. 6. *Solitary*] עָלָה *unicus*, and *solitarius*, signifies also *desertus destitute*, in the same sense as *παρρηγομένη* 1 Tim. v. 5. *She that is quite alone*, is the periphrasis of the ἄρτος ἄνθρωπος, a widow indeed, one that hath neither husband nor children to supply her, (and so, as it is there, must be maintained by the Church.) Now one that is thus destitute of all means of subsisting, is forced to seek abroad for relief, unless some mercifull-minded person take some care of him; and he that doth so, is fitly styled עָלָה one that makes him dwell at home, relieves him that he need not seek abroad: and this therefore is a fit title of Gods in this place, joyned with father of the fatherless, preceding, and bringing out the prisoners, or those that are bound in chains; and therefore this sure is the meaning of the phrase.

V. 8. *Sinai*] What עָלָה belongs to, or how 'tis to be rendred, is matter of some question. The Chaldee read it עָלָה just answerably to the Hebrew, and so define nothing in it; but the LXXII. (as after

after them the Latine) joyned it with אלהים God, foregoing, אֲנִי מִנְּפֶנֶת הַיְּהוָה בְּסִינַי from the presence of the God of Sinai, supposing God from his special exhibition of himself, in giving the Law on Mount Sinai, to be stiled the God of Sinai, as from his special presence and favour to the people of the Jews, he is stiled the God of Israel. But it may also be set by it selfe, הַיְּהוָה בְּסִינַי this is Sinai, to denote deictically, where that shaking of the earth and tempestuous rain was heard, viz. in Sinai. And this the Chaldee and the Syriack will bear. Or lastly, by understanding the preposition בְּ in, or the like, it may be rendred, at the presence of God in that Sinai. Each of these is very obvious, but specially the second, and fit to be preferred before the English, which makes a farre greater ellipsis.

V. 10. Thy Congregation] From the word צִוְיָא *zivyah*, is צִוְיָא *zivyah*, and so צִוְיָא Psal. 1. 10. the living creature of the wood, and so Psal. civ. 11. Psal. lxxix. 2. And thus it may signify here, צִוְיָא thy living creatures; so the lxxii. צִוְיָא *zivyah* as, thy living creatures, and the Latine, *Animalia tua*, and to the Syriack, ܕܡܝܢ ܕܚܝܐ, and thy living creatures.

That desolate place, where only wilde beasts before could live, was now by those shows of Manna v. 9. enabled to sustain a multitude of other tamer living creatures, even of men and all their stocks and herds. By this style in prophetick writings the Angels are signified; see Rev. iv. 6. where the πνεύματα ζῶντα *four living creatures full of eyes* are certainly *four Angels*, and so the Chaldee here, having first set down from the Hebrew וְהָיָה אֲדָמָתָא בְּיָמֵינוּ thou hast placed thy living creatures there, they adde וְהָיָה אֲדָמָתָא בְּיָמֵינוּ thou hast prepared thine hosts of Angels. And so possibly it may signify here, thine Angels have resi-

ded therein, i. e. among the people, as an exhibition of Gods special presence among them, who is said to be present where his Angels appear, as oft they did among that people, at the giving the Law, in conducting them as by a cloud, and in the supplying of their wants on special occasions.

V. 11. Those that published it] הַמְבַשְּׂרִים from בָּשַׂר to bring good news, is certainly in the feminine gender, and so must belong to the women who were wont to celebrate victories, or any kinde of good news, with singing and Musick. Thus, after the coming of Israel out of Egypt; Exod. xv. 20, 21. Miriam the Prophetess the sister of Aaron took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam answered them, sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea. This therefore in all reason must be the literal notation of the verse, and accordingly Gods giving the word is his affording those victories, that matter of triumph and וְהָיָה אֲדָמָתָא to the Israelites (and not, as the Chaldee surmises, the publishing the Law by Moses and Aaron) but hath a farther completion in the resurrection of Christ. All the difficulty is, whether הַמְבַשְּׂרִים be in the notion of the dative or the genitive case. If in the genitive case; then אֲנִי must be rendred company, great was the company of the women that thus sang; as indeed all the women, all the female quire or congregation solemnly came out, and joyned in these songs of victory, and אֲנִי *an host* is oft taken for the congregation or assembly in the service of God. But it may also be in the dative, and then the whole verse runs thus, God gave the word to the female munition of the great army, the men of Israel being the great army, and the women the singers of their victories: and thus the learned

*Castello* understands it, *Suppeditabit Dominus argumentum nuntiis magni exercitus feminis*, The Lord shall afford matter (of triumphant song) to the women the nuntios of the great army. And thus the LXXII. may be understood, *ὁ θεὸς ἡμῶν δώσει ψῆμα τοῖς ἐυαγγελισμένοις* (I suppose it should be *ταῖς ἐυαγγελισμέναις*) *δυναμει πολλῇ*, the Lord God shall give the word or matter to the women that Evangelize to or for the great army, i. e. which supply the office of *præcones* thereto, in proclaiming their victories; though 'tis certain the Latine, that render it *virtute multa*, by much virtue, did not thus understand it.

f. V. 12. *Fly apace*] This v. 12. is most unhappily transformed both by the LXXII. and vulgar Latine, so that 'tis not possible to make any tolerable sense of it. *Ὁ βασιλεὺς τῶν δυναμῶν τῷ ἀγαπῆς τῷ ἀγαπῆς, ὡς ἀεγρόντι τῷ οἴκῳ διελέσας πύλας*. *Rex virtutum dilecti dilecti, & speciei domus dividere spolia*. The occasions of their misrendering are discernible. For *יִפְּטוּ* shall fly, from *פָּטַח* *fugit*, they deriving the word from *פֶּטַח*, rendered it *ἀγαπῆς*. And so for *בֵּית* habitation, or woman inhabitant, from *בָּיַת* *habitat*; they read it as from *פֶּטַח*, and render it *ἀεγρόντι*, *pulchritudo*: which latter, if it had been rendered in the nominative case, the beauty of the house divided the spoils, it might have had some sense (meaning by the beauty of the house the woman in it) as the Syriack seems to have taken it. But the Chaldee for the inhabitants of the house renders *בְּרִיחַ* *אֲשֵׁרֵינוּ* the congregation of Israel.

g. *שְׂרָפִים* V. 13. *Pots*] What *שְׂרָפִים* here signifies is very uncertain. The Jewell Arab, as Solomon Jarchi alio, read it in that notion of *limites*, *boundis*, or *ways* or *paths*, wherein we have *שְׂרָפִים* *Jud. v. 16*. which we there render *sheepfolds*, but the Chaldee renders *שְׂרָפִים*

*שְׂרָפִים* *bounds in the divisions of the way*, the Syriack and Arabick, *paths* and *ways*, (and to this notion it is imputable that the LXXII. render it *ἀλφειας* *inheritances*, *portions*, because mens portions of land or possessions were thus severed from other mens, by such boundaries.) The same word we have again *Gen. xlix. 14*. where though we read *coaching between two buribens*, yet the Chaldee and Syriack accord in the former notion for *ways* and *boundis*; and in that is there a fit character of *Issachar*, as a *merchant* and *trafficker* in the world, that he is, as a *strung ass*, *lying down between the two ways*, as being weary with hard travail, and able to goe no farther. And if thus it be rendered here, it will be significant enough, to express a *wofull fortune* condition, to *lie down between the bounds*, i. e. in the *high ways*. But it is here by most thought to signify somewhat belonging to *pots*, and may be very probably the same that the *Arabs* call *سُرَابِي* *Arhaphi*, stones set in a chimney for the pot to rest on, the pots being without legs. Of these the Arabians had three, and the third being commonly (to them in the desert) some fast piece of a rock, or the like behind the pot, as in a chimney the back of the chimney it selfe, and that not looked on as distinct from the chimney, the other two at the sides which were loose, might fely be here expressed in the dual number, *שְׂרָפִים*. And then the *lying between these* will be broken a very *low squalid* condition, as in the *ashes* or amidst the *soot* and *slib* of the chimney. And this I suppose the meaning of those that render it *tripodes*, or *chytropodes*, or *uncini*, or *crematbra*; all belonging to this one end of setting pots over the fire, which having no legs, were thus upheld by this supply of stones or broken bricks on each side. These two renderings may seem

somewhat distant, and yet considering that the *Termini* or *bounds* in divisions of *wages* were but *heaps of stones*, or *broken bricks*, or *rubbish*, the word ספס, which signifies these, may well signify these supporters of the pots also, in respect of the matter of them, being such *stones* or *broken bricks*; and accordingly the Syriack ܣܦܫܐ, which is

here used to render it, is by *Siani* rendered *scabed brickbats*; and that is all one with the Arabick سفن, with the usual change of *f* into *v*, and both may well be as I conceive, from the Hebrew ספס (in Chaldee ספס) in the notion of *contundere* and *confringere*, to *break in pieces*. To this also the Chaldee here agree, which render it ספס from ספס *conculsit*, or *projecit*, *broken bricks*, or *rubbish*, that are *thrown away*. From this notion of ספס tis not very remote, that ספס is used for a *dwg-bill* *Psalm* cxiii. 7. where the *poor* are said to *lie*, meaning the meanest and vilest place, whether all the *trash* and *rubbish* are cast out. And it may be remembered, that when *Job* was brought by *Satan* to his lowest pitch of affliction, we found him *satt down among the ashes*, and *scraping himself with a postbeard*, *Job* 11. 8. which assures us that the *ashes* and *postbeards*, and all such kinde of *rubbish*, lay together, and that *lying* or *sitting down* among these, was an effect of the greatest *debasing* and *sadness*. And then this is most proper for the turne here, that *lying* ספס *among the brickbats or rubbish*, should be the thing meant; as an exposition of the most mean, dejected and squallid condition. As for the forme of speech ספס ספס, which is rendered *though ye have lie*, it may be *interrogative*, *have*, or *shall you lie*, thus? ספס &c. *The wings of the dove which are covered with silver*, and *her feathers* ספס *with the yellowness of pure*

gold, ספס *shall ye lie among the pots*, or *postbeards*? This seems to relate to the wings of the *Cherubims* in the *Arke*, whereby Gods presence was exhibited to his people; and by that it was that the *Israelites* were rescued out of *Aegypt* the place of their bondage, and low despised condition. And therefore it was no more imaginable that God should permit this people of his thus to continue among the *postherds*, then that the *Arke* of his presence should perpetually be kept in a *captiv* or *mean despised* condition.

V. 14. *When the Almighty*] The construction of these two verses lies thus, ספס ספס ספס *O God, by scattering Kings there, or, when thou, O God Almighty, didst scatter Kings* (such were *Schoa* King of the *Amorites* and *Og* King of *Basan*, and the *Kingdoms of Canaan*, *Psalm* cxxxv. 11.) *in or on it, or, as* ספס *say the LXXII. i.e. on Salmon* (and *Basan* following) ספס, *thou wert white as snow*, or *else thou didst snow* (from ספס *snow*) ספס *on Salmon*; that is, *thou didst there appear in the most shining, bright, the most white, propitious forme*; thy *mercies* made that place more *beautiful*, then the crown of *snow* doth the head of that *mountain*, when it melts in *fertile moisture* on the neighbouring *vales*. *Salmon* is the name of a very *high hill*, which consequently used to have *snow* lying long upon it; and it is particularly specified here in opposition to *Basan* following: for as *Basan* was *beyond Jordan*, a *rich* and *fruitfull mountain*, called by the LXXII. ספס *a fat hill*, and ספס *a hill that yielded much butter and cheese*; so this was *on this side Jordan*, the portion of the tribe of *Ephraim*, see *Jud.* ix. 40. And so by naming these two mountains, he poetically expresses first their victories, and then secondly the whole

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possession of the people of *Israel*, on *this*, and on *that* side *Jordan*. And then the sense lies clear, *When the Kings, the Governors of those nations, were killed or put to flight by the Israelites, setting upon them in their own lands, then did God illustriously exhibit himself to them there, or on it, shined as bright, was as remarkable, as the snow on that hill used to be; and then also* הַר בָּשָׁן *the hill Basban, which was a gibbous protuberant hill, (so* הַר גִּבְעוֹת *an hill of gibbosity, signifies) and was formerly in the hands of the heathen King Og, אֲדָמָה הָיָה לְהָרִים הַהֵם* *did, as the former, Salomon, become the hill of God, i. e. was possessed by the Israelites his people.*

V. 16. *Why leap ye* הָרָצוּ from הָרָצוּ occurs only here, and is by guess rendered to *leap, or lift up, or exalt* ones self; but may best be interpreted, *not leap or hop (as an expression of joy) but lift up or exalt your selves, as an effect of pride.* Thus certainly the Chaldee understood it, who paraphrase it thus, לָמָּה רָצוּ אַתֶּם מִן הַרְרֵי, *why doe ye lift your selves up ye high hills?* 'Tis not, saith God, my pleasure to give the Law upon high and supercilious or proud hills; behold Mount Sinai is a low one, and the word of God is pleased to place his Majesty on that. But the place here seems not so properly to referre to Mount Sinai, whereon the Law was given before their taking possession of Canaan, here mentioned in the precedent verses, as to Mount Zion, where David placed the Arke, and where the Temple was built. However, this seems to be the meaning of הָרָצוּ *exalting themselves*, God having not chosen any of the *highest* hills to build his Temple on, but this of *Sion*, of a very moderate size, lower than the *hill of Hermon*, and at the foot of it, *Psal. cxxxiii. 3. Kimchi* both in his *rules* and *Commentaries* thinks the interpretation of *R. Hai* considerable, who would

have it the same in sense with the Arabick رَافٍ, which is to *look after* and *observe*. And thus the importance will be the same, *what look you for, expect ye, ye high hills, to be done unto you? ye are not those which God hath chosen to beautify with his glorious presence, but Mount Sion: and so the Jewish Arab, what expect you?*

V. 17. *Chariots* כְּבָרִים being in the singular, and the *myriads* in the dual, and the iterated *thousands* (so מֵאֵלָפִים, from מֵאָלָף *iteravit*, is best rendered) in the plural, it follows that all those *thousands* and *myriads* of *Angels* (for though *Angels* are not mentioned, they are to be understood, as *Jude* 14. μυριάδες ἀγγέλων, *holy myriads*) are but as it were one chariot of Gods, i. e. one instrument of transporting him, or conveying him from *heaven* to *earth*, i. e. an evidence of his *special* presence in the *Arke* (as after in the *Temple*, and at length in our *humane flesh*.) So that all that is signified by the whole verse, is this, That as God at the giving the Law on Mount Sinai did evidently exhibit himself by the ministry of his Angels, himself being invisible, and incapable of circumscription or definition by any local dimensions; so he would exhibit himself in the Sanctuary, or place set apart for his worship, by the Angels dwelling there perpetually (an emblem of which was the picture of Cherubims shadowing the propitiatory or covering of the Arke) and so carrying up the prayers which should be offered there, and bringing down returns to them. In which respect God is said to be אֲנִי אֶשְׁכֵּן *among them*, in this his holy place, i. e. among the Angels that are present there. And to that also belongs what follows, וְשָׁכַן הָיָה מִן הַיּוֹם הַהוּא *Sinai is in the Sanctuary*, i. e. all the Angels that ministered at the giving the Law in *Sinai* are constantly attendant on this place of Gods service.

V. 20. *Sifted*

**V. 20. Issues from death** ] **נִשְׁמָתוֹ** mult. literally be rendered *goings forth to death*, and must signify the several plagues and judgments inflicted by God on impenitent enemies, the ways of punishing and destroying the Egyptians and Canaanites, *rowing in the Sea, killing by the sword, infesting by barbers* &c. And these are properly to be attributed and imputed to God, as the deliverances of the Israelites his people in the former part of the verse. And to this sense the consequents incline **v. 21.** **נִשְׁמָתוֹ** &c. *Even God shall wound*—The Jewish Arab interprets it *kinds of death*, or several ways of death; *R. Tanchum*, *causes*. The **lxxii.** render it *disturbances* the passages of death, the ways by which death goes out upon men to destroy them; the Latine *exitus mortis goings out of death*; the Chaldee more largely **נִשְׁמָתוֹ** &c. *from before the Lord death, and the going out of the soul to suffocation, do contend or fight against the wicked*. The Syriack most expressly, **לַיהוָה אֱלֹהֵינוּ יְהוָה** *the Lord God is the Lord of death*; but then adds *alio ex abundantia*, **יִפְתָּח** *and of escaping*.

**V. 27. Their rulers** ] **נִשְׁמָתוֹ** from **נִשְׁמָתוֹ** *dominatus est*, is here by contraction from **נִשְׁמָתוֹ** *their ruler*, and being applied to Benjamin, hath respect to Saul, who was of this tribe, the first King that was placed over that people. Which gives the first place to that tribe in this enumeration, so saith the Targum, *Benjamin was little among the tribes, which first descended into the sea, therefore at first he received the Kingdom*; as the second is given to Judah (who, saith the Chaldee, *received the Kingdom next after them*) in respect to David. As for Zebulon and Nephthali, why their names are here added, rather than any of the other

tribes, the reason may perhaps best be taken from what we finde prophesied of those two **Gen. xli. ix.** and **Deut. xxxiii.** and **Jud. v.** by *Jacob*, and *Moses*, and *Debora*, that *learning and knowledge* should be most eminent in those two tribes. Of *Nephthali* 'tis said **Gen. xli. ix. 21.** *Nephthali is a hind let loose, he giveth goodly words*; and of *Zebulon* **Jud. v. 14.** *they shall handle the pen of the writer*. Whence it is thought to be, that **Isa. ix. 1.** the comparison is made between the knowledge which should be after *Christ's coming* in the regions where he preached, and *Zebulon* and *Nephthali* on the other side, because those were the most learned tribes, and yet should now be obscured and farre outgone by those to whom *Christ* was first preached.

**V. 27. Their counsel** ] The Hebrew **נִשְׁמָתוֹ** signifies a *stone*, but is here used in a metaphorical sense for a *ruler or governor*, as a *foundation-stone*, which supports the whole building, may fitly be applyed to a *commonwealth*, and then signify the *Prince* thereof. Thus 'tis certain the **lxxii.** understood **נִשְׁמָתוֹ**, who render it *they*; *their governors*; and the Syriack in like manner, **נִשְׁמָתוֹ** *their Sultan* or *rulers*; *Abu Walid*, *their assembly*; the Jewish Arab, **נִשְׁמָתוֹ** *their captains*, or *leaders*. The Chaldee are willing to refer it to *three stones*, by which, say they, they of that tribe *overthrew their enemies*.

**V. 30. Rebuke** ] Of **נִשְׁמָתוֹ** *Kimchi* and *Abenezra* observe, that as when it is in construction with **נִשְׁמָתוֹ**, it signifies to *rebuke*, so without it, as here, it is to *destroy*, the most real and sharpe way of *rebuking*; to **Psal. ix. 5.** where 'tis interpreted by **נִשְׁמָתוֹ** *destroying* that follows. Then for **נִשְׁמָתוֹ** that signifies a *congregation*, and so is here interpreted by **נִשְׁמָתוֹ** *an assembly* that follows. Then for **נִשְׁמָתוֹ** *arundo*



arundo a reed, the Latine *canna*, it is taken for an arrow or a lance, or perhaps a spear, and to the *חַיִּים* the company of the reed, will denote a military company of archers, or lancers, or spear-men. Then in the next words all difficulty will be removed, if by *בְּתוֹכָם* we understand not a company of bulls or beasts, but of men which behave themselves like bulls *בְּתוֹכָם* among the calves of the people, i.e. behave themselves toward other men as bulls in the fields doe toward lesser or younger cattle. For then that will denote the most lofty Princes, which fight and disturb and tyrannize over all their neighbour-nations, and by force endeavour to propagate their Empire and Dominions, and will not be restrained within any bounds. And to this belongs that other part of the character, that they are *בְּתוֹכָם*

(from *עָלָה* conculcavit) treading *עָלָה* upon pieces of silver: the Syriack render it *עָלָה* from *עָלָה* operuit, obduxit, covered with gold, to denote those that cover the wealth of the world, and get it, and yet never have enough of it, that disturb all mens quiet to get themselves possessors of it, and then are not satisfied with it, till they are covered over with it, tread on it &c. (and so out of that insatiate desire, delight in warre, as it follows.) Abu Walid interprets this parcel of the period, by giving the notion of *ob* or *proper* because of, [goes about, or treads it about, because of pieces of silver; probably he means because they abound with pieces of silver, or perhaps that they may get pieces of silver.

## The Sixty Ninth Psalm.

### Paraphrase.

The Sixty ninth Psalm is a prayer and complaint to God against his enemies, and a prediction of the judgments that should befall them. 'Twas composed by David in time of eminent distress, and committed to the Prefect of his Musick to be sung to the instruments of six strings.

**T**O the chief Musitian upon || *Shoshannim*, A Psalm of David.

*See the  
strings in  
Psalms.  
See Psal.  
xlv. n. 2.*

Lord, be thou pleased to interpose thy hand of deliverance in this so seasonable a time of exigency, when I am so near to be overwhelmed with dangers.

I am not able to secure or defend my selfe, to finde any way to support me in this distress, or deliver me out of it; my enemies are many and mighty, and without thy help I am sure to be overcome by them.

I have long called and incessantly made my complaint to thee, and am ready to faint, and to be discouraged, because thou art not yet pleased to hearken to me.



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4. They that hate me without a cause are more than the hairs of my head; they that would destroy me being mine enemies wrongfully are mighty: then I restored that which I took not away.

And mine adversaries daily increase beyond number; have nothing from me to provoke them, nothing but patience of their injuries, and readiness (when I have not in the least offended them) to satisfy their causeless quarrels by mine own diminutions; and yet they are so far from being tickled or mollified with my soft returns, that they still grow more obdurate and obdurate: and as they are very willing, so are they very able to mischief me.

5. O God, thou knowest my foolishness, and my sins are not hid from thee.

To thee, O Lord, I make my appeal, who perfectly knowest what I have done amiss, either through ignorance, or more criminally, and canst certainly testify for me, that I have not been guilty of any thing whereby to deserve this usage from them.

6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel.

If thou forsake, and do not vindicate my cause, if thou permit me to be thus overborn by injurious men, 'twill be a great discouragement and reproach to those that faithfully serve and depend on thee. Thy glory therefore is concerned in it; O let this move thee to hasten to my relief.

7. Because for thy sake I have borne reproach, shame hath covered my face.

For I have been oft scoffed at, and upbraided by men, for relying on thee, and keeping fast mine hold on thee, whilst I receive no deliverance from them.

8. I am become a stranger unto my brethren, and an alien to my mothers children.

Those that are nearest to me in blood, and such like relations, avoid me, and disclaim me, because I am resolved to adhere to thee, and expect with patience the issue of thy providence.

9. For the zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

I have shewed my selfe very affectionately zealous for thy honour and worship, and this hath brought hatred and persecutions upon me; all the scoffs that blasphemous Atheists have cast on thee are become my portion, because I owe dependence on thee. (This had a more eminent completion in Christ, see Joh. ii. 17. Rom. xv. 3. when his zealous expostions of dislike to the corruptions of the Jews brought his crucifixion upon him.)

4 in the  
testing of  
my soule

10. When I wept: and chastened my soule with fasting, this was to my reproach.

11. I made sackcloth also my garment, and I became a proverb unto them.

If at any time, either by fasting or wearing of sackcloth, I seemed so thine to performe any special act of devotion to God, this was made matter of scorn and reproach and bitter sarcasme.

12. They that sit in the gate speak against me, and I was the song of the drunkards.

And thus have I been used both by the grave men that sit in the seats of judicature, and by the vainest and lightest, that spend their time in drinking excessively, they please themselves by scoffing at me.

I faintly  
my  
171030  
CIN  
752

13. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercie bear me, in the truth of thy salvation.

In this sad distressed condition, as in a season most capable of thy mercifull interposition, I humbly address my prayer to thee: O be thou pleased for thy abundant mercies, and for thy righteous promise sake, to receive and answer it.

4 in this  
171030  
CIN  
752

14. Deliver me out of the mire, and let me not sink: Let me be delivered from them that hate me, and out of the deep waters.

Lord, suffer me not to remain any longer in this disconsolate and dangerous condition, these present pressures, and continual expectations of being overwhelmed by them, but hasten timely, I beseech thee, to my rescue.

How low soever my condition, and how imminent soever my danger is, Lord, doe thou support, that I perish not under it.

15. Let not the water-flood overflow me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

d.

Lord, thou art a God of infinite mercies: of the tenderest and most compassionate affections: to those that are in any distress, O be thou pleased at this time thus to exhibit thy selfe to me, to rescue me out of this distress, and no longer to delay thy timely succour.

16. Heare me, O Lord, for thy loving kindest is good: turne unto me according to the multitude of thy tender mercies.

Exercitior  
of bound-  
full

17. And hide not thy face from thy servant; for I am in trouble, bear me speedily.

18. Draw nigh unto my soule and redeem it; deliver me because of my enemies.

Thou canst not but take notice of the pride and malice of mine opposers: O doe not thou permit them to triumph over me, as they certainly will, when they think me forsaken by thee.

19. Thou hast known my reproach and my shame and my dishonour; mine adversaries are all before thee.

Thou seest how continually I have been used by them, thou discernest every word and thought of theirs against me, which are by interpretation against thy selfe also.

20. Reproach hath broken mine heart, I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

And this is it that so extremely pricks and wounds me, that makes my sorrow so comfortless and unsupportable, that when I have prayed for and expected relief from thee, I have yet been disappointed, and so scoff at by my enemies for the vanity of my hopes, which being reposed on thee, have not as yet been answered by thee.

21. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

In such a distress, men of any tolerable good nature would have had some compassion upon me, and at least afforded me some allay, it not relief; but these hard-hearted men have studied to add to my weight, and further to imbringe my sufferings to me. (How this had a more eminent and more literal completion in the foul usage to Christ upon the Cross, see Mar. xxvii. 34. Mar. xv. 23. Joh. xix. 29.)

22. \* Let their table become a snare before them; and that which should have been for their welfare, let it become a trap.

But Gods vengeance shall finde these out, that have dealt thus barbarously with me: their oblations and prayers shall be so far from purifying him, or being accepted by him, as bringing them any advantage, that, (like the offerings to false Gods, filed the preparing a table, &c. Is. 65. 11.) they shall provoke God, and turne to their mischief. (How this was fulfilled of the Jewish crucifixion of Christ, whose worship and temple was abolished and destroyed for that last, see Rom. xi. 3.)

23. † Let their eyes be darkened that they see not; and make their limbs continually to shake.

\* Their table shall be for their peace-offerings for a trap.

And their end shall be occasion and terror, oblation and despair. (And so also of the impenitent Jews, after the crucifixion of Christ.)

24. Pour out thine indignation upon them; and let thy wrathfull anger take hold of them.

The severest punishments of God shall overtake them, and all the most miserable effects of his displeasure.

25. Let their habitation be desolate, and no man dwell in their tents.

And in fine, utter desolation and eradication. (This had a most eminent completion in the final destruction of the Jews presently after their crucifying of Christ.)

† Their eyes shall be shut.

26. For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded.
- For when God was pleased to withdraw his countenance, and fatherly to chastise his servants for their good, these cruel unmercifull men, instead of coming in to their comfort or relief, indeavoured to heap afflictions and reproaches upon them.
27. <sup>† Give, or Remit</sup> Add iniquity unto their iniquity, and let them not come into thy righteousness.
- And accordingly God in his just displeasure shall withdraw his grace from them, and permit them to accumulate one sin upon another, so as never finally to returne to amendment of life, and capacity of his mercy.
28. <sup>h</sup> Let them be blotted out of the book of the living, and not be written with the righteous.
- And then suddenly cut them off in the midst of their sins, and not suffer them to live any longer among pious men, who are so maliciously bent against them. (How signal a completion this had in Judas, after his betraying of Christ, see Act. 1. 20.)
29. But I am poore and sorrowfull: let thy salvation, O God, set me up on high.
- Meanwhile, O Lord, be thou pleased to deliver me out of this sad distress disconsolate condition.
30. I will praise the name of God with a song, and magnify it with thanksgiving.
- That I may be excited thereby and engaged to make my most solemn and thankfull acknowledgments to thee.
31. This also shall please the Lord better than an ox or bullock that hath horns and hooves.
- That being the most acceptable sacrifice that can be presented to thee, and which alone shall be used by the Christian Church instead of all the Mosaical.
32. The humble shall see this and be glad; and your heart shall live that seek God.
- This shall be a joyfull spectacle to all that depend and rely on God. Thy seasonable interposing for me that rely on thee, and stand in such need of thy relief, and am resolved never to give over my arduous on thee, will be the most sovereign cordial to all that have espoused thy service, the greatest matter of joy and transportation to their very hearts.
33. For the Lord heareth the poor, and despiseth not his prisoners.
- An instance to confirme their belief of that great truth, and divine assurance, that God never was or will be wanting to any faithful servant of his in time of distress, that continues his prayers to aid assistance in him.
34. Let heaven and earth praise him, the sea and every thing that moveth therein.
- For this and all other thy glorious excellencies, and emanations of goodness to Heaven, and all the inhabitants of this inferior globe, pay their due tributes of laud and thanksgiving to thee.
35. For God will save Sion, and will build the cities of Judah, that they may dwell there and have it in possession.
- For what ever distress befalls his people, he will timely deliver them out of it, restore their captivities, when they have reformed their lives (forsoaken their sins, which bring their punishments on them) and restore them to a prosperous peaceable state.
36. The seed also of his servants shall inherit it, and they that love his name shall dwell therein.
- Which they and their posterity shall successively enjoy, as long as they make good their piety and constant obedience to his commands.

## Annotations on Psalm LXIX.

a.  
לַעֲשׂוֹת

V. 4. *would destroy*] From לַעֲשׂוֹת *succedit*, to cut short, is לַעֲשׂוֹת here, those that *cut me short*, i. e. oppress or persecute me: the LXXII. render it so, and joine it with לַעֲשׂוֹת *unjustly*, εἰς ἀδικίαν ὅτι ἐπεδίωκον με, they that persecute me unjustly.

b.  
שׁוֹנֵה

V. 10. *My soule*] The word שׁוֹנֵה signifying the *separate soule* or *animal faculty*, which in fasting or abstinence is afflicted, 'tis ordinary in scripture to describe bodily fasting by afflicting the soule, which is no more than simply fasting. So the Chaldee renders it, exactly according to the Hebrew, שׁוֹנֵה לַעֲשׂוֹת, and I wept in the fasting of my soule. The LXXII. paraphrase it by εὐσεβήσαυκα ἐν νηστείᾳ τῆς ψυχῆς μου, and I bowed down my soule in fasting.

c.  
שַׁעַר

V. 12. *Gate*] שַׁעַר, the gate, is frequently taken for the place of judicature, which was wont to be in the gate of the city. So Deut. xxv. 7. *Let his brothers wife go up to the gate to the Elders*; the Chaldee read, *to the gate* שַׁעַר בֵּית of the house of judgment. So Ruth. iii. 11. *all the gate of my people*] is by the Chaldee rendered, *all that sit in the gate of the Sanhedrim*: &c. so Ruth. 6. 1. *Boaz went up to the gate*, i. e. to the gate of the house of the judgment of Sanhedrim. So Hest. ii. 19, &c. 21. *Mordecai sat in the Kings gate*,] is by some learned men understood of his sitting in the Sanhedrim, which the King instituted. And so in all reason it is to signify here, and denotes the solemnest and gravest Senators; as after, the more unworthy, the downwards, &c.

d.  
טוֹב

V. 18. *Good*] The word טוֹב in this, as in many other places, signifies *abundance of goodness* or *mercifulness*. So in S. Paul Rom. i. 7. ἀγαθὸς a good man, in opposition to

δικαίος: a *righteous man*,] is a *merciful-minded man* in a high degree, above the proportion of ἀγαθότης *mercifulness*, which is oft exprest by δικαιοσύνη *righteousness*. Accordingly the LXXII. here render it χριστὸν *luminifull* or *grations*, and so the Latine *benigne*. And to this is proportionable what follows, the *multitude of thy tender mercies*.

V. 22. *That which should have been for their welfare*] וְחַיִּים לְשִׁלּוֹם לְיִשְׂרָאֵל *ad paces, for prosperities*, here signifies, may perhaps best be learned from the Chaldee Paraphrast, who explains it by מַלְאֲכֵי (from מלא *malaxis*) their *victims* or *sacrifices*, frequently called *peace-offerings*, and so here abbreviated into מַלְאֲכֵי לְשִׁלּוֹם for *peace*, as *sin-offerings* are stiled מַלְאֲכֵי אֲפִרְיָה of, or for *sin*; and though the word, when it is used for *peace-offerings*, is without י, and vowel'd with י, yet is מַלְאֲכֵי *peace* scarce ever found in the plural, as here, but in the notion of *peace-offerings*. And besides, the preposition prelat י (wherein the poetry of the verse seems to consist, almost all the words beginning with י) being rendered of, or for, accords well, *Offerings of, or for, peace*. To this the context also agrees, joyning the table and these *peace-offerings* in the same sense, to denote a *sacrisfical feast*, of which the מַלְאֲכֵי or *portions* were wont to be the furnishing of a feast for the Sacrificers. Abu Walid reads, *to those that are in peace*, i. e. as he saith, to themselves, who have long been secure and safe from the turnings of the world, *let their table be now a trap and snare to them*. The LXXII. read εἰς ἀνταπόδοσιν, and for a *retribution*, in the same sense as εἰς ἀνταπόδοσιν, and εἰς ἀνταπόδοσιν, for

a snare, and a stumbling-block. The account of which is to be taken from the distant notions of *שׁוּב*, (noted Ps. vii. note c.) for returning evil, as well as good (and accordingly the Jewish Arab, as there Ps. vii. 4. so here interprets it by those that are contrary to me, or oppose themselves against me.) From the version of the LXXII. when S. Paul cites this verse Rom. xi. 9. he only reads, *let his table be made a snare*, retaining the sense completely in that variety of words; the true notion of *שׁוּב* being contained in the mention of the table, as the sacrifice is oft comprehended under the mention of the Altar. That this and the following verses are to be understood in the future sense by way of prediction, and not as an imprecation, see Saint Augustine de Civ. l. xvii. c. xix. *Nec non optando sunt dicta, sed optandi specie, prophetando*. These things are not said by way of wishing, but under the show or scheme of wishing, by prophecy. And indeed the Hebrew *שׁוּב* is in the future, and is most fitly rendred, *shall be*. And so doth the Jewish Arab Interpreter observe, that such seeming imprecations, as here and elsewhere occur in this book of Psalms, are not so much *שׁוּב* by way of imprecation, as *שׁוּב* by way of Prophecy, or prediction of what in Gods just judgments would certainly befall these.

1. V. 26. *They talke*] The Hebrew *שׁוּב* in this place seems to be best rendred by the LXXII. *ηγοράσας*, *they added to*. So the Syriack, Latine, Arabick, & Ethiopick read alio: & this agreeably enough to the Theme, *שׁוּב*, which signifies *to number*, and of that we know *addition* is one sort. And accordingly the learned Cassellio reads, *sanctorum tuorum numerum augentes*, *increasing the number of thy vassals*.

V. 27. *Adde iniquity*] That *שׁוּב* to give, signifies also to permit, ap-

pears by Esab. ix. 13. *שׁוּב* let it be given to the Jews, i. e. permitted them. So Exod. xii. 23. *and shall not suffer* (the Hebrew hath *שׁוּב* give) *the destroyer to come in*; the Chaldee read *שׁוּב* permit, and the LXXII. *depono*, to the same sense. So Psal. xvi. 10. *Thou shalt not suffer* (*שׁוּב* again, give) *thy holy one to see corruption*. And so *שׁוּב* give wickedness, is no more than permit: for so 'tis ordinary with God, as a punishment of some former great sin or sins, though not to infuse any malignity, yet by withdrawing his grace, and delivering them up to themselves, to permit more sins to follow, one on the heels of the other, and so to be so farre from reforming & amending, as daily to grow worse and worse, to be more obdurate, and so finally never to enter into Gods righteousness, i. e. into that way of obedience required by him, and which will be accepted by him, or (as *שׁוּב* in the notion of *mercy* may signify, being applied to God) *into his mercy*, to us to be made partakers of it.

V. 28. *Book of the living*] The phrase *שׁוּב* *the book of the living*, is to be interpreted, according to the custome of those times, of a register of names of those who live in any kingdom. Thus Luk. ii. 1. *we have the* *απογραφη* *the inrolling* of all in the Emperors dominions: and accordingly *שׁוּב* is ordinarily taken for a catalogue, and the catalogue of the living, is the number of those that are alive at any time, who when they die, their names are blotted out, and so are no longer written in this book or catalogue of the living. See Psal. cxxxix. 16. where Gods book is this register, or censuall book, or roll, where all that are born are inrolled: so Exa. xxxii. 32. blotting him out of Gods book, is no more than dying, instead of the people.

שׁוּב

ה  
שׁוּב  
שׁוּב

## The Seventieth Psalm.

### Paraphrase.

The seventieth is a mourn-  
full affectionate prayer to  
God for relief out of his  
present miseries, a beseeching God that he will at length remember him see : *Psalm xxxviii. 1.*

See the same very little va-  
ried *Psalm xl. 13, 14, 15,  
16, 17.*

|| *Or, They shall.*

† *Or, They shall.*

**T**O the chief Musitian, A Psalm of David to bring  
to remembrance.

*TO the chief Musitian, A Psalm of David to bring to remembrance.*

1. *Make haste, O Lord, to deliver me ; make haste to help me, O Lord.*

2. || *Let them be ashamed and confounded that seek af-  
ter my soule : let them be turned back and put to confusion  
that desire my hurt.*

3. † *Let them be turned back for a reward of their shame  
that say, Aha, Aha.*

4. *Let all those that seek thee rejoyce and be glad in  
thee ; and let such as love thy salvation say continually,  
Let God be magnified.*

5. *But I am poor and needy, make hast unto me, O God ;  
thou art my help and my deliverer, O God make no tar-  
rying.*

*The 14<sup>th</sup> day of  
the month*

## The Seventy First Psalm.

**T**He seventy first Psalm is a prayer for deliverance in time of di-  
stress, probably of *Alseion's* conspiracy, which happened to  
him in the latter end of his life, referred to v. 9. & 18.

### Paraphrase.

Lord, all my repose and  
confidence is in thee, I  
have not forsaken this my  
hold to catch after any other  
and frustrated.

Thou art the parent of all  
that are in distress, and  
thou hast promised thy cer-  
tain relief to all that constantly wait on thee, and in those thy promised mercies I have a  
peculiar portion : Thy justice therefore and fidelity, as well as thy mercy, are concerned in  
granting me a seasonable deliverance at this time.

O be then my sure place of  
retreat, whither I may con-  
fidently betake my selfe in  
time of distress or danger.  
This thou hast promised,  
O Lord, and therefore on thee I confidently depend for the performance of it.

Lord, suffer not injuries  
wicked men to succeed in  
their projected violences  
and cruelties against me.

1. *In thee, O Lord, do I put my trust ; let me || never  
be put to confusion.*

2. *Deliver me in thy righteousness, and cause me to  
escape ; encline thine ear unto me, and save me.*

3. *Be thou † my strong habitation wherunto I may  
continually resort : thou hast given commandment to save  
me, for thou art my rock and my fortress.*

4. *Deliver me, O my God, out of the hand of the wick-  
ed, out of the hand of the unrighteous and cruel man.*

*I have betaken  
to thee  
for ever.*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

*אמרו*

5. For thou art my hope, O Lord God; thou art my trust from my youth.

forcible with thee, viz. that I am one that have ever depended and relied on thee, as thy creature and peculiar client.

To obtain thy audience to this request I have this argument of all others most and relied on thee, as thy

6. By thee have I been bolden up from the womb, thou art he that took me out of my mothers bowels: my praise shall be continually of thee.

primary gift that I ever had any being in the world, and so am obliged to bleis and magnify thy name continually for thou.

Who acknowledge it thy worke of continued protection, by which I have been supported every hour of my life, as of thy

7. I am as a wonder unto many; but thou art my strong refuge.

from heaven; when in the eye of man I am so low, and in such a deplored and lost condition; but yet am I not dishonoured or amazed by this, I know whom I have trusted, and that there is no security like that of relying and depending on thee.

I am vilified, and scoffed, and reproached by many, that I can talk of relief

8. Let my mouth be filled with thy praise and with thy honour all the day.

testifies, and divulge and proclaim to others the glorious advantages of thy service, beyond any other cause that can be received in competition with it.

O be thou now pleased to hasten to my relief, that I may be able to refute these

9. Cast me not off in the time of old age, forsake me not when my strength faileth me.

strength, I have none to fly unto but thee only; O be thou pleased not to reject or despise me.

When I am in the wane of mine age, and most feeble and destitute of

10. For mine enemies shall speak against me, and they that lay snare for my soul take counsel together,

11. Saying, God hath forsaken him; persecute him and take him, for there is none to deliver him.

now be securely assaulted and delivoyed by them.

But refuse the obloquies of my enemies, who rejoyce and triumph over me, and resolve and assure one another that I am forsaken by God, and may

12. O God, be not farre from me; O my God, make haste for my help.

who have no other to depend on but thee only.

Let this their impiety excite and provoke thee speedily to arise to my relief,

13. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

designes and attempts against my life.

And so shall my triumphant enemies be brought to shame, seeing themselves thus frustrated and disappointed in their malicious

14. But I will hope continually, and will yet praise thee more and more.

fast and sure hold, not yet from proclaiming to all men the exceeding goodness of that God on whom I wait; but the more they scoff, the more will I magnify his greatness, and profess my dependance on him.

But whatever their triumphs and scoffs are, they shall not drive me from my

15. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

have spent my whole life on this task, I shall justly think that I have come farre short of giving him his due praises, whose abundant excellencies and goodness toward his servant are infinitely above my imperfect measures either of valuation or expression.

And continually declare, and deprecate his mercy and fidelity (that never fails to deliver those that rely on him.) And when I

16. I will yet goe in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

task of any security, but that which I hold by his free mercy and fidelity which obligeth him to performe his promise, and never to forsake those that depend on him.

Whatsoever I undertake, shall not be in any confidence of mine own, but in a full reliance on Gods strength alone, and never

O blessed God, I have had experience of thy wonderful acts of power and goodness from the first part

17. O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works.

of mine life, and accordingly I have made declaration of them.

Do not thou now that my years increase, and draw with my wants of thy support, withdraw it from me, but afford me matter of continual acknowledgments, that I may yet proclaim thy attributes to many more than yet I have done, that I may live to be an instrument of bringing in many profelytes to thy service, who as yet are not born, or know nothing of thee.

18. Now also when I am old and gray-headed, O God, forsake me not, untill I have shewed thy strength unto this generation, and thy power to every one that is to come.

O how great is thy bounty, how infinitely great? how glorious are thy works of power and goodness? There is none that can to the least be compared with thee.

19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

Though thou hast permitted me to fall into very sharp afflictions and distresses, yet I doubt not either of thy power or will to restore me again, and refine me out of the low and most disconsolate state.

20. Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

C. And having done so, exalt me higher than I was before the turning of thy face from me.

21. Thou shalt increase my greatness, and shalt comfort me on every side:

And for this thy constant performance of promise to me, and all thy rich mercies, I will in the solemnest manner exalt and praise thy name, O thou great and only God of heaven, who hast revealed thy self to thy people.

22. I will also praise thee with the Psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

And this shall be to me the joyfulest employment in the world; joy to my tongue, that is above measure honoured by being the instrument of thy praises, and joy to my very life, which hath been rescued by thee from such present dangers.

23. My lips shall greatly rejoice, when I sing unto thee; and my soule, which thou hast redeemed.

And therefore being the pleasantest, it shall also be the most constant employment of my life, to dedicate thy mercy, and performance of all thy gracious promises, who hast served me, and disappointed and frustrated all mine enemies.

24. My tongue also shall talke of thy righteousness all the day long: for they are confounded, for they are brought unto shame that seek my hurt.

# Annotations on Psalm LXXI.

a. V. 15. The numbers ספרות, from ספר numeravit, regularly signifies numbers, and so the Chaldee renders it ספרות the numbers of them; and Symmachus accordingly, *ἐπεὶ οὐκ ἔγνωσκον, ἔγωγε οὐκ οἶδα ὅσα ἐπελάττω, ἔγωγε οὐκ ἔγνωσκον, ἔγωγε οὐκ οἶδα ὅσα ἐπελάττω, ἔγωγε οὐκ οἶδα ὅσα ἐπελάττω*, I know not how to number. The LXXII. now read *ἐπεὶ οὐκ ἔγνωσκον, ἔγωγε οὐκ οἶδα ὅσα ἐπελάττω, ἔγωγε οὐκ οἶδα ὅσα ἐπελάττω*, I know not tradings, negotiations (saith the Roman Psalter). But the Latine, reading *literaturam*, makes it more proba-

ble that the more ancient reading of the LXXII. was not *πραγματείας*, but *λογισμίας*. The Syriack retain the Hebrew לֹסֵף, the numbers thereof, and is not so well rendered by the Latine, *Scripturam*. The elegance is here observable, *ספרות* my mouth shall number or recount thy righteousness, *לֹסֵף* though I know not the number of them,



them, they being so numerous that 'tis not possible to count them.

b. V. 16. *I will goe* ] *לֵךְ* to goe, or  
 נִלְכֵךְ goe in, signifies (among many o-  
 ther things) the administration of  
 any publick office; See Num. xxvii.  
 16, 17. whereto *goe out* and *נִלְכֵךְ* to  
 goe in before them, is to govern the  
 people, and to off elsewhere: and  
 to alfo of more private actions,  
 Deut. xxviii. 6. *Thou shalt be blest*  
 נִלְכֵךְ in thy going out, i. e. in all  
 thy undertakings. And thus (with-

out the addition of *going out*) it is  
 here used for any action of his  
 life.

V. 24. *Comfort* נִחַם, from נִחַם  
*conversus fuit*, doth regularly signi-  
 fy *shalt return*; so all the antient  
 Interpreters seem to understand it,  
 (and not in the notion of *circumvit*):  
 ἐπιστράς παρηλάσας, *thou hast*  
*returned and comforted*, say the Lxxii.  
 and to the Latine *reversus*, the  
 Chaldee, נִחַם from נִחַם to re-  
 turne.

## The Seventy Second Psalm.

### Paraphrase.

To Solomon  
 נִלְכֵךְ

**A** Psalm for Solomon.

The Seventy Second Psalm  
 was composed in contem-  
 plation of Solomons suc-  
 ceeding David in the throne, and the happy dayes of his reign, and under that type looks  
 forward to the dayes of the Messias (as the Jews themselves apply it; see note c.)

1. *Give the King thy judgments, O God, and thy*  
*righteousness unto the King's son.*

me in the throne, all the royall virtues, and skill in government (according to the rule which  
 thou hast prescribed to Kings: and all manner of justice and goodness in the admiration of  
 so sublime an office:

O Lord, I beseech thee to  
 pour out upon Solomon  
 my son, who is to succeed  
 thou hast prescribed to Kings: and all manner of justice and goodness in the admiration of  
 so sublime an office:

2. *He shall judge thy people with righteousness, and*  
*thy poor with judgment.*

relieve all that make their appeals to his tribunal;

That so he may manage  
 this power with all indiffe-  
 rency, and impartially

righte-  
 ousness.

3. *The mountains shall bring peace unto the people,*  
*and the little hills by righteousness.*

Kingdome may be governed peaceably and justly;

And both the higher and  
 lower judgements move so  
 regularly, that the whole

4. *He shall judge the poor of the people; he shall save*  
*the children of the needy, and break in pieces the oppressor.*

and all injurious invaders of others rights be severely punished by him.

And all innocent persons  
 receive the benefit of his  
 patronage and protection,

† as with  
 the sun and  
 by the  
 more gene-  
 ration of  
 generations  
 shall see  
 or adore  
 thee.

5. b † *They shall fear thee as long as the Sun and Moon*  
*inquire, throughout all generations.*

he look on with continual reverence by all posterities, and therein be a type of the King-  
 dome of the Messias, who shall descend from him, and set up his throne in mens hearts,  
 when the Jewish Kingdome shall determine, and be adored and worshipped at set hours con-  
 stantly every day throughout all ages.

Then shall his government  
 be famed, and his wisdom  
 and happy administration

6. *He shall come down like rain upon the mowed grass,*  
*as showers that water the earth.*

and growth to all virtue (and so shall the Messias in a most eminent manner.)

Then shall he be an instru-  
 ment under God of refresh-  
 ment, and encouragement,

And as long as he reigns, the nation shall be managed with all justice, and peaceableness, and prosperity, and from him shall the Messiah arise in the time appointed by God, and fertile and flourish a Church, which shall never utterly perish till the end of the world.

The whole Jewish nation, the Kingdom of Israel and Judah, both shall remain under his subjection as long as he lives (see note on Psal. i. f.) and so shall the bordering nations also, the Philistines, and Moabites, and Idumeans, and Syrians, &c. (As for the Messiah, of whom he is the most eminent type, he shall begin his spiritual Kingdom in Judaea, and propagate it over all the world.)

7. *In his days shall the righteous flourish, and abundance of peace \* so long as the Moon endureth.*

and from him shall the Messiah arise in the time appointed by God, and fertile and flourish a Church, which shall never utterly perish till the end of the world.

8. *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*

\* till the moon cease, or till there be no moon

land

c. And others more remote shall do him homage, and thence that oppose and make warre against him, shall be subdued and destroyed. (And so in the dayes of the Messiah, the heathen nations shall submit to the faith of Christ, and they that obstinately oppose it shall be destroyed.)

9. *They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust.*

And many Princes from the remotest parts of the world (see note on Psal. xlviii. 6.) shall send tokens of their respect and reverence to him, see note c. and 1 King. x. 1. Mar. xii. 42. (And so in like manner the Gentile nations shall receive the faith of Christ, and as a praefignification thereof, the Magi, Mar. ii. shall bring him presents, as soon as he is born.)

10. *The Kings of Tarshish and of the Isles shall bring presents; the Kings of Sheba and Saba shall offer gifts.*

And in summe, the generality of the Potentates of the world, and all the people thereof shall acknowledge and magnify his government, (And so shall the Gentile world universally subject themselves to Christ.)

11. *Yea, all Kings shall fall down before him, all nations shall serve him.*

d. As the government of a just and mercifull Prince, that is ready to relieve all that are oppressed and wronged. (And therein a type of Christs Kingdom, who never denies grace and pardon to the humble suppliant, that having no trust to rely on in himselfe, flies in prayer to his free grace and mercy.)

12. *For he shall deliver the needy when he cryeth, the poore also and him that hath no helper.*

A Prince of bowels and compassion to them that are in any kinde of distress, to defend and deliver them out of it, (And so shall Christ not only not punish the lowly penitent sinner, but bestow all that is precious upon him, even grace here, and eternal salvation hereafter.)

13. *He shall spare the poore and needy, and he shall save the soules of the needy.*

To rescue them out of the hand of the injurious and oppressor, and preserve their lives from the powder, as those that are much valued and esteemed by him. (And so shall Christ redeem, in the most eminent manner, those that rely on him, from all their spiritual enemies, sin and Satan, from the power of the one, and tyranny of the other, and pay his own life a ransom for mankind.)

14. *He shall redeem their soules from deceit and violence; and precious shall their blood be in his sight.*

As long as he lives shall strangers reverence, and subjects continually bless and pray for him, as the author of a peaceable and happy life to them. (And so shall the faith of Christ have the reverence of strangers, he adored by all that hear of it, as being made up of the most excellent divine doctrines of charity, purity, subjection, &c. and for all those that set themselves to the practice of his precepts, they shall have cause to bless them and magnify them as the greatest mercy that could ever have been vouchsafed them.)

15. *And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually, and daily shall he be praised.*

16. There shall be an handfull of corne in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.

the barrenest soile, into a most plentiful harvest, and this city shall thrive proportionably, the number of the inhabitants shall increase as fast as the seed which is sown doth. (And so in the dayes of the Messiah shall Gods providence and his grace most signally evidence it selfe, in bringing forth a multitude of believers by a little contemptible preaching of the faith, among the most idolatrous obdurate Gentiles.)

In his time shall there be great abundance of all things, and Gods hand very remarkable, in blessing and prospering the smallest quantity of seed, sown in

c.

17. His name shall endure for ever, his name shall be continued as long as the Sun; and all men shall be blessed in him: all nations shall call him blessed.

as a mark of reason to all that shall come from him. And for all others, when they shall bless any Prince or royal person, they shall doe it in this forme, The Lord make thee like Solomon. And in finisse, all the nations in the world shall look upon him as a most blessed person, a most wise and a most prosperous Prince. (And so shall Christ, pretypified by Solomon, be in a most eminent manner remembered, even adored and worshipped and magnified for ever. All they that receive his faith shall, as his sons, be called by his name, be known by the title of Christians, and be looked upon as a most happy and blessed sort of men, that they are vouchsafed that dignity of being his sonnes, to be taught and educated by him, and to transcribe his copies, to be like him in all goodnes.)

And his memory and honour shall outlive his person, shall never be blotted out, but shall flourish, and descend upon his posterity,

f.

g.

18. Blessed be the Lord God, the God of Israel, who only doth wondrous things.

and which none else is able to worke, the eternal Lord of heaven and earth, who alone is worshipped by the Jews, and which hath chosen them to himselfe to be his people, be now and ever magnified.

For these and all other his mercies so wonderfully wrought for his servants,

19. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen.

faithfully to his service, that they would bless and praise him continually, offer up their daily oblation of lauds and thanksgiving to him, and all hearts be thoroughly filled with his divine excellencies, and endeavour to express the power thereof in all the actions of their lives, in doing what he hath directed and exemplified to them. O that every man would say Amen to this prayer. O that God would once grant this petition.

And O that all the men in the world would set themselves industriously and

20. The prayers of David the sonne of Jesse are ended.

posed, yet perhaps all collected and put into this order by David. The other books that follow being a collection of Asaph and other men, in which some there are also of Davids composing, after the finishing of this collection, or shutting up of this book.

Here is the conclusion of the Second Book of Psalms, which were, if not all com-

The End of the Second Book.

H h

Annotations

¶ descend upon his children before the Sun, & they

## Annotations on Psalm LXXII.

a. **V. 3. Righteousness]** צְדָקָה in this place is by the LXXII. rendered *δικαιοσύνη* in righteousness, and so joyned in construction with *αὐτὸς* shall judge, in the beginning of the next verse; and so it must be, if the *ו* have any signification. But it is not unusual for this and other prepositions to be used as *expletives*; and accordingly the Chaldee retains it here (בְּיָמֵינוּ,) whilst yet both the Syriack and Latine leave it out, and read *יְמֵינוּ*, thy righteousness, and *justitiam* righteousness. And so the sense is most perspicuous.

b. **V. 5. They shall fear thee]** For יִירָאוּ they shall fear or reverence thee, the LXXII. seem to have read *וַיִּתְּ* and he shall prolong (his life) and so render it *αὐτὸς μακράν* τὸν ἡμέραν, he shall endure as long as the Sun; and so the Latine, *et permanebit cum sole, and he shall abide with the Sun.* But the Chaldee adhere to our reading of the Hebrew, and render it both by *יִירָאוּ* they shall fear from, or be afraid of thee; and again, by *יִפְתָּחוּ* they shall pray before thee, and so the Syriack, *ܢܝܬܝܢܐ* (from *ܢܝܬܐ* to fear or adore) which the Interpreter renders, *adorabunt te, shall adore thee.* Then for *עִם* with the Sun, *לִפְנֵי* and before, or in the presence of the Moon,] the Chaldee seems to give the true notion of it, *עִם* with the ascending of the Sun, and *לִפְנֵי* before or in the presence of the light of the Moon, i. e. by day and by night, continually, *דִּרְ* generation of generations, i. e. either in the nominative case, *generation of generations shall fear thee,* or supplying the want

of the preposition *ל* throughout all generations. And so the primary literal meaning is, that all posterity shall reverence Solomon continually, esteem of him as of the wisest and justest Prince. But the more sublime (and that as literal) sense belonging to Christ (of whom Solomons wisdom and prosperous government was a type) will be this. That both by day and night all generations shall adore Christ, pray to him, and performe solemn service to him, and through all ages never cease to do so, while (as the Jewish Arab renders it) the Sun endureth.

c. **V. 9. Dwell in the wilderness]** From *מִדְבָּר* a dry or desert place, is *מִדְבָּר* here, the inhabitants of the desert: such were the Ethiopians and others, and therefore the LXXII. have chosen to paraphrase it, *Αἰθίοπες, the Ethiopians,* as ver. 10. for *שָׁבָא* and *סֻבָּא* they read *Αἰθίοπων ἑ, Saba Arabians and Sabaans;* by the former *Sebela*, with *ש*, noting the inhabitants of Arabia Felix, from whence comes Gold, v. 15. by the latter, with *ס*, all the whole region of Arabia, Madian, and Ephra, (saith S. Hierome) which is called *Saba*, the Queen whereof came to Solomon 1 King. x. 1. and is called the Queen of the South Mat. xii. 42. because Arabia Felix reacheth to the South, and belongs to the Ethiopick sea, and torrid Zone, and so is stiled the Queen of the South from the ends of the earth.

d. **V. 12. [Cries]** *בָּכָה*, from *בָּכָה* clamavit, signifies him that cries: But the LXXII. from *עָשָׂה* rich or powerfull, read *αὐτὸς δυνατὸς* from the powerfull; but this perhaps by way of Paraphrase, because the oppression of such is it that causeth the poor to cry.

V. 16. *Handful*

c. V. 16. *Handfull* כֶּמֶץ *a small quantity of corne* (from כָּמַץ *minutus est*) is in all the copies of the LXXII. rendred שְׁעֵימָא, and from thence by the vulgar Latine *firmamentum*, by the Arabick and Æthiopick in like manner, without any mention of *corne* or any thing to render כֶּמֶץ. The Chaldee read כֶּמֶץ (from כָּמַץ, which signifies both *fulcrvit* and *comedit*) the *food* or *fulcriment of bread*, i. e. *bread for food*, or for *refection* and *strengthening*; and the Syriack ܟܡܝܬ *plenty of corne*; all varied much from the literal importance of the Hebrew. The reason of this variation as to all those that follow the LXXII. is evidently the same, either having an eye to the Chaldee כֶּמֶץ in the notion of *fulcrimentum*, as that agrees with the phrase elsewhere used, *the staffe of bread*; or more probably a mistake in the copies of שְׁעֵימָא *firmamentum* for שְׁעֵימָא *a handfull*, for so כֶּמֶץ regularly signifies, and so כֶּמֶץ *a hand* 1 King. xviii. 44. is rendred by the Chaldee ܟܡܝܬ *the palme of the band*, and so in Syriack ܟܡܝܬ *is the sole of the foot*, and among the Rabbines is applied both to *hand* and *foot*, כֶּמֶץ *the palme of the band*, כֶּמֶץ *the sole of the foot*. This therefore is the most probable meaning of the place, כֶּמֶץ *there shall be a handfull of corne*, and that *sown* (to כֶּמֶץ *in the earth*, noteth) כֶּמֶץ *on the head*, i. e. *top of the hills*, the most *stony*, *dry*, and *barren platt*; and yet כֶּמֶץ *the fruit thereof*, that which comes from this *handfull*, in this *barrenest soile*, כֶּמֶץ *shall shake like Libanus*, i. e. like the *trees of Libanus*, whose tallness causeth a great noise, when they are shaken with the wind. And this resemblance signifies the great growth of this *corne*, which makes it liable to the wind, and being shaken by it, it makes a noise like the tallest trees

on the top of an hill. An excellent poetical description of the greatest plentifulness, when a *handfull of corne* sown on the *barrenest soile*, shall yet bring forth so *prosperously*. And this the Chaldee and Syriack were, it seems, willing to express by *periphrasis*, and not *literally*, and so only mention, the one, the *bread* that comes from it, for *food*, the other, the *plenty of the corne*, without mention of the *small proportion* of the seed it springs from. This R. Obad. Gaon applies to the *Messias* (as *Aben Ezra*, *Midras Tehilin* and he, doe the whole *Psalme*) saying that he is the כֶּמֶץ, *beginning like an handfull of wheat*, but afterwards shall grow into a multitude, like the *berb* of the field: see Jo. xii. 24. *Abu Walid* in his rendring it may seem singular, unless the like *mystical use* be made of it: He makes the words thus to sound, *He shall be a pure piece of justice upon the earth, or there shall be, or let there be from him, absolute justice in the earth: Upon the top of the mountains let his fruit encrease; (viz. his children or progeny) like Libanon; i. e. as the trees of Libanon, which proverbially signify a great multitude.* The Jewish Arab renders it to this purpose, *God make him as fruitfull corne in his country on the top of his mountains, and make him rich fruit, as Libanon, &c.* taking כֶּמֶץ (as *Abu Walid* doth) for [let him be] or [he shall be,] not [there shall be,] and rendring כֶּמֶץ *let him be rich*, as if it were כֶּמֶץ by transposition of letters, but that *Abu Walid* rejects.

V. 17. *As long as the Sun* [What שָׁמַיִם before, or at the faces, or in the presence of the Sun,] signifies, will be learnt from what was said note b. of כֶּמֶץ, before, or in the presence of the Moon (i. e. in the night time,) and proportionably to continue שָׁמַיִם before the Sun, must be to live, to survive, to flourish in opposition to perishing, which is ex-

prefb by not seeing the sun. And this is applicable to names, to memories, as well as to persons: the names of good men יִי (from יָאֵל a sonne) shall descend upon their children, i. e. continue successively before the Sun, i. e. live, and prosper; and the names of evil men die and perish. The LXXII. literally enough, render it, *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ* shall continue before the sunne; and so the Syriack, *ܐܠܗܐ ܕܢܗܝܬܐ* is before the sunne.

But the Jewish Arab, in agreement with his notion of v. 5. till the heavens vanish.

V. 17. *Men shall be blessed* [יְהוָה יְבָרֵךְ] they shall be blessed in him,] is no more than, men shall bless themselves in him, i. e. when they will bless any man, they shall use this forme, let him be blessed as Solomon was. Thus we see the phrase explained Gen. xlviii. 20. *In thee shall Israel bless, saying, God make thee as Ephraim; where to bless in any man, or any name,]* is to pray that he may be as that man, wise as Solomon, a peaceable and happy ruler as

Solomon, &c. (see more of this phrase note on Gal. iii. c.) The Interpreters generally joine it with the nominative case that follows, [all nations shall be blessed in him;] and so it may well be: but it may also be let absolutely, they shall be blest, i. e. men shall bless themselves in or by him, and then, *כָּל עַמֵּי אֲדָמָה* all nations shall bless him, or proclaim him blessed. The Chaldee renders it *ܐܡܝܢ ܕܠܝܚܬܝܐ ܕܠܝܚܬܝܐ* all nations shall be blessed in his righteousness, or purity; merito, saith the Latine interpreter of the Targum, which though it have a primary sense in application to Solomon, thus, *All nations shall bless themselves* in this or or the like forme, God make thee as pious, just, blameless, excellent a person as Solomon was; yet it must be allowed a much more eminent notion, in reference to Christ, that all Christians shall desire to imitate his divine patterns, and bless and pray for one another, in that forme, God endow thee with some degree of those virtues, which were eminently observable in Christ.

# THE THIRD BOOK OF PSALMS.

## PSALM LXXIII.

Paraphrase.

**A** Psalm <sup>a</sup> of Asaph.

The Seventy third Psalm, the first of the Third Book of this Collection, seems

a.

to have been composed by \* Asaph (either the Recorder, the chief of the Levites that ministered before the Ark of the Lord, who is frequently mentioned in the story of David, (see 1 Chron. xvi. 5, or else some other of that name of latter times.) It contains a discourse of God's providence, and the wise purposes thereof in permitting wicked men to prosper, though but for a time. It is much of the same subject with Psalm 49. and seems to have been composed by him for the use, or as in the person, of David: see v. 24.

from by a

PSALM

by the hands

of Asaph.

Chald.

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1. Truly God is good to Israel, even to such as are of a clean heart.

It is a most certain infallible truth, that God is a bountifully gracious and

kind (and not faithfull and just only) to every true hearted, sincere, upright servant of his.

2. But as for me, my feet were almost gone, my steps bad well-nigh slipped.

Yet was I under no small temptation to doubt of the truth of this, and so to

deny that which is so main an article of the belief of all that acknowledge a providence.

3. For I || was envious at the foolish, † when I saw the prosperity of the wicked.

For I had a zealous displeasure, or indignation against ungodly wicked men, to see them go on still in their sin so foolishly and irrationally; and being thus affected, I was surprised with a sudden incitation, to think that they were likely to prosper and enjoy a secular felicity, and all good successes in their iniquities; and this was a matter of temptation to me.

4. For there are no <sup>b</sup> bands in their death, but their strength is \* firme.

For when I considered them, we thought they were strong and vitally

likely to live and prosper a long time.

5. They are not || in trouble like other <sup>c</sup> men, neither are they † plagued like other men.

Whereas many other men meet with diseases and troubles of all sorts, and the

generality of mankind with misadventures, and afflictions, and sundry sore scourges and chastisements, thus seemed to have an immunity from all.

6. Therefore pride & compasseth them as a \* chain, violence covereth them as a garment.

And being thus heightened and puff'd up, they set themselves out most magnificently, and make use of all the unlawfulest means, oppression and rapine, to maintain it.

7. Their eyes shall out with fatness, they have || more than heart could wish.

They thrive and increase in wealth and grandeur exceedingly, and unexpectedly

advance to a greater height than either themselves could at first project, or any man else divine or imagine possible.

had a zeal  
against  
the peace  
of the  
weak.  
or for, or  
robustness.  
in the  
fellow  
of the  
weak.  
fought  
with man.  
eyes on  
their chain,  
or necklace,  
violence  
fastens the  
ornament  
upon them  
surpass  
the imagi-  
nations of  
the heart  
עברו  
עברו  
עברו

b.

c.

d.

And being thus elevated they deride all others, say any thing that may tend to the misbelieving others, and out of the pride and haughtiness of their hearts profess to commit all injustice, to oppress, and scorn to be restrained by any laws divine or humane.

8. \* They || are corrupt, and speak wickedly concerning oppression, they speak loftily.

|| deride and speak maliciously, from on high they speak oppression.

They profusely blaspheme the God of heaven, despise his threats, oppose and resist all his commands, and take liberty to say what they please of any the most innocent or

9. They set their mouth against the heavens, and their tongue walketh through the earth.

And this tempts pious men, when they see them thus riot in violence, and blasphemy, and contempt of

10. Therefore his people† returne hither, and † waters of a full cup are wrung out to them.

† turne  
\* plentiful waters

all sanctity, to pour out abundance of tears, in the contemplation.

11. And they say, How doth God know? is there knowledge in the most high?

And thus to dispute and argue within themselves, Both God indeed see and discern and take notice of all this? If he doth, how comes it about that he permits them?

12. Behold, these are the ungodly || who prosper in the world; they increase in riches.

|| and they are the prosperous of the world  
וְהַיְיטִיבִים  
וְהַיְיטִיבִים

And there (as they are moved to argue) what reward is there for perfect purity of hearts and hands, of thoughts and actions, for all the strictest exercises of all virtues, if the quite contrary to all this be thus prospered by God.

13. Verily I have cleansed my heart in vain, and washed my hands in innocency.

And they that have faithfully endeavoured to make good their innocence in both, are yet exercised with

14. For all the day long have I been plagued, and chafed every morning, continual afflictions!

Such thoughts as these are apt to suggest themselves on this occasion; but then piety soon gives a check to them as prophane and blasphemous, the denying of the divine providence, and downright apostasy from all profession of piety.

15. If I say I will speak thus, behold, I † should offend against the generation of thy children.

† or provoke them.

I resolved therefore more accurately to weigh this, that was matter of so much disquiet and trouble and temptation to me.

16. \* When I thought to know this, || it was too painful for me.

\* And || which was grievous in mine eyes

And as soon as I made my resort to thy sanctuary, entering into a sober consideration of Gods counsels and providence, I discerned what was the ordinary conclusion of these mens felicities:

17. † Until I went into the Sanctuary of God: \* then understood I their end.

† when I go to thy house  
\* I shall understand

The same that of those that are exalted to the top of an hill, and when they are there have no firm footing, but slip and fall, and then by the highness of the ground are more sorely bruised, even killed outright by this their fall.

18. Surely thou didst set them in slippery places, thou castedst them down into destruction.

So doth it befall wicked men, when they are arrived to the height of their secular prosperity, they suddenly fall into a most terrible amazing destruction.

19. How are they brought into desolation? as in a moment they are utterly consumed with terrors.



20. *As a dream when one awaketh, So, O Lord, when thou awakest thou shalt despise their \* image.* And so their prosperity is no more but like that of a dream; whilst it lasts, it is I.

|| they a-  
wake.  
† shade,  
next, or  
make to,  
vanish.  
\* or sha-  
dow.

but imaginary, not real, the gaining of the honours, or pleasures, or riches of the world, which are themselves but splendid nothings, meer phantasies, and when they are unlawfully gotten or enjoyed, are farre from being any solid prosperity, and then within a very little while, they are lost or taken away from them: lost by some turne or change here in time of life, or else seized on by God, and taken from them by death; and so this very shadow of prosperity vanishes presently, is of a very inconsiderable duration.

21. *Thus my heart was grieved, and I was pricked in my reins.* It was therefore a stupid and bestial ignorance and folly in me, then to be dis-

22. *So foolish was I and ignorant; I was as a beast before thee.* quiered and troubled with the sight of the prosperous successes that wicked men meet with, and to have any temptation to repine and murmur at my own afflictions, as if those were a mark of my being neglected by thee.

|| And I  
say

23. *|| Nevertheless I am continually with thee: thou hast holden me by my right hand.* When all this while I have been particularly considered and cared for, and in a special and eminent manner supported by thee.

† after sh-  
ow receive  
me.

24. *Thou shalt guide me with thy counsel, k and † af- terward receive me with glory.* And have assurance that thy providence shall conduct me safe through all my af- fictions, and at length deliver me out of them, and bring me to an honourable condition here, and eternal rest with thee hereafter.

25. *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.* Lord, there is none in heaven or earth except thee only, no creature in the world to whom I have any inclination to address my selfe, to seek their aid, or to have any dependence on them: I have a full security in relying and waiting on thee.

26. *My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.* Though never so great afflictions befall me, what perplexities and distractions onscover Hab. 3. 17. yet thou, O God, art my sure defense, and all the prosperities in the world are comprized in this, and infused on me, that thou art pleased to be my God, and continually to yeeld me all that which others in vain seek for from their worldly succours.

27. *For to they that are farre from thee shall perish; thou hast destroyed all them that goe a whoring from thee.* For nothing is more visible and frequently experimented, than that they that forsake God, and apply themselves to any other hold, that are guilty of this adulterous falseness unto him, using him as those wives who prefer any other before their own husband, are frustrated and disappointed in their Atheistical designs, and signally punished, brought to nothing, and destroyed by God; as it is just for the injured husband to bring the adulterous wife to open punishment.

28. *But it is good for me to draw neere to God; I have put my trust in the Lord God, that I may declare all thy works.* On the contrary, there is no such advantageous and politiciack course even in respect of the enjoyments of this life, as that of a close and constant adherence to God, without ever falling off from him to any unlawfull worldly trusts or refuges. And this shall be my course, to him I will address my selfe for the supply of all my wants; and beside the benefit of having them richly supplied to me, I shall be engaged also in that most honourable employment of proclaiming Gods gracious acts of wisdom and admirable providence, and exciting all men to adore and blisse his holy name for them.

## Annotations on Psalm LXXIII.

2. *Tit. Of Asaph* | How *לַמְנַצֵּחַ* should be rendred here and in the following Psalms, may be matter of some question. For as the preposition *ל* is sometimes a note of the genitive case, and so an intimation of the author of the Psalm, and accordingly *David's* Psalms are generally thus entitled, *לְדָוִד*, of *David*; so it is also a note of the dative case, and then refers to the Musician that was to sing, or order the singing of it, as when the Psalm is committed to the Praefect of the Musick, the style is *לַמְנַצֵּחַ לְפָנֵי הַמֶּלֶךְ* to the Praefect— But the former notion is to be imbraced, both because *לַמְנַצֵּחַ* is so perfectly proportionable to *לְדָוִד*, that as *David* was known to be author of the Psalms which were so inscribed, so *Asaph* is in reason to be believed the author of these other; and also because in diverse of them, *Ps. lxxv. lxxvi. lxxvii.* as in *David's*, there is express addition of *לַמְנַצֵּחַ לְפָנֵי הַמֶּלֶךְ* to the praefect, which will not permit *Asaph* to be the singer, but in all reason the author of them. What *Asaph* this was, whether he in *David's* time *1 Chron. xvi. 5.* or some other in after-times, must be uncertain, and consequently whether those Psalms under his name which refer to latter times, as *Psalm lxxiv. lxxvi. lxxvii.* but especially *Psalm lxxix.* (which by the vastation of *Jerusalem* seems to refer to the time of *Nebuchadonosor*) be to be looked on as *Historical*, or *Prophetical* onely. The Chaldees there say of the *lxxix.* Psalm, that it was on the destruction of the house of the Sanctuary, and that *לְדָוִד* he spake by the spirit of Prophecy. Yet it may have been *Historicall*, and so it is most probable by the style, and then it must have

been composed by some of that name of after-times; and if so, then there is no reason to doubt, but the rest which bear *Asaph's* name were so also.

V. 4 *Bands* | What *לְבָנִים* here signifies will be hard to define, it being uncertain from what root it comes, and there being but one place more of Scripture wherein 'tis used, *Isa. lviii. 6.* There 'tis by all the antient interpreters rendred *knots*, or *bands*, and so 'tis generally expounded by Grammarians: 'tis, saith *David de Pomis*, *כְּסֵרִים קִשְׁרִים* tantamount to the word which, from *לָבַד* to lince, signifies *bands*; and to the same effect saith *Kimchi* in his Roots. But this doth not secure us of the importance of the word in this place, there being many possible rendrings of it, to each of which this of *bands* will be applicable. For 1. the word *bands* in Hebrew stile oft signifies *child-bed pangs*, so the word *לְבָנִים* (which seems to be the same with *לְבָנִים*) is indifferently used for *bands* or *pangs*, and so is rendred *wombs*; *Acts. ii. 22.* (see note c. on that chapter) and this because the child-bed-pangs are caused by the breaking of those ligatures which joine the infant to the *wombe*, which consisting of a texture of nerves and membranes, parts of a most accurate *sense*, cannot be severed without causing intolerable pains. Hence therefore the notion of *bands* may here fitly be ingredient in the expression of pains or agonies, especially when all pain, of what kinde soever, is some degree of *solutio continui*, a rupture, at least straining of those fibers of which the sensible parts of our bodies are composed: and accordingly

dingly pain is either more or less, in proportion to this *breach of union*; the torments of abortions greater then those of regular births, and those of an untimely violent death exceed the pains of a natural, where age is the only sickness, where there are no *bands* to be forced atunder, but the ripe fruit drops willingly from the tree, men come to their *grave* in a full age, like as a *stock of corn* comes in in his season, in *Jobs* language, ch. v. 26. whereby he concludes his description of a prosperous life. Upon these grounds this seems to be the most probable signification of the phrase *לֹא מָצָאנוּ לָמוּת* there are no pangs, because no ligaments, in their death; their death is not caused by those violent and painfull assaults, as other mens frequently are; *בְּיָמָם יָמָיו* they dye with ease; as *Kimchi* speaks; and to the same purpose *Abu Walid*, who renders *מַצָּרִים* difficulties, hardships, molestations. To this notion the Syriack seem to have particular respect, rendering it *ܡܕܐ*, which the Latine interpreter translates *terminus*, (as from *ܡܕܐ* *omnino profus*, from whence, saith *Ferrarius*, is *ܡܕܐ* *finis*, *terminus*;) but then likewise *ܡܕܐ* signifies *chorda*, and *sides*, *strings*, to which most probably that translator had an eye; and withall it signifies *apostemata*, *suppurations*, *apostems*, or *boils*, according to the Oriental way of expressing all pain and torment by *bands* and *ligatures*. Secondly therefore, and in good agreement with this first notion, by *bands* we may understand any kinde of disease or pain, or pressure or heavy burthen, which is wont to be *bound* on them on whom 'tis laid; so *Mat. xxiii. 4.* *δεδωκεν ὑμῖν ὀφθαλμοὺς βαρύνοντας καὶ ὀνυχόεντας*, they binde heavy burthens and hard to be

borne; where the heavy and most unsupportable burthens are laid on them by way of *δεσμὰ* bands; to which the Prophet refers, when he mentions the yoke of his burthen *Isa. ix. 4.* a *burthen* tyed on, as a yoke is wont to be. And thus diseases are exprest in Scripture-style.— See the story of the woman which had a spirit of infirmity, a sore disease intlicted on her by an evil spirit, eighteen years, *Luk. xiii. 11.* to her *Jesus* saith v. 12. *ἀπολέλυστί σου αὐτὴν ἀπὸ τῆς ἀσθενείας*, (and loosing, we know is proper to bands;) and v. 15. he compares her cure to the *λύειν τὸν βῆν*, loosing or untying an ave, and v. 16. in expresse termes, *this daughter of Abraham, ἡ ἑδωκεν Σατανᾶς, ἣν Σατανὰς ἔδεσεν ὀνυχόεντα*, (where her spirit of infirmity v. 11, is in other words exprest by *Satan's binding her*;) and again in the end of that verse, *ὅτι ἔδει λυθῆναι τὴν δεσμὴν τὴν ἐν αὐτῇ*, ought she not to be loosed from this band, i.e. cured from this sickness? In that story, this violent disease, with which she was so affected, that she was *συγχεῖσθαι* bowed together, is styled *δεσμός*, a band, and consequently *μαζῶν* bands here may by analogy firly signify violent diseases; which *Aquila* owns in his translation, *ὅτι οὐκ ἔστιν ἀσθενεία, there are no diseases, or hard sufferings*. To either of these acceptations of the worde for child-bed-pangs, or whatsoever other pains or pressures; the use of it *Isa. lviii. 6.* will well accord, where to loose the bands of wickedness signifies the rescuing the oppressed from their injurious pressures, that afflict them as sore as pangs or pains doe those that are under them; but most commodiously it will be interpreted of *burthens* or *weights* which are unjustly bound upon them, and press them sore. The Chaldees there have a paraphrase, which will give us a third accepti-  
on

on of the word, for a *bond* or *obligation*, in judicature, which binds one to undergoe the award of it, a *decree* or *sentence* as it were; for so they render חרצות רשע *bands of wickedness*, by חרצות רשע *bonds of writings of false judgments*. And thus among us, men are laid to be bound over to judgment, when they are before a tribunal to answer any thing laid to their charge; and so again to be bound over to punishment, when judgment is past upon them. And in this sense, *there are no bands* לחסות *to their deaths*, will be, there are no writs signed for their execution. And to this well agrees the Paraphrase of the Chaldee in this Psalm, *they are not frightened nor troubled, יסורין יום מותם* for, or because of the day of their deaths, as they that are sentenced or bound over to death (be it by form of law in judicatures, or be it by disease, or any thing else, as 2 Cor. i. 9. τὸ ἀπελευθερώμεθα ἀπὸ θανάτου ἔχοντες, *having the sentence of death*, signifies being in imminent danger of it) are supposed to be. And the phrase being here poetically used, may reasonably be extended to all other ways of death, disease, slaughter in the field, as well as that by judicature, and any kind of danger to the life be thus exprest by *bands* or *obligations* to their death; as among us apprehending, or taking, or seizing on, being phrases primarily used in judicature for the officers apprehending of malefactors, are vulgarly used of diseases and death it self. A fourth interpretation of the word the lxxii. on that place of *Isaiah* do suggest, rendring it συνέσπλον ἀδελφίας. That word συνέσπλον, we know, signifies a *conspiracy*, or *conjunction* of many, and with ἀδελφίας *iniquity*, is used of *Simon Magus*, when he would have bought the gifts of the spirit of God, out of a Satanical design,

the more advantageously to oppose and set up against Christ; see note on *Acts* viii. c. This is the frequent importance of קשרים *liga, colligationes, conspirationes* (to which *David de Pomis* told us the חרצות here is equivalent) and that the sense may possibly bear also; *there are no conspiracies for their deaths*, wicked men being of all others the safest in this respect, good men being hated and conspired against by evil men, but good men *conspire* not against evil. Of these foure possible senses, the first and second together seems most probable, that the wicked men have *no pangs*, or *assaults of pains and torments* לחסות? bringing them to their deaths. *Castellio* renders it in Latine stile, *non sunt necessitates quae eos enecent*, there are no necessities to cut them off, (no fatal destinies to bring them to their end, such were diseases, and the rest which the Poets feign'd to come out of *Pandora's* box.) Our vulgar hath not mistaken the sense, when they read, *they are in no peril of death*. To this accords what here follows, יקרא אלהם *in our rendring of it, their strength is firm*, or *fat*, (as *Eylon Jude* iii. 17. is said to be יקרא אדם a very fat man) noting an athletick health and habit of body, that is the firmest and most robustious, farthest removed from *μαερωμα* *consumptive*, or *emaciating* sicknesses, and so from all danger of death. The lxxii. render the verse ἐκ τῆς ἀνάστασιν τοῦ θανάτου αὐτῶν, ἡ συνέσπλον ἐν τῇ μάστιγι αὐτῶν, *there is no rest* (so the Arabick understands it, and so faith *Hesychius*, ἀνάστασις, ἀνάστασις, it signifies *rest*; and so ἀνάστασις in *Lucian*, is to ly upon the back and look up, the posture of rest) *in their death, and firmament in their scourge*: and the Latine, *non est respectus mortis eorum, & firmamentum in plagâ eorum*, *there is no respect to their death, and firmament in their plague.*

יקרא  
אלהם



express by *μαστιγίζει*, and the Latine by *flagellari*. And so, as the former phrase denotes the sorrow or pain or sickness of the diseased, or weak, so this latter, to be stricken, or scourged, *עם ארס* with man, signifies all other kinde of afflictions, which befall men in this world, parallel to *πειρασμός ἀνθρώπων* 1 Cor. x. 13. *humane temptation*, or such as frequently befalls men in this world.

d. V. 6. *Compasseth*] From *ענף* a gold chain, or neck-lace, or chain of the neck, Cant. iv. 9. is the word *ענף* here, and must signify putting on this chain upon them by way of ornament. The Chaldee renders it by *ענף* crowneth them, or incompasseth their neck, as a crown is wont to doe the head. This *ענף* pride or elation of minde is here said to doe (the consequent of their uninterrupted prosperity, as Aristotle saith of wealth, *ὕβρις αὐτῶν*, it makes men proud and insolent) setting them out in the greatest lustre, and the most costly ornaments. And then it follows *ענף* violence or unjust oppression *ענף* put, or shall put, or binde, or fallen on (from *ענף* to put on raiment) the ornament upon them. So the Chaldee understood it, and render it by way of paraphrase *ענף* — the crown which they put on their head is from their rapine: which also the xxii. their rendring will bear, *καὶ ἐμβάλωσιν αὐτοῖς αὐτῶν*, they were clothed with their injustice and impiety.

e. V. 8. *Corrupts*] *ענף* from *ענף* is not elsewhere to be met with in these books. *ענף* we have Lev. xxvi. 39. which is duly rendred by the xxii. *καὶ καταφθαρσονται* shall be consumed; but that is from *ענף* to dissolve or melt. The notion of *ענף* or *ענף* may best be fetcht from the use of *ענף* in Chaldee and Syriack. So Luk. xvi. 14. *ענף* must sig-

nifie deriding, being there set to expresse *ἐξευανθίζω*. So Psal. i. 1. for *ענף* scorners, the Chaldee reads *ענף*, which the learned Schindler corrects into *ענף* deriders. So Psal. cxix. 51. in the same manner the Hebrew hath *ענף*, but the Targum *ענף*, or rather *ענף*, have had me in derision; which being there spoken of the proud, may well give us the notion of it here, where it is set in the character of the prosperous wicked man, whose prosperity makes him proud, v. 6. and his pride scornfull and contumelious. And thus hath S. Hierome rendred it, *irriserunt they have derided or scoffed*. Abu Waled thus renders the verse, *They prate foolishly in their speech, and the violence of their insultations, or insolencies*. And thus it hath affinity with the Arabick *عنف*, which hath the notion of foolish rudeness, such as is oft in the words of intolerant rich men, which think they may speak what they will. The Arabick Jewish interpreter reads, *They multiply words, and speak oppression wickedly, and as if they spake from aloft*. To this agrees what follows, *ענף* and they speak maliciously: *ἐὼς ἄνασιν ἐκ νοσήτα*, say the Lxxii. they speak in mischief or mischievously; the Latine, *loquuntur nequitiam*, they speak mischief; and so the Syriack: but the Chaldee more fully, *ענף* and they speak that they may hurt. All of them leaving *ענף*, that follows, to be joyned with the end of the verse, thus, *ענף* from on high they speak oppression, by from on high meaning, say the Chaldee, *ענף* the height of their heart, and by speaking oppression, the open professing of it, as the same phrase is used Isa. lix. 13.

f. V. 10. *Waters*] For *ענף* waters, as S. Jerome reads *ענף* so the Lxxii. appear to have read *ענף* dyes; and for *ענף* shall be wrung out, from *ענף* expressit,

expressit, <sup>נשד</sup> shall be found, from <sup>נשד</sup> invenit. See Schindler Pentaglot. p. 1029. B. Accordingly they interpret it <sup>ἐμὲν ἐκ πολλῶν</sup> (so they render <sup>נשד</sup>) <sup>ἐμπλησθῶσιν</sup>, full days shall be found among them. This reading the Syriack (as well as the Latine &c.) seem to follow, but convert it to a very distant sense,

<sup>וְגוֹל אֲנֹכִי אֶל־לֹדִי</sup>,

and they (i. e. the people of God, precedent) shall judge to themselves abundantly. The most probable way of interpreting the verse will be (with Castellio) by setting it as a consequent, inferred (as the <sup>וְגוֹל</sup> therefore imports) from the former verse. Before the wicked <sup>וְגוֹל</sup> v.

3. were spoken of, and to the subject of the speech continued in the plural, and so it follows again v.

11. but here <sup>וְגוֹל</sup> his people, that must be the people of God, my people say the LXXII. <sup>וְגוֹל</sup> Gods people, say the Chaldee, (as Ps. cxxv. 3. the Lord is round about his people) so Abu Walid his, i. e. Gods people, contrary to the wicked. Of this people of God it is said in the beginning of the verse, that because of the prosperity of wicked men, <sup>וְגוֹל</sup>

<sup>וְגוֹל</sup> they shall turne hither: so the LXXII. <sup>ἐπιστρέψουσιν ἐλπίδες μου ἐν τῷ</sup>, my people shall turne hither; and so the Syriack and Latine, &c. What that means, must be taken from one of the many special acceptions of <sup>וְגוֹל</sup> to turne, for considering, or thinking on any thing; so Kimchi, his people returne to this consideration again and again. So Isa. xlv. 19. <sup>וְגוֹל</sup> אל לב, the LXXII. render it, <sup>ἐκ ἐλπίσας το τῇ ψυχῇ</sup>, he considered not in his minde; and so here, to turne hither, is to turne the minde hither, and so consider, or to turne the eyes, and so look, (so Malac. iii. 18. <sup>וְגוֹל</sup> and ye shall turne, and see, or discern.) And then follows, in reference peculiarly to the eyes, <sup>וְגוֹל</sup> וְגוֹל, and full, or

plentifull waters (or waters able to fill a vessel) shall be wrung out from them, thus Abu Walid, and thus the Chaldee renders this part expressly, <sup>וְגוֹל</sup> and many tears shall flow from them; though in the former part they vary much, <sup>וְגוֹל</sup> they are turned against the people of the Lord to strike them, &c. and many tears shall flow from them. The Jewish Arab hath a rendering by himself. Therefore some of his people turne to their way, i. e. to their opinion, there is drank of by them of the water of boldness, or rebellion against him; i. e. Upon this divers of Gods people grow bold or insolent against him. And Abu Walid hath a peculiar way of rendering <sup>וְגוֹל</sup>, as if it were <sup>וְגוֹל</sup> the infinitive, with breaking of spirit, for broken in spirit, discomfited in soule, as concerning the wayes of godliness, wavering, and saying, how doth God know, &c. Behold, &c. and then there flow from them abundant waters, (viz. of tears) connects very well with it. This interpretation Kimchi in his Roots recites without censure, though he seem to preferre this other, His people returne hither, i. e. to this consideration, why the wicked should so prosper, &c. and why the waters of a full cup of prosperity should be wrung out to them, i. e. they should have their fill of all good things in this world.

V. 15. Offend] The Hebrew <sup>וְגוֹל</sup> signifies perfidiousness, breaking of Covenant, of faith, and is accordingly here rendred by the LXXII. <sup>ὁμολογητῶν</sup> in the same notion that <sup>ὁμολογητῶν</sup> Rqm. i. 31. signifies Covenant-breakers. And thus it will best accord here, being applied to <sup>וְגוֹל</sup> the generation of Gods children. What that phrase signifies, appears by the parallel phrases, the generation of the righteous, Ps. xiv. 5. the generation of them that seek thee, Ps. xxiv. 16. The word <sup>וְגוֹל</sup> generation oft signifies a sett, and sort of men, see



Prov. xxx. 11, 12, 13, 14. Ps. lxxviii. 8. and so the generation of Gods children, signifies all the whole sort and sort of pious men, those who have undertaken the service of God, entered into covenant with him, part of which covenant and profession it is, to believe in Gods Providence, which therefore to deny, or question, or doubt of, is to break the covenant, to prevaricate, to deal perfidiously, to apostatize and do quite contrary to their profession. And this seems to be the fullest importance of the phrase here, to fall off, apostatize from all professors of piety, to be in the Talmudical dialect, *אפיקורס* Epicurus, or Epicurean, so they call all who deny, or blaspheme Gods providence, (see Maimoni in his tract of Idolatry.) This is not charged upon him that only had those apprehensions suggested to him, was under the temptation, his feet were but almost gone, his treadings were but well nigh slip, v. 2. But if I say, I will speak thus, utter it with the mouth, it is resolved by the Jews themselves to be Apostacy, and it will not avail the speaker to recall or renounce them, saith Maimoni in that tract of Idolatry.

h. V. 18. *Destructions*] For *אֶשְׁתַּבַּח* into *destructions*, from *אֶשְׁבַּח* *vastavit*, or, as *Abu Walid* and *Kimchi* will have it, *אָשַׁב*, which signifies the same, the LXXII. read *ἐν τῷ ἐπαύθηναι* in being exalted, as from *אָשַׁב* with *ו*, to *elevare*, from the affinity of the words, as their manner oft is, expressing the Psalmists meaning, the elevation being that which ascertains their destruction, when they chance to fall from it.

i. V. 20. *Image*] *צֶלֶם* is an image, or a shadow, the image of a body, and so seems to be taken here, for that which hath a fantastical only, in opposition to a real substantial being. So Ps. xxxix. 6. In an image man walketh, his life is but an image

of life. And then thus lies the comparison in this verse, betwixt the prosperity that wicked men enjoy, and that which is fancied (and by fancy only enjoyed) in a sleep or dream. That which one dreams of, is not really enjoyed by him, and whensoever he awakes, the very appearance, or fantastical being, which was all it had, perisheth; and just so the prosperity which wicked men for a time enjoy, is at that very time but an image or shadow of prosperity, and that such as within a while ceaseth to be so much as a shadow, it absolutely vanisheth and comes to nothing: God doth as it were awake them out of this their dream, remove them out of this imaginary prosperity; or they of themselves awake, their prosperity leaves them, or else they leave their prosperity. And then *בָּעֵר*, in, or by this awaking (so it signifies, from *עָרַב* *evigilare*, and not as the LXXII. read, *ἐν τῇ πόλει* or, in thy city, as if it were from *עָרַב* city) or, when they thus awake, thou, O God, shalt illude, or mock, or make to vanish, or bring to nothing (so *חָבַה* signifies from *חָבַה* *illustri*, the LXXII. apply render it *ἐξεδυνάσου*, shalt bring to nothing) *צֶלֶם* their image or shadow (*εἰκόνα*, say the LXXII. and so the Chaldee and Syriack &c.) that imaginary prosperity which for a time they had. The Chaldee in their paraphrase referre it to the day of judgment, when wicked men shall rise out of their graves, and God proceed in wrath against them, *בְּרַעַם דִּמְתֵּיהוֹן*, in fury shalt thou scorn or despise them) according to that expression of Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake; some to shame and everlasting contempt. But it may also truly be referred to their imaginary prosperity here v. 18.

V. 24. *With glory*] The Hebrew *אֶרֶב* may best be rendered,

בָּעֵר

חָבַה

אֶרֶב  
בָּעֵר

and



and after glory. So the Chaldee understood it, וְאַחֲרָיו כְּדָרָא &c. and after that the glory shall have been completed, which thou hast said thou wilt bring upon me; it then follows, וְאַחֲרָיו כְּדָרָא reserve, or thou shalt receive me, the Lxxii. reads περισλαβε, I suppose it should be παραλαβε, receive me to thy selfe. Thus קָבַץ to take or receive signifies, Gen. v. 24. where of Enock 'tis said, God

took him, which Eccl. xiv. 16. and Heb. xi. 5. is exprest to be his translation. To this rendring the Jewish Arab accords. And after this honour thou shalt (meet me, so his word וְאַחֲרָיו usually signifies, but here more probably) receive me to thee, or perhaps raise me up; for the day of Resurrection is in Arabick called יוֹם הַמִּלְחָמָה the day of meeting God.

## The Seventy Fourth Psalm.

Paraphrase.

**M**aschil of Asaph.

The Seventy Fourth Psalm composed by Asaph (see note on Ps. 73. a.) and

set to the tune known by the name of Maschil or intelligent (see note on Psal. xxxii. a.) is a prayer for deliverance and safeguard of Gods Church and people from their enemies, and seems to have been endited under the captivity, and describes the sacking of Jerusalem by Nebuchadonozor, and their state of sadness under the deportation.

Thou thy-  
self

1. O God, why hast thou cast us off for ever? **Why** doth thy anger smoke against the sheep of thy pasture?

under thy displeasure, and the sharp expressions of it, who are thine own chosen peculiar people.

nation or  
Kingdom.

2. Remember thy congregation which thou hast purchased of old, **a** the **†** rod of thine inheritance which thou hast redeemed, this mount Zion wherein thou hast dwelt.

he hath purchased with his price; we are a nation which thou once broughtest out of Egypt with a mighty hand, many signes and wonders being shewed for the reclaiming us out of the Egyptian slavery; and since that time all the successions of us have been thine: among us hath the Arke of the Covenant resided, and therein the continued exhibition of thy presence, in Mount Zion, the place consecrated to thy solemn service. O doe not thou forget and renounce all these thy gracious relations toward us.

or because  
of the utter  
destruction  
ons, all evil  
hath the e-  
nemy done  
in; or on—

3. Lift up thy feet **\*** unto the **b** perpetual desolations, even all that the enemy hath done wickedly in thy Sanctu-

justly) permitted by thee to worke desolations among us, and even to invade and destroy thy holy place consecrated to thy peculiar presence and service. But those that are thus malicious. God will at length (interpose his power, and) utterly destroy. (Thus it fared as with the Philistines of old, so soon after this with the Chaldeans, and at length with heathen Rome.)

For the  
They have  
as one that  
lifts up  
axes on  
high in the  
thicket of  
trees.

4. Thine enemies roar in the midst of thy congregati-  
ons; they set up their ensignes **c** for **†** signs.

giously break in upon his holy place, and prove victorious and successful therein,

5. **†** A man was **d** famous according as he had lifted up axes upon the thick trees:

ments of excision in his hand, and presently sets about the execution.

And thus doe our enemies now lay wait the rich and beautifull sculptures, designed for thy honour and service, and use all means of violence they can think of, to perfect their malicious designs hewing, and knocking, and

6. || But now they break down the carved work thereof <sup>And</sup> at once with axes and hammers.

Setting on fire and utterly demolishing the fabricks erected for thy presence. (How this was eminently fulfilled on the Temple of Jerusalem, see Mat. xxiv. 2.)

7. They have cast fire into thy sanctuary; they have <sup>†</sup> defiled by casting down the dwelling-place of thy name to the ground.

c. And that they might make but one work of it, to root out all religion both from the present and future ages, burning down and destroying all sorts of sacred assemblies, oratories, or synagogues all the nation over.

8. They said in their hearts, \* Let us <sup>†</sup> destroy them together; they have burnt up all the synagogues of God in the land.

† violated or destroyed to the ground the <sup>תנן</sup> <sup>תנן</sup> \* when children together, or at once,

And to increase our misery, the gift of prophecy by which we were wont to have signs given, to make known Gods will to us, is now ceased and lost from among us, and we have now none to consult or enquire of, how long this desolation shall continue. (This was most fully completed in the destruction by Titus, when though there were many ominous and prodigious signs, yet there was no Prophet sent by God, of whom they might ask or be advised in any thing.)

9. We see not our signs; there is no more any Prophet, neither is there among us any that knoweth how long.

Blessed Lord, let not our enemies any longer have this occasion to scoff at and deride our assistance in thee, and to reproach and blaspheme thee our God, as if thou wert unable to rescue us, or chastise them.

10. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

f. But be thou at length pleased to shew forth thy power, in executing thy judgments on them, in lording and bringing them down.

11. Why <sup>||</sup> withdrawest thou thy hand, even thy right hand? <sup>†</sup> pluck it out of thy bosom.

|| recallest, see note l. <sup>†</sup> from within thy bosom destroy.

For thou alone art he that hast guided and defended us from the beginning, giving many signal and illustrious deliverances to thy people.

12. For God is my King of old, working salvation in the midst of the earth.

When the Egyptian hosts pursued them at their departure out of Egypt, by thy power the red sea was driven back, to give passage to the Israelites, but returned with violence on the Egyptians, and destroyed them.

13. Thou didst \* divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

\* drive, or cause to recede, see note h.

g. And in the same destruction Pharaoh the oppressive King was himself included and drowned, and so devoured by the fishes, which the Ichthyophagi, (so called from their eating of fish) inhabiting the desert on the shores of that sea, doe feed on.

14. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

h. And as in the wilderness to satisfy their thirsts, thou causedst a full current of water to flow out of an hard rock, only by Moses striking the rock with his rod; so when there was need, thou driedst up great and violent rivers, some others (it seems) as well as that of Jordan, to give an easy passage to thy people.

15. Thou hast <sup>h</sup> dried up <sup>||</sup> mighty rivers.

|| bring out rapid <sup>תנן</sup>

In summe, thou which hast made the day and the sun to rule that, the night and the moon to give light to that, which hast settled all the climates of the earth, and all the various seasons of the year, dost also with the conduct of thy providence dispose all other inferior effects, and conditions of men, and canst restrain and punish, defend and support, and restore us prosperity, as thou pleasest.

16. The day is thine, the night also is thine; thou hast prepared <sup>†</sup> the night and the sun.

17. Thou hast <sup>||</sup> made all the borders of the earth, thou hast made summer and winter.

\* moon <sup>†</sup> appointed all the bounds <sup>הצבת</sup> <sup>ל</sup> <sup>הצבת</sup>

18. Remember

For, the  
Lord  
ר'ה  
ש'לש  
ל'xxi.

18. Remember this, that the enemy hath reproached,  
|| O Lord, and that the foolish people have blasphemed  
thy name.

triumphed over us, but at once violated thy blessed and holy name, blasphemed and con-  
temned the God we worship and depend on.

19. O deliver not the soul of thy turtle-dove unto  
the multitude of the wicked: forget not the congregation  
of thy poor for ever.

thee, have not taken in any rival into thy service. O let not an helpless multitude of such,  
whose innocence delivers them up to the hatred of vultures, become for ever a prey to them:  
either repress them, I beseech thee, or rescue us, that wait only on thee, and depend on  
thy aid against our enemies.

20. Have respect unto the Covenant; for the dark  
places of the earth are full of the habitations of cruelty.

adhere unto thee, and hast still an holy covenant, Dan. ii. 30. by force of which we still,  
how low soever we are brought, are confident to receive deliverance from thee. And now  
there is special need of it, the multitude being to great of unjust and cruel oppressors, which  
secretly lay and manage their designs of darkness against us. O be thou now pleased season-  
ably to make good thy promise to us.

21. O let not the oppressed return ashamed: let the  
poor and needy praise thy name.

oppressors still to triumph over us; but return our captivity, rescue us out of our present low  
dejected estate, that we may have the comfort of receiving deliverances from thee, and  
thou the just honour of our acknowledgements.

22. Arise, O God, plead thine own cause; remember  
† how the foolish man reproacheth thee daily.

23. Forget not the voice of thine enemies: the \* mu-  
ltitude of those that rise up against thee || increaseth con-  
tinually.

most horrible crying sin, that cannot chuse but provoke thine indignation; and yet of  
this are these Atheists continually guilty (their successes against us and prosperous impli-  
cites puffe them up into this high degree of profaneness to scoff at the God we worship,  
as one that is not able to protect his clients) O let this excite and engage thee to interpose  
thy hand, to shew forth thy power, to undertake our defense and patronage, to rescue and  
to confute their folly, that at length they may acknowledge their sin, and adore thy  
Majesty.

† thy re-  
proach from  
the fool  
every day  
דורפ'ת  
ב'נ'ל  
\* multi-  
tudo  
‡ ascendit  
genu up  
קול'ה

Be thou therefore now  
pleased to interpose on our  
behalf, and repress our  
adversaries, which have  
not only reproached and  
name, blasphemed and con-  
temned the God we worship and depend on.

Thou hast promised thy  
aids and protections to all  
that uprightly serve and  
adhere unto thee, and hast still an holy covenant, Dan. ii. 30. by force of which we still,  
how low soever we are brought, are confident to receive deliverance from thee. And now  
there is special need of it, the multitude being to great of unjust and cruel oppressors, which  
secretly lay and manage their designs of darkness against us. O be thou now pleased season-  
ably to make good thy promise to us.

O let not our trust and re-  
liance on thee be disap-  
pointed, suffer not our op-  
pressors still to triumph over us; but return our captivity, rescue us out of our present low  
dejected estate, that we may have the comfort of receiving deliverances from thee, and  
thou the just honour of our acknowledgements.

Lord, it is not against us  
only that their reproaches  
are meant, but they ad-  
vance higher, even against  
thy sacred Majesty, whom  
they scoff at and blas-  
pheme daily. This is a

Annotations on Psalm LXXIV.

a.  
שבט

V. 2. The rod.] From the notion  
of שבט a rod or scepter, is that o-  
ther notion of it, for a Kingdom,  
or Empire; and being here joyned  
with נחלת of thine inheritance, it  
signifies a nation, which through all  
successions, God had a peculiar  
right and title to.

b.  
הרימה  
הרימה  
פ'עמה

V. 3. Lift up thy feet &c.] What  
הרימה הרימה פ'עמה lifting up thy feet, here  
signifies, will be best learnt from

Gen. xix. 1. There of Jacob 'tis  
said, וַיָּשָׂא רַגְלָיו he lift up his feet,  
and went into the East country. For  
שָׂא there, the Syriack hath שָׂא, the  
same word which here we  
have; and that שָׂא is all one  
with רַגְלָיו feet, is evident from the  
scripture-use of it, Ps. xvii. 5. and  
in many other places. And then as  
lifting up the feet, is there in Genesis

no more different from the going that follows, then opening the mouth from speaking; so Gods coming, or presence, being in scripture-dialect frequently used for his inflictions of punishment, this will consequently be the meaning of the phrase here, when to it is immediately joyned, *וַיִּשְׁמַד* to desolations. Abu Walid renders it, *Tread hard upon thine enemies*. The Jewish Arab, *Shew forth thy punishment*, adding in a note that the *lifting up the feet* implies punishment, the bringing under by force being usually expressd by *treading under the feet*. There is another notion of *וַיִּשְׁמַד* for a *mall* or *hammer*, Is. xli. 7. and *Kimchi* would have that the meaning here, *וַיִּשְׁמַד וַיִּשְׁמַד* lift up thy *mall*, in opposition to the axes and hammers v. 6. and thus also *Abu Walid*, lift up thy *destroying instruments*. And the lxxii. that read *ἡνέκεν τὰς χεῖρας*, lift up thy hands, come nearer that: But the Chaldee puts it out of question, *וַיִּשְׁמַד וַיִּשְׁמַד* lift up thy goings or footsteps, i.e. come. For *וַיִּשְׁמַד* to vastations, or destructions, from *שָׁמַד* with *w*, the lxxii. as from *שָׁמַד* with *w* to lift up) read *ἡνέκεν τὰς ὑπερηφανίας* duran upon their prides, or elations (see note on Ps. lxxiii. h.) yet differ not much in the sense: Gods lifting up his feet, or coming, as to act revenge upon their prides, being in effect the destroying of them. Thus *Abu Walid* also, because of the utter destructions which the enemy hath made, and because of all the evil that he hath done in, or on the sanctuary. And *Aben Ezra*, because of the perpetual vastations i.e. because of thine inheritance which is wast. But the Chaldee again is most express, *וַיִּשְׁמַד וַיִּשְׁמַד* to lay wast the nations, viz. those that had dealt so cruelly with Jerusalem, the Chaldeans, in revenge of whose desolations and vastations, God should now come to his desolations on them. To

desolations here is added *וַיִּשְׁמַד* perpetuity, to signify final, utter desolations, confronted to the perpetuity of Gods absence, v. 1. And then as the reason to excite God to this, follows, *וְכָל הָעוֹלָם בְּיָדָיו* &c. all evil hath the enemy done in or on thy sanctuary. God had deserted his sanctuary, by the going up of the *Scherina* from between the Cherubims, Ezek. x. 4. and in consequence to that, the heathen people had invaded that holy place, and laid it wast: he is now besought to returne, and come to them again in mercy and reconciliation to them, and in vengeance to those that in wasting them had opposed him; and this is the full importance of this verse.

V. 4. *Signes*] *וַיִּשְׁמַד* signifies a *signe*, and from thence a *standard*, or *ensigne* in militia; and the setting up this in any place which hath been taken by armes, is a *signe* of that victory; and so an *ensigne* or *standard* thus set up is in effect a *trophee*. And this gives the different renderings to the same word in this place. In the first place *וַיִּשְׁמַד* their ensignes; but then being set up, they become *וַיִּשְׁמַד* trophies. There is another notion of *וַיִּשְׁמַד* ver. 9. for such *signes* as *diviners* give, to foretell things to come; and of these *Jarchi* understands it, that having finishd their conquest according to the auspicio or *signes* of *soothsayers*, Ezek. xxi. 21. The King of Babylon stood at the parting of the way to use divination, he made his arrows bright, he consulted with *Teraphim*, he lookt in the liver) they resolve their divinations were true, their *signes* *וַיִּשְׁמַד* real *signes*. And this is no improbable interpretation of the words.

V. 5. *Famous*] *וַיִּשְׁמַד* in Niphal (from *וַיִּשְׁמַד* *to be known*, or, in the notion of Hithpael, reciprocally, to make himself known, to set himself out, to shew himself: and being in the singular number, *Abu*

וַיִּשְׁמַד

c.

וַיִּשְׁמַד

וַיִּשְׁמַד

d.  
וַיִּשְׁמַדAbu  
walid

*valid* seems to understand it of the stroke or punishment from God. *Let it be known, as the stroke of him that lifteth up axes.* But it more probably connects with the enemies in the former verse, either as 'tis ordinary to change the numbers, or else as understanding each or every of them, that were before spoken of; and so this verse well connects with the former, *they, or every of them, shew themselves* אֲנִיכֵיךָ — as one makes to ascend אֲנִיכֵיךָ on high, i. e. *lifts up* אֲנִיכֵיךָ axes, instruments of hewing or cutting down, of excision. אֲנִיכֵיךָ in the thicker (from אֲנִיכֵיךָ perplexus *suit*) of wood, or as the LXXII. not amiss, *in δρυμῶν ξυλῶν in a copse or wood of trees.* Thus the Chaldee interprets this verse: but the LXXII. for the former part of it, so as will hardly be intelligible, *ἀπὸ ἐξ ἑρμηνεύσεως ἐπὶ τὴν εἰσοδὸν ὑπερβύνα, ὡς ἐν δρυμῶν ξυλῶν ἀξί- ναι, and they knew not as to an entrance on high, as in a wood of trees with axes, and yet the Latine follow them, & non cognoverunt (for אֲנִיכֵיךָ was known) and they knew not, sicut in exitu as in the end (for אֲנִיכֵיךָ as one that lifts) super summum on the top (for אֲנִיכֵיךָ up, or on high) and then in the beginning of the next verse quasi in sylva lignorum securibus — as in the wood of trees with axes. But in the former way of construction the sense is obvious, and such as well connects with that which follows, אֲנִיכֵיךָ and now, not as a notation of time, but as an expletive, or bare copulative, which the Chaldee expresses by אֲנִיכֵיךָ and so, as the ἀπὸ ἀντιθέσεως or counter-part of the similitude, as they cut down wood, so these break and cut down אֲנִיכֵיךָ carved works from אֲנִיכֵיךָ aperuit, in the notion of sculpture, when applied to such materials, Zach. iii. 9. for which the LXXII. read τὰς θύρας αὐτῶν their doors as in the notion of אֲנִיכֵיךָ from the same root, that so signifies.*

V. 8. *Destroy them* אֲנִיכֵיךָ is by all the ancient interpreters, the Syriack only excepted, rendered as from אֲנִיכֵיךָ filius; אֲנִיכֵיךָ their children, saith the Chaldee, ἡ συγγένεια αὐτῶν their kindred, say the LXXII. and so the Latine, (and Arabick and Æthiopick) cognatio eorum: yet the Syriack אֲנִיכֵיךָ let us destroy them, deducing it, as 'tis thought, from אֲנִיכֵיךָ vim intulit, oppressit. And thus Abu valid deduceth it, and Aben Ezra, as likewise Kimchi approves it. But the former seems more regularly the rendering of it, and being here joyned with אֲנִיכֵיךָ together, (their posterity at once, or together) it is a proverbial expression, to signify utter destruction, as we know it is when they and their children at once are involved in the same calamity. The Jewish Arab follows this notion of children, or posterity, but renders it of the enemies. So that their posterity have said of us in their mindes, all of them, when they have burnt up all the synagogues of the Almighty in the land, that we doe not see our signes, &c. i. e. as he gives his note, the second order or progeny of our enemies have said of us, that we have not seen our signes, &c.

V. 11. *Pluck it* From אֲנִיכֵיךָ consumptus est, is אֲנִיכֵיךָ in Piel, consume thou, so Psal. xix. 14. 'tis twice used, אֲנִיכֵיךָ בְּחַפְזָא בְּחַפְזָא Consume in thy wrath, consume. And so in all reason 'tis here to be rendered, and being joyned with אֲנִיכֵיךָ from within thy bosome, it must signify drawing out the hand thence to destroy: and so 'tis paraphrased by the Chaldee, draw it (i. e. thy right hand preceding) out of the midst of thy bosome, and destroy. And thus it coheres with the former part of the verse, אֲנִיכֵיךָ לָמָּה חָשַׁבְתָּ thy hand, or recallest it into thy bosome? The Jewish Arab reads, Turne not from them thy hand, even thy

אֲנִיכֵיךָ

אֲנִיכֵיךָ

אֲנִיכֵיךָ

e. אֲנִיכֵיךָ

f. אֲנִיכֵיךָ

אֲנִיכֵיךָ

אֲנִיכֵיךָ

thy



of Egypt, that the Israelites first, and the Egyptians after them, went in, and marcht in the midst of the channel on dry ground, and then the waters returned, Ex. xiv. 28. i. e. flowed back again, and drowned the Egyptians, and cast up their bodies on the shore, as the text saith, Ex. xiv. 30. and thereby made the parallel more complete betwixt Pharaoh with his Egyptians armies, and Leviathan, and the Dragons, or great fishes, which are wont to be cast upon the shore by the tides; and so the Ichthyophagi come out at set times to gather them, twice a day, saith Agatharides, at the third and ninth hour, ὅταν ἐκ τελευτῆς ἡ πλάμμουρ ἐκ τῆς χέρας ζέετο, when the tide comes in from the sea to the dry land. Which being consider'd, it now appears how farre these two interpretations are from being unreconcilable, they being both most true, one in the historical, the other in the poetical sense. In the historical sense, Pharaoh and the Egyptians were drowned in the sea, then cast upon the shore, and devoured by the beasts and birds of the wilderness, which must then be the עַמִּי בַּמִּדְבָּר people in the wilderness; but this here poetically described by the whale and other great fishes cast upon the shore by the tide, and gathered up and used for food by the Ichthyophagi, which are properly, and not poetically styled, עַמִּי בַּמִּדְבָּר the people of the wilderness. And so this is the complete importance of this verse.

V. 15. *Cleave*] פָּרַק as it signifies to cleave, so also to bring forth or fetch out; *expressisti*, saith Seb Castellio. It is used of birds disclosing or hatching their young ones, Isa. xxxiv. 15. and lix. 5. because that is done by the young ones cleaving, or breaking the shell with their bills. And accordingly 'tis here used of Gods wonderfull work, of

cleaving, and so bringing or causing to break out (the xxxii. well express it by διέρρηξας, the Latine by dirupisti,) waters out of the rock, and that in such plenty that it became a river, which ran along with them in their journeyings (see note on 1 Cor. x. 4.) in respect of its first coming out of the rock 'tis here called פְּנֵי אֵינָא a fountain; but in respect of the current, here is added נָחַל and a flood, or torrent.

*Ibid. Rivers*] What the strong rivers were which were here referred to, the Chaldee hath undertaken to specify, Arnon, and Jabbot, and Jordan. That the red sea was not in this verse referred to, is probable, because that had been before mentioned v. 13. and that under another style פְּנֵי יָם, from that notion of יָם to goe back, or recede, wherein the Arabs use it; and so God by his strength dealt with that, made it goe back, and give place to the Israelites entring into the Channel, not so as to part asunder, for them to goe quite over from one side to the other: for 1. the way from Egypt to Canaan led them not cross the red sea, 2. their journeyings set down Num. xxxiii. 6. and 8. shew that as before their entring into the sea, they were in Etham in the edge of the wilderness, so after they were come out of the sea, they came into the same wilderness of Etham, and went three dayes journey in it, an evidence that the Israelites came out on the same side of the sea as they went in. That this and no more is the meaning of διέρρηξας passing through the red sea Heb. xi. 29. their walking on dry land in the midst of the sea, Exod. xiv. 29. see note on Heb. xi. b. But then Jordan, that was dried up, and gave them an easie passage over it, Jos. iii. 16. But as for any miraculous drying up either of Arnon or Jabbot, there is no History of it in scripture,

h.  
פָּרַק

scripture, onely one intimation there is *Nam. xxi.* that may incline us to credit the *Targums* tradition. For there on the mention of their remove, and pitching on the other side of *Arnon*, v. 13. it follows, wherefore it is said in the Book of the warres of the Lord, what he did in the red sea, and in the brooks of *Arnon*. Where the comparing and joyning Gods miraculous works in the red sea, with thole he did in the brooks of *Arnon*, is an indication that some such like thing was done for the Israelites at those brooks, as was before done at the red sea, viz. at the time of its receding before the Israelites. And from that book of the warres of the Lord the Chaldee by tradition might have it.

ל.  
לילה

V. 16. *The light*] From *לילה* *lilis* is *לילה* in general any luminary or receptacle of light, indifferently the Sun and the Moon, *Gen. i. 16.* But being joyned with, and so opposed to, the Sun, as here the night is to the day, it must needs signify the luminary of the night, the Moon,

as the Sun is of the day: and accordingly the Chaldee renders it *לילה* the Moon, and the LXXII. *σεληνη*, and so the Syriack *ܠܝܠܗ* and the Jewish Arab, *Thou hast prepared the Moon with the Sun.* Only the Latine reads *auroram* the morning.

V. 19. *Thy Turtle*] From *תור* the original of our Latine *turtur*, which is but the doubling of it, is *תורה* here *thy turtle*; which being by the Psalmist designed poetically to signify the pious, faithfull servants of God, who make good their fidelity to him, which in the spirituall sense is parallel to the purity and chastity of the turtle, the Chaldee and LXXII. have chosen to paraphrase it, the former by *לומדי תורה* those that learn thy law, with respect to *תורה* law, which hath such affinity with it; the other by *εξομολογουμενοι σοι* confessing to thee, as if it were *תורה*, the letters whereof differ so little from it.

1.

תורה

## The Seventy Fifth Psalm.

### Paraphrase.

The seventy fifth Psalm was composed by *Asaph*, to the tune known by the name *Ashshith*, (see note on *Psalm lvi. a.*) praising God for all his wondrous acts of mercy, and of justice upon the enemies of his people, and was committed to the Prefect of the *Musick*.

TO the chief Musitian, *Ashshith*, A Psalm or song of *Asaph*.

We bless and magnify thy mercies, O Lord, and again we bless and magnify them, and have all manner of inducement and obligation thus to do, not only because we have received so many signal ingagements from thee,

but especially because the performance of this duty of praise is so richly accepted and rewarded by thee, and thy power and providence ascertain'd to the present defense of all those that performe it faithfully, that wait on thee for thy aids, and fail not in acknowledging the receipt of them.

1. *Unto thee, O God, doe we give thanks, unto thee doe we give thanks; || for that thy name is near thy wondrous works a declare.*

|| and now is thy name to them that declare thy wondrous works.

2. *When*



It takes a fit  
time.

2. When I shall receive the congregation, I shall judge uprightly. b.

For God is a most upright judge, and if he doth a while delay the punishing of wicked men, and relieving the godly, that certainly is but an act of his wise disposal, to choose the fittest season for it, a time which in all respects is most agreeable; and then he will certainly interpose in mercy to the one, and just vengeance to the other.

† were  
mashed  
D'NOC

3. The earth and all the inhabitants thereof † are dissolved, I bear up the pillars of it. Selah.

When the whole land was in a civil combustion, one part as it were melted and dissolved from another, 'twas God alone that kept it from utter destruction, by preserving alive the pious men, who by their prayers and intercessions are wont to contend and prevail for averting of ruine, (see note b.) or supported it still upon the proper basis, and reestablished David in his throne.

4. I said unto the fools, Deal not so foolishly, and to the wicked, Lift not up the borne.

Repress and brought down the wicked Rebels, that scoff at God and his appointed, and were obstinately bent to exalt themselves in his ruine. These

5. Lift not up your borne on high, speak not with a stiff neck.

did God in his good time bring down and put to shame.

\* neither  
from the  
East, nor  
West, nor  
desert of  
Mountains  
For  
Gover-  
ment.

6. For \* promotion cometh neither from the East, nor from the West, nor from the South. c.

7. But God is <sup>d</sup> the Judge, he putteth down one, and setteth up another. d.

prime supereminent ruler of all the world, and in great justice he thus disposeth of this, and all things here below, as he sees fittest (never suffering wicked men continually to prosper.)

8. For in the hand of the Lord there is a cup, and the wine is red, it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

All that befalls either good or evil men comes certainly from God, who hath in his power judgments of the most direfull alloy, most fitly compared to a cup of the strongest wine, with the addition of the most stupifying mixtures, myrrhe &c. (see note on Rev. xiv. 10. c.) and in the dispensing and pouring out of this, some drops may fall to the portion of godly men in this world, some afflictions for a time; but then for the wicked they must expect the bottom of the cup, the bitterest and most intolerable part of sufferings, every drop of those dregs of Gods wrath to be drunk up by them, in this life probably, but undoubtedly in another.

9. But I will declare for ever, I will sing praises to the God of Jacob.

As therefore it is my part not to faile to proclaim and bless the name of this God for ever, which hath so favourably owned the cause of his servants;

10. All the hornes of the wicked also will I cut off, but the hornes of the righteous shall be exalted.

So I shall severely remit to him the taking his own time to execute his judgments, to bring down the power of all his enemies, which he will certainly perform, cherishing, and at last promoting, those that adhere faithfully to his service.

## Annotations on Psalm LXXV.

a.  
קָדַשׁ

V. 1. *Declare*] The whole difficulty of this v. 1. seems to be best removed by rendring קָדַשׁ as a participle plural in the sense of the dative case, for then that will express to whom Gods name, i. e. his power is here said to be high, viz. קָדַשׁ to them that declare (the Chaldee renders it כְּמוֹתָא) thy wondrous works. Thus hath the learned Castellio rendred it, *cujus praesens adest nomen tua narrantibus miracula. To thee will we give thanks whose name is present at hand* (so קָדַשׁ signifies) to them that shew forth thy miracles.

ב.  
קָדַשׁb.  
קָדַשׁ

V. 2. *Congregation*] קָדַשׁ, from קָדַשׁ, signifies an appointed time or season, as well as place; and in that former sense 'tis most commonly used either for time in general, or in special for the four seasons of the year, the months, the solemn feasts, &c. and to this sense of time, not place or congregation, the learned interpreters render it: קָדַשׁ time, saith the Chaldee; קָדַשׁ time, saith the Syriack; קָדַשׁ the xxii. and tempus the Latine; and so the Arabick and Aethiopic, and the Interlinear statutum tempus; and Castellio, certum tempus; and then with קָדַשׁ from קָדַשׁ cepit, it may fitly signify the taking a fit season. And then follows the קָדַשׁ קָדַשׁ קָדַשׁ I will judge reprobates, understanding it of the Lord. That the speech belongeth to God, appears by the next verse, his establishing or supporting the pillars of the earth, preserving religious persons, who in the Hebrew dialect are frequently stiled pillars: so Maimonides de Idol: of Abraham that he was עֶמֶד הָעוֹלָם the pillar of the world: so Gal. II. 9. those eminent Apostles, are called עֶמֶד

pillars, and oft elsewhere: Which establishing and preserving of them (ἐστηκότα say the xxii. I have set them firme and solid) can belong to none but God; and so in the following verses, till at length v. 7. 'tis expressly said, God is the judge, he putteth down one, and setteth up another. This is again observable v. 10. For as here v. 1. and 2. there is an alternation between the Psalmist and God, designed to be sung severally by several persons or choirs, and so both in the first person, unto thee doe we give thanks, saith one, and when I — I shall judge according to right, saith the other, (קָדַשׁ ה' אֱלֹהֵינוּ the words of God, saith Kimchi;) so again in the conclusion, I will declare, I will sing praises, saith one, and All the horns of the wicked will I cut off, saith the other; so signify to us the certain answers we may expect from God: If we adhere to him and bless him, bear thankfully and patiently what he layes upon us, he will certainly espouse our cause, defend and secure us, judge reprobates in one place, and cut off the horns of the wicked in the other, which is but the paraphrase of his judging reprobates (i. e. the most perfect right judgments) here, which yet he oft defers to doe, till he finde a fit time, either the time of wicked mens having filled up the measure of their sins, or a choise season when their oppressions grow high, and the godly are ready to sink under them, and then upon their flying to God in their trouble, he delivereth them out of their distress. Another rendring the former part of the verse is capable of, taking קָדַשׁ in the front in the notion of although, of which there are many instances. So Gen. xlvii. 14. וְיִשְׂרָאֵל לֹא יָדָע לֵאמֹר, 10

for, but although Manasses was the first born, he laid his right hand on Ephraim. So Exod. xxxiv. 9. Let the Lord come among us **וְלֹא** for, but although it be a stiffnecked people. See Jos. xvii. 18. Dan. ix. 9. Ex. xiii. 17. Ps. xli. 5. Is. xii. 1. Ps. lxxi. 15. And then **וְלֹא** will be, though I take time, i. e. delay or make some stay, I will judge **רִבְבוֹת**; according to that of our Saviour Luk. xviii. 7. that God will avenge his elect, though he bear or stay long; and Habak. ii. 3. The vision is for an appointed time, the **וְלֹא** here, though it tarry, wait for it, because it will surely come, it will not tarry. To which sense it may farther be observed, that **וְלֹא** hath also the notion of buying, and then buying times, is a solemn phrase Dan. ii. 9. for making delays, from whence S. Paul hath **ἐξαγορεύωντας τὴν καιρὸν** redeeming the time. Eph. v. 16.

V. 6. Promotion] That **וְלֹא** here signifies mountains in the genitive plural, and so is governed of **מִן** from the desert preceding, is agreed by all the antients, and then it is to be rendered from the desert of the mountains, or the mountainous desert: so the Lxxii. **ἐκ τῶν ὄρεων ὁρίων**; the Latine, *neque à desertis montibus*, nor from the desert mountains, the Chaldee with some change, *neither from the North of the deserts, nor from the South of the mountains*; but the Syriack expressly, **ܠܐ ܡܢ ܕܥܝܪܐ ܕܡܢ ܕܡܢ ܕܡܢ** nor from the desert of the mountains; and so the Interlinear also. And then the speech must be elliptical, and the supply of it fetcht either from the precedent verse, or else rather from the subsequent, and not be promotion only, by which some interpreters render **וְלֹא**, as if it were the infinitive (from **וְלֹא** exaltare) exaltare, or exaltatio; but more fully pulling down, and setting up, thus; For neither from the East

(so **וְלֹא** literally, from the going out; signifies) nor from the West, nor from the desert of mountains, **וְלֹא** &c. For God judgeth— Thus the Jewish Arab, Neither from the East, nor from the West, nor from the deserts and mountains cometh that unto you. The word **וְלֹא** here alludes to the **וְלֹא**, ver. 7. and **וְלֹא** ver. 5. On this verse the Rabbins have their changes. Kimchi's Father would have **וְלֹא** to be custome or impost (from **וְלֹא** x. 28.) **וְלֹא** to be traffick (Ezek. xxvii. 14.) **וְלֹא** to be eloquence (Cant. iv. 3.) the several ways of preferment in the world. R. Obad. Gaon interprets **וְלֹא** the rising of the stars, **וְלֹא** their setting, **וְלֹא** the *primum mobile* (for so it is called) and so to refer to Astrological predictions, pretended from the horoscope. But David Kimchi himself having mentioned his Father's descent, translates it literally, *neither from the East, nor from the West*, &c. i. e. it is not acquired by mans diligence in going hither and thither &c. and although he prefer the notion of exaltation, or promotion, yet he gives a note from R. Aban an ancient Rabbi; that **וְלֹא** in every other place of scripture but this, signifies mountains, And then why not in this also?

V. 7. Judge] The word **וְלֹא** signifies somewhat more then an ordinary justiciary among us; for to such it scarcely belongs to bestow honours, and preferments at pleasure. It is the style whereby the Captains and managers of the wars of the people of Israel were stiled, Gideon, and Samson &c. which, as the Roman Dictators, acted in an unlimited power. These were raised up by God; when the people were oppressed, or captivated; to vindicate them to their ancient liberties; and from hence the Latine *Suffes* and *Suffetes* is derived, *qui summus Pænis magistratus est*, saith Livy, which was the supreme magi-

d. **וְלֹא**

& best: **וְלֹא**

strate among the Carthaginians, and to these the managery of their wars belonged, *quod velut consulare imperium apud Carthaginienses erat*, saith Livy, again, *because the government of the Carthaginians, was as it were consular*. And in this notion

it is here attributed to God, as to judge *restitutes*, punish and avenge them of their enemies v. 2. (the ~~word~~ here referring to the ~~word~~ there) so to subdue their oppressors here (as a Captain in war) and restore to their country again.

10. bell.  
Par.

## The Seventy Sixth Psalm.

### Paraphrase.

The seventy sixth Psalm is a commemoration of the power and Majesty, and mercifull presence of God unto his people, in hearing and answering them, and executing judgments on their enemies, overthrowing their ~~†~~ heathen invaders, It was composed by Asaph, and committed to the Prædict of the stringed instruments.

**T**O the || chief Musitian upon *Neginath*, a Psalm Or song of *Asaph*.

|| Master of the stringed instruments (see Psal. viii. 1.)

† פס  
שם מו  
אספיה  
an ode on  
the Asaph.  
a. LXXI.  
ש  
ספיה  
the of Se-  
metherib  
and his  
company,  
Jereh.

Though God have done abundantly sufficient to reveal his power and glorious attributes to all the men in the world, yet in a most signal manner hath he exhibited himself to the people of the Jews :

1. In Judah is God known, his name is great in Israel :

And that especially in the holy place of publick assembly, where when pious men meet devoutly to offer up their sacrifices and requests to him, they receive certain answers of mercy from him, most evident demonstrations of his peculiar presence and assistance there.

2. In Salem also is his Tabernacle, and his dwelling in Zion.

\* Whilst we kept close to his service there, we never failed to receive portentous aids from him, to obtain the most illustrious victories over our enemies, to secure our selves, and destroy them in their most furious and formidable assaults ; and whatsoever we have at any time achieved in this kind, it hath been no strength of ours, but his peculiar interposition.

3. There brake he ~~a~~ the ~~†~~ arrows of the bow, the shield, and the sword, and the battel. Selah.

† on high-  
nings, or  
pier.

Thy presence, O God, in this hill of Zion hath a farre greater and more glorious virtue for the guarding of us, and overcoming our opposers, than the mountains of most strength and advantage, where our malicious enemies in their rage and designs of taking our City, make their rendezvous, are for the fortifying themselves, or annoying of us.

4. Thou art more glorious and excellent then the mountains of prey.

The stoutest and most able men in the world, the most warlike and victorious Assyrians, have by this means without any considerable strength of ours, been utterly discomfited, when they had betaken themselves to their rest, a Chron. xxxii. 21. in the midst of their security the Lord sent an Angel, and cut off all their mighty men of valour, they slept but never waked again ; and so their whole army (see Is. xxxvii. 36.) like men asleep, have been able to doe nothing, nor so much as to move an hand to hurt us.

5. The stoutest-hearted || are spoiled, they have slept their sleep, and none of the men of might have found their hands.

|| have de-  
spised or  
despised  
themselves  
they sleep-

\* Was the secret interposition of thy power, O Lord, that wrought this signal destruction upon so potent and numerous an army.

6. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7. *Thou, even thou art to be feared, and who may stand in thy sight ! when once thou art angry ?* Thou art most terrible and irresistible in thy judgments, and consume all before thee in the first minute that thou art pleased to execute them.

|| from the  
minute of  
thy anger  
תִּתֵּן יָדְךָ

8. *Thou didst cause judgment to be heard from heaven; the earth <sup>c</sup> feared, and was still,* When thou, though in heaven, didst please to interpose for thy oppressed people in imminent pressing danger, to deliver them from the violence of men,

9. *When God arose to judgment, to save all the meek of the earth. Selah.*

and to punish those that injured them, then thy Angels came forth on thy messages, with thunder and lightning and earthquakes; by these the proudest sinners were stricken with horror, decided these thy thunderbolts, and had no means imaginable to secure them from them, were all destroyed and put to flight, and so left thy people to their rest and quiet, whom they came to besiege and conquer.

† or confess  
\* or give  
up,

10. *Surely the wrath of man shall † praise thee; the remainder of wrath shalt † thou \* restrain.* And thus art thou praised and acknowledged, and in some degree honoured by the miscarriage and frustration of unjust and wicked men, and occasionally by their very sin, their cruelty and blasphemies when they came to be restrained and quelled, and remarkably punished by thee : or, Against their rage thou preparest rage; they begin in fury against pious blameless men, afflicting and oppressing them, and thou in thy time dealest with them in wrath, repayest them, as they have deserved.

|| all  
the terri-  
ble.  
לְכָל הַיִּרְאָה

11. *Vow and pay unto the Lord your God : † let all that be round about him bring presents to † him that ought to be feared.* Our God is a gracious and a dreadful God, gracious to us in defending us against the most savage oppressors, dreadful to them

that continue thus to provoke and blaspheme him. O let us all, that profess his service, consecrate (and perform) to him the fruits of our lips, all possible praises and thanksgivings, all works of piety and charity. And let those that have provoked, make speed to atone him by reformation, and the sweet fruits thereof.

\* bring  
down.

12. *He shall \* cut off the spirit of Princes, he is ter-  
rible to the Kings of the earth.* Else be they never so great and prosperous, never so proud and stout, God will

in a most terrible manner deal with them, and at length be sure to bring them low enough, as he hath done the proud Sennacherib, and Rabshakeh, and the whole Assyrian army.

### Annotations on Psalm LXXVI.

a.  
רָשָׁף

V. 3. *Arrows*] The Hebrew רָשָׁף signifies fire, Job v. 7. where sparks that fly upward are poetically expressed by רָשָׁף בְּנֵי the sons of the fire. So Psal. lxxviii. 48. it is used not for thunderbolts or lightnings, as our margin reads, but simply for fire, shot out of the clouds, and running along upon the ground Exod. ix. 23. And from thence by metaphor it is applied to an arrow or dart, shot out of a bow, and by the swiftness of the motion supposed to be inflamed, see Cant. viii. 6. where of love it is said, that רָשָׁף רָשָׁף it is like fire.

(not the Coals, but) the arrows thereof are arrows of fire, it shoots, and wounds, and burns a mans heart, inflames it vehemently by wounding it. Here we have the word twice, and if the former of them doe not signify arrows simply, it will not be found in that sense in the Bible : nor doe the lxxii. render it in the notion of an arrow, but in this place express it by a general word, כֹּחַ קֶרֶן הַיָּד הַיְּמָנִית the strength of the bowes, referring so that which is supposed to be the cause of inflaming the arrows, the

strength of the *bow* from which they are shot out. The Syriack in some degree of compliance with them render it *ܕܢܗܝܬ* the *armes* of the *bow*, that which the *bow* reacheth out as a man doth his *arme*, and by which, as by an *arme*, it reacheth to, and forcibly seileth on that which is distant from it. The poetical expression will best be conserved by retaining some notice of the primary sense in the rendering of it, *fires* or *lightnings*, of the *bow*, i. e. those hostile weapons which are most furious and formidable, as *fire* shot out from a *bow*.

- b. V. 5. Found their hands] *ܕܠܗܝܬ ܕܝܕܗܘܢ* may be rendered, *have not found their hands*, i. e. have not been able to use them for resistance, for the offending others, or even for their own defense; the Hebrew *לֹא מָצְאוּ* (as the Syriack *ܕܠܗܝܬ* by which they here render it) signifying as to *finde*, or *get*, so to *have in readiness*, in their power, to be able to use. To this the Chaldee look in their paraphrase, *ܕܠܗܝܬ ܕܝܕܗܘܢ ܕܠܗܝܬ ܕܝܕܗܘܢ* they could not take their weapons in their hands, i. e. they could not use their hands to manage their weapons. The *xxii.* have but little varied the phrase, *ܕܠܗܝܬ ܕܝܕܗܘܢ ܕܠܗܝܬ ܕܝܕܗܘܢ*, they found nothing with their hands, i. e. they were able to do nothing with them, (their vast army achieved nothing, but returned with shame of face to their own land *2 Chron. xxxii. 21.*) Which the Latine seems to have a little mistaken, when they add the preposition *in* to what they found in the *xxii.* *nihil invenerunt in manibus*, they found nothing in their hands; but that still interpretable to the former sense, they found nothing, i. e. they had neither weapons nor strength in their hands, their whole army was utterly routed and discomfited, without striking a stroke; for which the Syri-

ack read, *ܕܠܗܝܬ ܕܝܕܗܘܢ*, their hands were not able, or impotent. And this well agrees to the beginning of the verse; *ܕܠܗܝܬ ܕܝܕܗܘܢ* they have been cut off or perished, they are gone, saith *Abu Walid*, or have deposited themselves, (the reciprocal from *ܕܠܗܝܬ* *predatus est*.) they have cast away their weapons, saith the Chaldee; *ܕܠܗܝܬ ܕܝܕܗܘܢ*, they were troubled, say the *LXXII.* as when in a Panick terror men are amazed, discomfited, throw away their weapons, and fly, and by that astonishment are like men in a sleep, their strength and sense tyed up; but it more punctually refers to the time wherein the Angel smote the Assyrian army, in the deep of the night, when they had put off their garments and weapons both, were fast asleep in their tents, and at once 185000. of them slain, *1. xxxvii. 36.* This is poetically described by *sleeping their sleep*; and as is added v. 6. *ܕܠܗܝܬ ܕܝܕܗܘܢ* men in a dead sleep, *dura quietis, ferreus somnus*, an hard and thorny sleep. Were they never so strong or valiant, had they never such strength of body, skill in armes, courage of minde, and all that was necessary for a conquest, in the midst of their security, they were smitten, and so utterly vanquishd, and returned *re infecta*, without doing of any thing.

V. 8. Feared] What is meant by the *earths* fearing here, must be judged by proportion with the judgments being heard from heaven in the former part of the verse. In the history *2 Chron. xxxii. 21.* the Angel of the Lord wrought that great execution on the Assyrians army. Now the descent of an Angel, when he came commissioned for any act of power, was generally furnished by God with some sensible attestation from nature, thunders and earthquakes, neither of which would probably

מִשְׁמַע  
קוֹל  
רָעַם

be wanting in so eminent a work as the slaughter of eighty five thousand. Of the thunder there can be no doubt, the judgements being heard from heaven, refers to *קוֹל*, which indifferently signifies voice, and thunder, which is a vocal, and so audible judgment, coming out of the air, which in scripture is stiled heaven. And then for the earthquake, that that is signified by the *קוֹל רָעַם* the earths fearing, may be guessed from 1 Sam. xiv. 15. *There was trembling in the host, in the field, and among all the people, the garrison and the spoilers they also trembled, and the earth quaked, so it was a very great trembling, or a trembling of God.* Here a trembling of God, or such as is caused by the appearance of Angels sent by God, is made up not only of the trembling of men, but of the earth itself. And so *Matth. xxviii. 2.* at the appearance of Angels *there was a very great earthquake.* And this to very good purpose, that they that opposed Gods people might evidently perceive that it was not chance, or ordinary sickness, or suddain infection, that cut them off, but the displeasure of an omnipotent Deity. Now because among us trembling is an effect of fear, and where trembling is visible outwardly, fear is supposed to be within, therefore it is here an easy poetick figure, to express an earthquake by the *fearing of the earth.* And then that which follows, *וַיִּשְׁכַּת* and was still, as it is elegantly opposed to the trembling, or fear forementioned, so it imports the effect of this earthquake to the children of Israel, this short commotion gave rest and quiet to the land: as *Jud. iii. 30.* *וַיִּשְׁכַּת הָאָרֶץ* (just the same phrase as here) *the land had rest eighty years,* and so *ch. v. 21.* and *viii. 28.* and in several other places, *the land had rest, or the country was in quiet.* And so in *S. Paul* *καταπαύσις* rest] is quiet

from the persecutors of the Christians. (see note on *Heb. iii. c.*) *Aben-Walid* from its conjunction with *קוֹל* fearing here, would make it one of those which have contrary significations, and so to signify here stirred or moved. But the Jewish Arab renders it, *some of the people of the earth feared, and some were still,* i. e. *saith he, the oppressors feared, and the oppressed had rest.*

V. 10. *Restrain*] What *וַיִּשְׁכַּת* signifies here, is not agreed among the interpreters, the word signifying 1. to gird, and 2. to restrain. In the notion of restraining it will have a very commodious sense, applied to *Senacherib* to whom this Psalm belongs. For as by the slaughter of the eighty five thousand in his army, he was forced to depart, and dwell at *Niniveh*, 2 *King. xix. 36.* so after his return thither, there be some remainders of his wrath on the Jews that dwell there. We may see it, *Tob. i. 18.* *If the King Senacherib had slain any, when he was come and fled from Jadaa, I buried them privily (for in his wrath he killed many) &c.* This was the racemation, as it were, or gleanings of his wrath, and this was restrained by God; for he soon falls by the hands of his sons *Adramelech and Shavezer*, as he was worshipping in the house of *Nisroch* his God. 2 *Ki. xix. 37.* And to this sense *Kimchi* interprets it, *thou shalt so represent the malice of our enemies, that the other nations shall not dare to fight against us: so likewise Aben-Ezra.* And thus it must be, if the remainder of wrath, be mans wrath, as the former part of the verse inclines it, *Surely the wrath of man &c.* But *וַיִּשְׁכַּת* in the primary notion signifies girding, or putting on, *oraying* ones self *cinxit, accinxit, praeinxit.* Girding, we know, signifies putting on, and is applied to garments, ornaments, armes; *וַיִּגְדֵּל* Gird thy sword upon thy thigh *Ps. xlv. 3.* and frequently elsewhere: and so girding with glaiues,

d.  
וַיִּשְׁכַּת

וַיִּשְׁכַּת



is putting on festival ornaments. And agreeable here in a poetical phrase, thou shalt gird on the remainder of wrath, parallel to putting on the garments of vengeance for cloathing, Isa. lix. 17. will signify Gods adorning and setting out himself by the exercise of his vengeance, vulgarly expressed by his *wrath*, and the word *מִלֵּחַ* *wrath*, most fitly used with reflexion on *מִלֵּחַ* the *wrath* of man in the beginning of the verse. *Man's wrath* is the violence and rage and blasphemy of the oppressor, upon the meek or poor man foregoing. This begins, goes foremost, in provoking God; and then *מִלֵּחַ* the remainder or second part of *wrath* is still behinde for God, and with that he girds himself, i. e. sets himself out illustriously and dreadfully, as with an ornament, and as with an hostile preparation, in the eyes of men. And so in this sense also it is agreeable to the context. *The wrath of man*, *Rabshake's* railings and blasphemies, *וְיָרָא* shall confess or praise thee, as being brought down by God, and signally refuted by him, (for then after so eminent a vindication of Gods honour, his opposition and reproaches did but illustrate that glory which he endeavoured to eclipse, and become a kind of confession to him.) One of the Targums read *וְיָרָא* *וְיָרָא*, they shall convert, and confess to thy name, and praise thee, in reference to other men that look on, & admire, & give honour to God, who thus seasonably interposes, and girds on the remainder of *wrath*, comes in opportunely to rescue the oppressed, and execute judgment on the oppressor. And so in either sense the parts of this verse are perfectly answerable the one to the other. To this latter rendering of *וְיָרָא* the Chaldee inclines us, paraphrasing it by *וְיָרָא* *וְיָרָא* *וְיָרָא* thou hast girded on, or prepared, or made ready the remainder of fury (meaning Gods fury) for the destroying

of the nations. And so the Interlinear, *residuum irarum accinges*, thou shalt gird on thee the residue of *wraths*; and Castellio, *exuberantibus furoribus decoraris*, thou art adorned with exuberant furies, in the notion of an ornament or festival garment; to which also if the LXXII. referre not by their *ἐγκατάλειμμα ἐν δυνάμει ἡσυχασί σου*, the remnant of *wrath* shall celebrate to thee a feast, it will be hard to guess what they meant by it. This the Latine render from them, *reliquiae cogitationis diem festum agens isti*, the relics of thought (so interpreting *ἐγκατάλειμμα*) shall keep an holy-day to thee.

V. 12. Cut off] *וְיָרָא* spirit, seems here to denote the proud, and cruel and insatiable spirit of oppressing Nimrods (such *Senacherib* was) lifted up with the successes of their impiety; so the Chaldee *וְיָרָא* *וְיָרָא* *וְיָרָא* he shall represent the grossness, or elation, or pride of the spirit of the great ones (so *וְיָרָא* signifies, the same phrase by which they paraphrase the pride of the countenance, Pt. x. 4.) And Gods cutting it off, bringing it low, (so *וְיָרָא* from *וְיָרָא* *minuit*, signifies) is his not only repressing, and not permitting it to proceed farther, but his inflicting severe punishments upon it, cutting off the tyrant in his bloody pursuits, as it lared with *Senacherib* (see note d.) The LXXII. as we now read it, having *ἀφαιρέματα πνεύματα ἀφ' ἑνὸς*, taking away the spirits of Princes, may be thought by spirits to signify no more then their lives: but the Latine reading *spiritum* in the singular, and so the Syriack *וְיָרָא* spirit, shew that *πνεῦμα* not *πνεύματα* is the right reading; and then nothing hinders, but that they might take it in this sense for pride and elation of spirit, which as it may be taken away by other means of humbling, beside that of death, so it is then surely subdued and brought low, when it brings destruction



struction on him in whom it is. *Abu Walid* here renders *עָלָם* shall exalt, and hinder the enemies from them; and so *Kimchi* in his *Rootes* shall exalt them, and strengthen

them. But withall he saith, it may be interpreted, shall cut off, or bring low, the radical signification being, as he resolves, the notion of hindering, keeping in, or restraining.

# The Seventy Seventh Psalm.

Paraphrase.

ps 77

TO the chief Musitian || to *Jeduthan*, a Psalm of *Asaph*.

In all the miseries that befall us in this life, by way of dialogue between diffidence and a well-grounded hope and faith. It seems to have been composed by *Asaph* in reference to the captivity, and committed to the Priest of Music, to be sung to those instruments in which *Jeduthan* and his posterity were employed.

The seventy seventh Psalm is a pious resolution of assistance in and prayer to God,

† My voice was unto God, and I cried, my voice unto God.

1. † I cried unto God with my voice, even unto God with my voice, and he gave ear unto me.

My distresses were great, and I had none but God to fly to: so him therefore I address my request importunately, and he was pleased to relieve me out of them.

† My hand was stretched out—and remitted not.

2. In the day of my trouble I sought the Lord; \* my soul refused to be comforted.

When any affliction came, this was my constant practice, never to give over praying, never to take any repose by diverting from that employment.

† I remembered God, and I was troubled: I made a noise, or was clamorous, I meditated, or prayed.

3. I remembered God, and I was troubled: I complained, and my spirit was \* overwhelmed. Selah.

But bemoaning me to God, and with all importunity making my requests to

† I didst hold, or keep the watches of mine eyes; I was troubled, and spoke not.

4. Thou holdest mine eyes waking; I am so troubled that I cannot speak.

When I am in the night on my bed, thou, O Lord, seest how I am employed even in my meditation.

† I have considered the days of old, the years of my youth.

5. I have considered the days of old, the years of my youth.

I recount all the eminent passages of thy providence toward this nation of ours, beginning from the first foundation of it.

† I call to remembrance my song in the night; I commune with mine own heart, and my spirit \* made diligent search.

6. I call to remembrance my song in the night; I commune with mine own heart, and my spirit \* made diligent search.

And thus I think over my own compositions in the solitude of the night, conversing silently with my self, in this form of dialogue, in this

† Will the Lord cast off for ever? and will he be favourable no more?

7. Will the Lord cast off for ever? and will he be favourable no more?

God is displeased and chastish us severely, as if he would never be atoned,

† Is his mercy clean gone for ever? Doth his promise fail for evermore?

8. Is his mercy clean gone for ever? Doth his promise fail for evermore?

His mercies and his promises gave us ground of hope, and will he never remember these? Is he finally resolved never again to turn to us in mercy?

9. Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah.

- d. The continuance and repetition of his judgements for so many years, or in so many forms frequently varied, but still lying heavy upon us, makes this a reasonable fear.
- But I soon answered and silenced these my melancholy infidel reasonings, and opposed unto them the acts, the many illustrious miraculous acts of God, in bringing us out of Egypt, possessing us of Canaan, subduing all our neighbouring enemies, &c. infallible evidences both of his power, and fidelity to all that depend on him; and resolved more reasonably to stay and support myself with the meditation and solemn reflection on these, by his former dealings inviting the continuance of them, and raising to my self confident prelates of his future mercies.
- And upon an intire survey of all I am forced to acknowledge, that all God's dealings are most just and holy: he never fails the least in the performance of his promises; but, on the contrary, hath magnified his power (as well as justice and fidelity) in a most illustrious manner, in all his dealings with his people.
- When thou rescuedst thy people of Israel out of the bondage of Egypt, the posterity of Joseph all begotten there, and all the rest of the seed of Jacob which came to Egypt (and were at first kindly treated by the King, but after a while oppressed and tyrannically enslaved) thou didst it in a most mighty miraculous dreadful manner, so as convinced the very obdurate heathens of thy power and vengeance upon them.
- And when the Israelites by thy conduct came to the sea side, the very sea, that untrammelled body was restrained by thee, and as in a frightful dread of thy majesty fled from before them, gave them leave to pass as on dry ground through the channel of it.
- And on the other side the Lord sent out his judgements upon the Egyptians, looks unto their host through the pillar of fire and cloud, and troubled them, Exod. xiv. 27. by which was intimated the tempests of rain and thunder resounding in the air, and sending out shafts or thurs stones, and again thunders in the clouds, and lightning flashing in their eyes, to the disturbing them extremely.
- And thus whilst thy people were conducted and carried safe by thee through the midst of the red sea, the Egyptians were in no wise able to follow them (but were all first disordered and restrained in the speed of their march, God took off their chariot wheels that they drove them heavily, Exod. xiv. 25. and soon after by Moses's stretching out his hand, swallowed up and destroyed by the sea returning upon them, v. 26.) and so thy works of providence in preserving some, whilst by the same means thou destroyest others, most undiscernible and inscrutable.
- And in summe, thy care over thy people, and thy conduct by the hand of Moses and Aaron, hath been experimented to be like that of the most watchful and skilful shepherd over a flock, securing them from all assaults or violence of their enemies. And thy dealings with them there, are a full security to us now, if we continue our faithful dependence on thee, that thou art both able and ready to relieve and rescue us out of the greatest necessities and most present dangers.
10. *And I said, this \* is my infirmity; but I will remember the years of the right hand of the most high.*
11. *I will remember the works of the Lord; surely I will remember † thy wondrous works.*
12. *I will meditate also of thy works, and talk of thy doings.*
13. *Thy way, O God, is in the sanctuary: who is so great a God as our God?*
14. *Thou art the God that doest wonders; thou hast declared thy strength among the people.*
15. *Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.*
16. *The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled.*
17. *The clouds poured out water, the sky sent out a sound; \* thine arrows also went abroad.*
18. *The voice of thy thunder was in the heavens, the lightnings lightened the world, the earth trembled and shook.*
19. *Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.*
20. *Thou leddest thy people like a flock by the hand of Moses and Aaron.*

\* my dejection is a change of the right or the years of—  
† from the ancient times of thy wonders, see note d.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

\* thy stones  
† from  
11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

## Annotations on Psalm LXXVII.

2. V. 2. *My fore ran* ] מִןּוֹת from  
 מִןּוֹת *protraxit, extendit se*, being here  
 applied to מִןּוֹת my hand, will most  
 probably be rendred, *was stretched*  
 out, or *stretched it self*; and to that  
 best agrees מִןּוֹת מִןּוֹת and remitted  
 not, gave not over, fell not down from  
 מִןּוֹת remissum esse. 'Tis true when it  
 is joyned with any fluid thing, it  
 signifies to *flow*, or *run about*, as of  
 water, tears, wine, or blood, but  
 here with the *hand* (if that be the  
 meaning of מִןּוֹת) the *stretching out* is  
 the most proper notion of it: and  
 though the Lxxii. for מִןּוֹת seem to  
 have read מִןּוֹת over against him, yet  
 they have sufficiently exprest the  
 sense, and restrained it to the noti-  
 on of מִןּוֹת for my hand, τὰς χεῖρας  
 με νυκτὸς ἀνὰ τὸν αὐτὸν, I sought him  
 with my hands by night toward him.  
 The Chaldee having taken מִןּוֹת by it  
 selfe, and given it a paraphrase re-  
 mote enough מִןּוֹת מִןּוֹת prophe-  
 cy rested upon me (from one use of  
 the word מִןּוֹת spoken of God, for  
 the spirit of God 2 King. iii. 15.) do  
 also paraphrase מִןּוֹת by the *eye*  
 dropping of tears; but the Syriack  
 reading מִןּוֹת, as if it had been  
 מִןּוֹת his hand, convert it to another  
 matter. 'Tis true מִןּוֹת signifies many  
 things besides an *hand*, particularly  
 a *stroke*, or *bart*, or *wound* that be-  
 falls any, but this sure respecting  
 him that strikes or inflicts it, whole  
 hand or stroke it is said to be, not his  
 who is stricken by it. So Deut. xxxii.  
 36. where *their hand* is thus inter-  
 preted by the Chaldee, 'tis מִןּוֹת מִןּוֹת  
 the stroke of the biter, and Exo. xxiv.  
 11. where the *not laying the hand*, is  
 by the Chaldee rendred *not hurting*,  
 and so מִןּוֹת interpreted by מִןּוֹת hurt;  
 yet the מִןּוֹת his hand or hurt, is not  
 there applied to the patients, but

to the agent, God. And *Abu wa-*  
*lid*, who renders it here a *wound* or  
*stroke* in respect to the sufferer,  
 mentions it as a distinct signifi-  
 cation from what it hath in other pla-  
 ces. And so still it is most reason-  
 able to understand it in the ordina-  
 ry sense, מִןּוֹת my hand, and then מִןּוֹת  
 must be the *extending, holding out*,  
 or *up, the hand*, by which prayer is  
 fitly exprest, whereof that is the  
 solemn gesture.

V. 3. *And was troubled* ] מִןּוֹת b.  
 from מִןּוֹת sonuit, fremuit, cannot  
 better be rendred than by, *I made*  
*a noise*, which following the remem-  
 bring of God, and the other phrases  
 v. 1. and 2. of crying, and stretching  
 out the hand, must needs be under-  
 stood of the voice of his prayers  
 very importunate in Gods ears,  
 (and either very loud or very  
 moanfull) or, as 'tis used Ps. xxxix.  
 6. very *anxious*, and clamorous in  
 Gods ears: and then follows to the  
 same matter, מִןּוֹת I will or did  
 meditate, either answerable to the  
 remembering God in the beginning of  
 the verse, or else in the notion of  
 praying, as Psal. l.v. 17. it was ren-  
 dred by the Chaldee מִןּוֹת I will  
 pray: and here מִןּוֹת I will speak be-  
 fore the Lord: and lastly מִןּוֹת my  
 spirit was involved, anxious, troubled;  
 the Syriack render it מִןּוֹת

*was rapt, caught into an extasie*, as it  
 were, *exagitated*, or *disturbed*. And  
 so every part of this verse is an ex-  
 pression of the Psalmists devotion,  
 in the day of his trouble v. 2, but not of  
 his affliction it selfe.

V. 4. *Eyes waking* ] מִןּוֹת (from  
 מִןּוֹת custodivit) signifies *watches*, or  
*vigils*, whether the spaces into  
 which the night was divided, the  
 first, second, or third *watch*, or the  
 office

office of *watching* for such a space. Here it seems to be taken in the latter sense, for the office of *guarding*, *watching over*; and then *חִשְׁבָּה* joined with it, *holding the watches* (parallel to *ῥαδτεῖν ῥαδαντὶς keeping the watches Lu. ii. 8.* is the executing of that office.) This is here poetically spoken of God, that he *holds the watches* of the Psalmists *eyes*, i. e. sees and knows how they are employed every minute of the night. And this is here used but as a preface to introduce what follows in the rest of the Psalm, which is made up of the meditations which he had on his bed, and in which he spent the night, supposing God to be present to them. *חִשְׁבָּה* saith he, *I was in perturbation, agitated, disquieted, חִשְׁבָּה חִשְׁבָּה* and *speak not* vocally, but as in a deep meditation: *חִשְׁבָּה* *I recounted or thought on the years that were past*—

- d. V. 10. *My infirmity*] This v. 10. may perhaps be best rendered, if it be taken as the conclusion of the sad hopeless thoughts, set down v. 7, 8, 9. There by way of question his spirit had seemed to say, that there would never be any end of the present afflictions, that *God's mercies were forgotten*, and his *promises* *cast aside*, as if the decree were gone forth, *God's oath in his wrath, a final irreverfible sentence*, of which he would not repent, saith *Rafi*: And in the same tenor 'tis here added, I said *חִשְׁבָּה חִשְׁבָּה* *this my disease* (so the Syriack render it, *חִשְׁבָּה חִשְׁבָּה*, from *חִשְׁבָּה agrotavit*, and so both *חִשְׁבָּה* in Hebrew, and *חִשְׁבָּה*, and *חִשְׁבָּה*, primarily signify) *this my wound*, or *this my dejection*, saith *Abu Walid*, or perhaps *this my desertion*. (for *חִשְׁבָּה* is used by the Arabs also for *desertus fuit, being put away*, as in divorce, *Mat. xix. 7.*) *חִשְׁבָּה חִשְׁבָּה*. Here the word *חִשְׁבָּה* is capable of several interpretations, either for *changes*, or *years*.

In the first sense it will be *חִשְׁבָּה חִשְׁבָּה* a *change*, or *changes* (from *חִשְׁבָּה mutavit*) of the right hand of the highest, not a *mutability* in *God's* counsels, or providence, but a *varied punishment* sent by him, *חִשְׁבָּה חִשְׁבָּה* a *repeated blow* or plague, saith the Syriack; and so sure the Chaldee understood it, who render it thus, *חִשְׁבָּה חִשְׁבָּה* and I said, *חִשְׁבָּה חִשְׁבָּה* *this disease* *חִשְׁבָּה חִשְׁבָּה* *amputation*, or, *is a mutation* *חִשְׁבָּה חִשְׁבָּה* *of the strong right hand of the most High, a varying of his afflictions*, not any inconstancy in his providence and counsels. If it be that, it must be by way of interrogation, *And I said this is my infirmity, what shall the right hand of the most high change?* But it may be taken also in the second notion for *years*, as 'tis evidently used v. 5. and from that verse the sense reacheth down to this place, after this manner, *I have considered the days of old, חִשְׁבָּה חִשְׁבָּה חִשְׁבָּה* *the years of ages, viz. of the several ages*, where in our nation hath been retrenched, and by degrees prepared for this final deportation under *Zedekiah*, as 1. the captivity of the tribes beyond Jordan, and Galilee, 2 *King. xv.* then of the remainder belonging to the Kingdom of Samaria, 2 *King. xvii.* and lastly of Judah, both to *Pharaoh Necho*, the Egyptian King, and then to *Nebuchadnezzar* in his first and second warre 2 *King. xxiii. and xxiv.* In relation hereto the Psalmist asks v. 7. *חִשְׁבָּה חִשְׁבָּה חִשְׁבָּה* *will the Lord cast off for ages, i. e. for several ages; will he be favourable no more?* and so on in divers phrases v. 8. and 9. and then v. 10. *And I said this my disease or desertion, חִשְׁבָּה חִשְׁבָּה חִשְׁבָּה* *is the years of the right hand of the most high, i. e. my captivity is lasting, my sufferings many, the measure of their duration, as the years of eternity.* This latter sense seems somewhat more

more consonant to the genius of these writings. wherein it is customary for the verses to referre by several characters, and allude to each other, and so in likelihood this is the importance of *Now*. But the former also will well enough be borne; and in either of them this verse very fitly concludes the first part of this dialogue, which all inclined to the sad part of the reflexion. And then v. 11. follows the second part of it, of a quite contrary resolution, to the end of the Psalm, *I will remember the works of the Lord, surely I will remember, נִסֵּי וּמוֹתָא from the antients of thy wonders*, i. e. I will take up another Epoch, that of all the miraculous deliverances of our nation, when first brought out of *Egypt*; I will put the Lord in minde of all his former mercies, and by that recognition endeavour to perswade him to a repetition of them; which belongs clearly to that new matter.

The Lxxii. for תַּנִּיחַ read נָוּן אֶפְסָא-  
מַר נֹוֵן I began; as from one noti-  
on of תַּנִּיחַ in Hiphil capt; and  
herein the Latine follow them:  
but the Syriack, as was said, forsake  
them, and adhere to our rendring  
of that word, my infirmity. Abū  
waīd, who renders תַּנִּיחַ this my  
disease, or my dejection, being cast  
down or wounded (as coming, saith  
he, either from תַּנִּיחַ or הִנִּיחַ) and  
נוֹוֵן years, will have the whole  
passage run thus, And if I say this  
my prostration or distress or suffering  
shall be for the remainder of time per-  
petuall, I call to minde thy former be-  
nefits to us, and my hope is streng-  
thened, and despaire ceaseth, making  
this sadder part an introduction to  
the more cheartull. And to the  
Jewish Arab, And when I say this is  
my dejection, prostration, and the space  
[or duration] of the plea, [or p. assump-  
tion] of the most High, I remem-  
ber &c.

*The Seventy Eighth Psalm.*

**Synopsis.**

**M**Aschil of Asaph.

of mercies and punishments on the people of Israel, from the time of their being in Egypt, to David's exaltation to the kingdom. It seems to have been composed by Asaph, and set in the tune called Maithil. See note on Psal. xxxii. 2.

The seventy eighth Psalm is a reflexion on Gods various dealing, his mixtures

- I. Give ear, O my people to my law; incline your ears to the words of my mouth.**

Let all the people of God give diligent attention to what I shall now deliver, as to that which is designed for their special instruction, and gathered out of the in-

2. I will open my mouth in a parable; I will utter dark sayings of old,

records of Gods providence toward his own people, the Jews, (see note on Psal. xlix. 6.) that all that profess Godliness may be admonished thereby.

3. which

And the truth of the things being to undoubtedly certain, (as well as of weighty consideration) either particularly known to us that now live, or thought fit to be by tradition conveyed down to us by our ancestors, I have all reason to communicate and propagate them to others, to whom also our Fathers designed them, as well as to us of this age; that they might joyne with us in blessing, and praising, and magnifying the glorious attributes of God, and the powerfull and gracious acts that he hath wrought for us.

For thus indeed did God himselfe appoint, when he first revealed his will and lawes unto the Jews by Moses, laying it as an obligation on the parents to be stridly carefull to instruct their children to all posterity in the knowledge of them, (see Deut. 4. 9. & 6. 7)

That not themselves only, but even all their posterity, those that were not then borne, should first learn them themselves, and then diffuse and infill them into all others.

And that in order to the preserving and cherishing all parts of piety in them, a chearfull reliance and dependance on him that had thus demonstrated his readines to favour them, thanksgiving and praising of him for his works of power and mercy, and a carefull performance of all holy uniforme obedience to his commands, as to him that had wrought redemption for them, and so purchased them to be his servants.

3. Which we have heard and known, and our Fathers have told us.

4. We will not hide them from their children, shewing to the generations to come the praises of the Lord, and his strength and his wonderfull works that he hath done.

I have all reason to communicate and propagate them to others, to whom also our Fathers designed them, as well as to us of this age; that they might joyne with us in blessing, and praising, and magnifying the glorious attributes of God, and the powerfull and gracious acts that he hath wrought for us.

5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

to be stridly carefull to instruct their children to all posterity in the knowledge of them, (see Deut. 4. 9. & 6. 7)

6. That the generation to come might know them, even the children that should be borne, who should arise and declare them to their children.

7. That they might set their hope in God, and not forget the works of God, but keep his commandments.

to thus demonstrated his readines to favour them, thanksgiving and praising of him for his works of power and mercy, and a carefull performance of all holy uniforme obedience to his commands, as to him that had wrought redemption for them, and so purchased them to be his servants.

8. And might not be as their fathers, a rebellious generation, a generation that set not their heart aright, and whose spirit was not stedfast with God.

And that in order to the preserving and cherishing all parts of piety in them, a chearfull reliance and dependance on him that had thus demonstrated his readines to favour them, thanksgiving and praising of him for his works of power and mercy, and a carefull performance of all holy uniforme obedience to his commands, as to him that had wrought redemption for them, and so purchased them to be his servants.

9. The children of Ephraim being armed and rying bowes, turned back in the day of batle.

doing it successfullly, they fainte in the very point of the assault, and fled out of the field. Thus the Ephraimites appear to have done, and consequently were defeated and assaulted by the Philistines, 2 Chron. vii. 21. And just thus did many other of these, when any service was really to be performed to God, any danger to be combated with, and vertue of patience or faith, or courage to be exercised, then were they sure to falter, and fall off shamefully.

10. They kept not the Covenant of God, and refused to walk in his law,

11. And forgot his works and wonders which he had shewed them.

ascertaind to their faith by never so many wonderfull experiments of his power and providence toward them, would not goe on in the way that God directed them, but through fear and distrust fell into mutinies and quarrels with Moses, and refused to be ruled or conducted by him.

12. Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

many works of wonder, that God had afforded their fathers so lately, in bringing them out of Egypt by a mighty hand, and fearful prodigious judgements upon Pharaoh and his people.

13. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. The conclusion of which was, that he made the very sea recede, and depart before them, and stand still like a wall Exod. xiv. 22. or like a heap Exod. xv. 8 (see note on Psal. xxxiii. b.) to secure them from all danger of approach, and to carry them through the channel as on dry ground, and conducted them safe out of Egypt.

14. In the day time also he led them with a cloud, and all the night with a light of fire. To this end he set a light-  
some cloud over their heads, at once to overshadow and environ them (see note on 1 Cor. x. 2.) and this cloud so disposed, that in the night-time it afforded light to the Israelites, though not to the Egyptians that followed them, but made a clear separation between them, Exod. xiv. 20. and in the day-time, when they needed not its light, it was yet visible over them and about them, by this means miraculously directing and conducting them in their journey.

15. He clave the rocks in the wilderness, and gave them drink as out of the great depths. And in their journeying in the wilderness, when they wanted water, he commanded Moses to strike a rock with his rod, and by so doing there came out from thence so great abundance of water, as if the Abyss had supplied the rock with that store.

16. He brought streams also out of the rocks, and caused waters to run down like rivers. And from this new kind of spring proceeded a full current, which followed them as farre as Cadan (see note on 1 Cor. x. b.) and afforded them plentiful supplies of water in that place of drought.

17. And they sinned yet more against him, by provoking the most High in the wilderness. Yet did not this miracle of mercy prevail upon them, to give them a trust and assurance in God, who had wrought such wonders for them; but they fell back after this into a new distrust of his power, and thereby provoked his wrath exceedingly.

18. And they tempted God in their heart by asking meat for their lust. For when he had taken such care to convince their infidelity and supply their wants by sending them quail in the evening, and in the morning manna, Exod. xvi. both these rained down on them miraculously from heaven, and when on their murmuring

19. Yea, they spake against God, they said, Can God furnish a table in the wilderness?

20. Behold he smote the rock, and the waters gushed out, and the streams overflowed; can he give bread also, can he provide flesh for his people?

for water at Rephidim, he had given them plenty of water out of the hard rock in Horeb, Exod. xvii. yet again after both these, Num. xi. 5. they fell a murmuring, and complaining, and distrustful of God, pretesting their condition in Egypt before this which God had now brought them to, and in a manner blaspheming and speaking ill of him, and requiring, as a proof of his power and presence among them, a table furnished with flesh, as well as bread, a satisfaction to their appetites, which they pretended to be cloyed with Manna, as well as a provision for their wants.

21. Therefore the Lord heard this and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22. Because they believed not in God, and trusted not in his salvation.

23. Though he had commanded the clouds from above, and opened the doors of heaven,

24. And had rained down Manna upon them to eat, and had given them of the corn of heaven.

25. || Man did eat † Angels food, he sent them meat to the full.

showe (as it were of rain) in the greatest abundance, a very ample proportion to every person among them, and all this wrought for them signally by God, through the ministry of Angels.

And this very highly displeased and provoked God, and brought down very sharp punishments upon them.

And that most justly for their strange obstinate distrust and infidelity, even after all those signal miracles shewed for the supplying their wants, that especially of his giving them Manna, a solid, nutritive, substantial sort of bread, prepared and made ready for them in heaven, and brought them down in a

For, every one † or bread of the strong

Thus then God was pleased to deal with these unbelieving murmurers, at once to convince and punish them: He sent out a vehement wind, and by it brought from the sea an innumerable company of quails, and let them light in the place where they incamped, near a dayes journey on this side, and as farre on the other side of their dwellings, where they lay thirawed as thick as the sand is wont to be on the sea shore, two cubits high upon the face of the earth, Num. xi. 31.

Thus did he answer their demands to the full, restrained not their appetites, gave them what they so longed for in great abundance, and permitted them to gather in, Numb. xi. 32, to dress it, and to take it into their mouths. And then before they had chewed it, while it was yet between their teeth, v. 32. the instruments of Gods displeasure and vengeance seised on them, a very terrible plague v. 33. and destroyed the headchief and principal men among them in very great numbers.

These judgments thus added to his works of mercy, might, a man would think, have wrought upon them, and deterred them from further provoking God, convinced them of his power, and engaged them to a full resignation, and assistance, and dependance on it. But they were not thus it ceaseth, they had not this effect, but after this again, they were as rebellious, and malicious, and unbelieving as ever.

And God accordingly continued his punishments among them, kept them in a wearisome condition in the wilderness, there to be harassed and worn out, and at length to die (all of them that came out of Egypt, but Caleb and Joshua) and never to enter into the promised land.

Some exemplary severity God oft exerted among them, and that had some weak effect upon them, reduced them in some degree, brought them for a while into some temper of piety, and belief, and dependance on God, together with an acknowledgement of his mercies. And though this was not hearty nor durable, but formal and feigned and temporary, and so still but hypocritical,

Yet such was Gods abundant mercy and compassion, and love to the posterity of Abraham, to whom his promises were made, that he would not destroy them all at once, but left a seed and remnant, from whom might come a succession of such whom he might bring into the promised land, and so make good his covenant to Abraham &c. which could not have been, in case he had at once destroyed them all.

This they very often deserved, by their distrusts and murmurings, even ten several times, Num. xiv. 22. in the forty years space which they spent in the wilderness.

26. He caused an East-wind to blow in heaven, and by his power he brought in the South-wind,  
27. He rained flesh also upon them as dust, and feathered souls like as the sand of the sea,  
28. And he let it fall in the midst of their camp, round about their habitations.

29. So they did eat and were well filled, for he gave them their own desire.

30. They were not estranged from their lust, || but while their meat was yet in their mouths,

31. † The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men that were in Israel.

v. 32. the instruments of Gods displeasure and vengeance v. 33. and destroyed the headchief and principal men among them in very great numbers.

32. For all this they sinned still, and believed not \* for his wondrous works.

v. 32. the instruments of Gods displeasure and vengeance v. 33. and destroyed the headchief and principal men among them in very great numbers.

33. Therefore their dayes did he consume in vanity, and their years in trouble.

34. † When he slew them, || then they sought him, and † they returned, and inquired early after God.

35. And \* they remembered that God was their rock, and the high God their redeemer.

36. || Nevertheless they did flatter him with their mouth, and † they lied unto him with their tongues.

37. \* For their heart was not right with him, neither were they stedfast in his Covenant.

38. || But he being full of compassion forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39. † For he remembered that they were but flesh, a \* wind that passeth away, and cometh not again.

v. 32. the instruments of Gods displeasure and vengeance v. 33. and destroyed the headchief and principal men among them in very great numbers.

40. How oft did they provoke him in the wilderness, and grieve him in the desert?



41. *Yea they turned back and tempted God, and limited the holy one of Israel.* Sometimes expressing a desire to go back again into Egypt; sometimes demanding some evidence of his power; sometimes resolving their wants to be so great, that God was not able to supply them.

42. *They remembered not his hand, nor the day when he delivered them from the enemy;* And so shewing themselves to have forgotten the power of his mighty works toward them, when he rescued them out of the slavery and oppression of Pharaoh,

43. *How he had wrought his signs in Egypt, and his wonders in the field of Zoan;* And wrought such miraculous signal judgments on the Egyptians.

44. *And had turned their rivers into blood, and their floods that they could not drink,* Such was the turning all their rivers and springs into blood, and so leaving them no water to drink, Exod. vii. 21.

*multitudes* 45. *He sent || diverse sorts of R. flies among them, which devoured them, and frogs which destroyed them.* Such the mixt multitude of noxious creatures, Ex. vii. 21. such the frogs, Exo. viii. 5.

*transformer.* 46. *He gave also their increase unto the Caterpillar, and their labour unto the Locust,* Such the Locusts Ex. x. 4. which devoured the fruit of their ground, for which they had laid out their seed and labour, and by this means lost all their expected harvest.

*\* congealed rain.* 47. *He destroyed their vines with hail, and their sycamore-trees with \* frost.* Such the plague of hail and fire mixt together, Ex. ix. 29. which destroyed and burnt up their trees, and whole flocks of cattle.

*Ex. ix. 29.* 48. *He gave up their cattle also to the hail, and their flocks to the thunderbolts.* Such was that great expression of his highest displeasure, and that forest plague to them, the sending the destroyer into

*Ex. ix. 29.* 49. *He cast upon them the fierceness of his anger, wrath, and indignation and trouble, & by sending evil angels among them.* Such was that great expression of his highest displeasure, and that forest plague to them, the sending the destroyer into

every house of the Egyptians, Exod. xii. 23, 29. a multitude of angels, ministers of his wrath.

*\* weighed* 50. *He \* made a way to his anger, he spared not their souls from death, but gave || their || life over to the pestilence:* Which executed his vengeance with great discretion on the very lives both of man and beast of the Egyptians; sent a sore disease among them, which destroyed all the first born

*of m.* 51. *And smote all the first borne in Egypt, the chief of m their strength in the tabernacles of Ham.* both of men and cattle, through all their dwellings; nor one being involved in it. (See note k.) Thus dealt he with that people (which sprang from Cham by Mizraim) when they opposed his power, and oppressed his chosen people.

52. *But made his own people to go forth like sheep, and guided them in the wilderness like a flock.* Whereas his mercy, and cure, and finally favourable providence attended the children of Israel, both in their passage from Egypt, and journeying through the wilderness, went before them in a remarkable manner, in a pillar of cloud and fire, conducting them day and night, as a shepherd going before his flock leads them into their pastures; and continually waited over them, and provided supplies for all their wants.

53. *And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.* And the same sea that gave them a safe and fearless passage, as soon as they were gone, returned violently, and drowned all their enemies that pursued them.

*† mountain* 54. *And he brought them to || the || border of his sanctuary, \* even to this mountain which his right hand had purchased.* And the same conduct of his special providence hath he afforded them from time to time, till at last he hath brought them to the possession of mount Zion, where now his worship is set up; a place of special strength taken from the Jebusites by David, through that victorious overruling hand of Gods, which obtained this conquest for him.

- O. Thus when they entered Canaan, the whole work was Gods, first in disposing the heathen inhabitants, then in appointing their lands to be by Joshua divided among the tribes of Israel, and then giving them a quiet and safe possession of them.
55. *He call out the heathen also before them, and divided them || <sup>†</sup> an inheritance by line, and made the tribes of Israel to dwell in their tents.* <sup>†</sup> by line for an inheritance.
- But all Gods wonderful mercies had no effect on them; whilst he thus obliged them, they still distrusted him, and thereby, and by their obstinate unbelief and disobedience, extremely provoked his displeasure.
56. *Yet they tempted and provoked the most high God, and kept not his testimonies;*
- As they which were brought out from Egypt did frequently apostatize from God, and wither themselves back in Egypt again, and never were sincere in their affections to, and their service of God; so did they still continue to do, when they were settled in Canaan, they fell off from God, Deut. xxxii. 15. 18. and at every turn diverted to Idol-worship, and cannot be more fitly compared than to a crooked bow, which never sends the arrows to the mark to which they are directed; professing the service of God, and styling themselves his people, all their actions were quite contrary to what he required and expected from them.
57. *But turned back and dealt unfaithfully, like their fathers, they were turned aside like a deceitful bow.*
- They sorely fell into the highest and grossest sins of idolatry and superstition, worshipping false Gods, i. e. devils or evil spirits, and images of the heathen in high places, where altars were erected, and sacrifices offered to them, Deut. xxxii. 16, 17.
58. *For they provoked him to anger with their high places, and moved him to jealousy with their graven images.*
- This could not choose but provoke Gods displeasure in a very high degree. And so indeed it did: And the effect of it was,
59. *When God heard this, he was wroth, and greatly abhorred Israel.*
- That God assisted not their armies, but permitted the Philistines to rout them, and carry away the Ark: I Sam. vi. 10, 11. that Tabernacle which God had pitched among that people for himself to dwell in, and so to conduct them and protect them.
60. *So that he forsook the tabernacle in Shilo, the tent which he placed among men;*
- And thus by Gods chastising hand, did the greatest and most profest enemies of God, the Idolatrous Philistines, take possession of that Ark, wherein God was wont most powerfully and gloriously to exhibit himself to his people.
61. *And delivered his strength into captivity, and his glory into the enemies hand.*
- In that rout thirty thousand of the people were slaughtered, (an evidence of his great wrath against them.)
62. *He gave his people also unto the sword, and was wroth with his inheritance.*
- And among them the choicest flower of their youth, by whom their families were to have been supported, and the people multiplied.
63. *The fire consumed their young men, and their maidens <sup>†</sup> were not given in marriage.* <sup>†</sup> crucified.
- And withall Hophai and Phinehas were slain: I Sam. iv. 11, and the wife of Phinehas fell in travel for grief, and did not long survive him, v. 20.
64. *Their priests fell by the sword, and their widows made no lamentation.*
- This sad calamity was an evident token that God had been sore displeased, and withdrawn his protection from his people, that he did no more espouse their cause, or goe out with their armies, or conduct and assist them, then a General doth when he is asleep, or the most puissant warrior when his senses are fast bound with wine. Yet at length, as he that was asleep awakes, and he that was overcome with wine returns to his senses again, so did God again return in mercy to his people, and in the exercise of his sovereign power, which he was now pleased to shew forth for them against their enemies;
65. *Then the Lord awaked as one out of sleep, and like a mighty man <sup>†</sup> that <sup>\*</sup> shouteth by reason of wine:* <sup>\*</sup> roused himself from wine.

66. And he smote his enemies in the hinder parts, he put them to a perpetual reproach.

destroying of Dagon, but farther) smiting them with Entods, a reproachful disease, and that which assured them that Gods wrath was against them who ever detained the Arke, 1 Sam. v. 7, 8, 9. and the memorials of this plague, the five golden Entods and five golden mlec, continued as testimonies of this, c. vi. 4. and 11. and a stone was set up for the remembrance of it, c. vi. 18. to the great reproach of the Philistines, and the magnifying of Gods power.

67. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim.

68. But chose the tribe of Judah, the mount Zion which he loved.

vi. 2. and leaving it a while at the house of Obed-Edom, at length by the appointment of God, he brought it up to Jerusalem the Metropolis of Judah, and there placed it in Mount Zion, the place which God preferred both before Shiloh, a city in the tribe of Ephraim, one of Josephs sons, where before it was, and before all other places.

69. And he built his Sanctuary like high palaces, like the earth which he established for ever.

in a most conspicuous place; and though it were built to high, yet was it so firmly pitched, that it should not fear that the most violent stormes should be able to beat it down. (An eminent type of the Church of Christ, conspicuous and durable, by force of that promise, that the gates of Hades should not prevail against it.)

70. He chose David also his servant, and took him from the sheepsfolds;

71. From following the ewes great with young, he brought him to feed Jacob his people and Israel his inheritance.

72. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.

skill, being a very just and wise manager of all affairs that were intrusted to him.

|| behind  
מִן  
† or, milk  
שָׁמַיִם  
עֵלָיו

Annotations on Psalm LXXVIII.

2. V. 8. Stubborn and rebellious] The difference and distinct importance of these two words, סוֹרֵר and מִרְדֵּה, may be here observed, the former fitly rendred by the LXXII. σαλγιστὴς crooked, or perverse, those that the New Testament dialect styles ἀπειθήναι disobedient, those against whom Gods oath was, that they should not enter into his rest Heb. iii. 19. the murmuring Israelites, who were all excluded Canaan. Then for מִרְדֵּה, that is the actual Apostate, the LXXII. render it ἀπειθήναι provoking, from whence the Apostle hath his τὸς ἀπειθήνας Heb. iii. 16. Some

when they had heard provoked, i. e. apostatized in heart, and desired to cast off all obedience to Gods Law, referred to v. 12. ἐν τῇ ἀποστασίᾳ in apostatizing from the living God, to their Egyptian Idols. Thus is Apostasy stiled ὀξύτης the gall of bitterness, Act. viii. 23. ῥίζα ὀξύτης a root of bitterness, Heb. xii. 15. And accordingly ἀποστάται Apostates. In the end of this verse, where the Hebrew hath וְלֹא נִתְּנָה אֵלָיו חֶסֶד וְרַחֲמִים and we, with the Chaldee and LXXII, render, whose spirit was not steadfast with God, the Syriack

read וְלֹא הָיָה אֱלֹהֵי הָרוּחַ

וְלֹא הָיָה

and confided not in the God of its spirit, rendering וְלֹא הָיָה by a masculine verbe: and thus indeed the sense will very well bear, and the change of genders is not unusual, and God is frequently known by that title, the God of the spirits of all flesh, see Num. xvi. 22.

b.

וְלֹא הָיָה

V. 9. *Carrying bows*] Of the Ephraimites 'tis here said, that being armed, וְלֹא הָיָה שֹׁמֵר floating with bows, from וְלֹא הָיָה to cast, or dart, or shoot, they turned back in the day of battle. Of their being archers we have an intimation Gen. xlix. 24. where in Jacob's blessing of Joseph, the father of Ephraim, it is said, his bow abode in strength &c. But of their cowardly flight, the Scholion of Kimchi may deserve to be considered, וְלֹא הָיָה בְּמִדְבָּר, this was done, saith he, in the wilderness, in the desert it was that they were put to flight, וְלֹא הָיָה &c. and although the story be not mentioned in the law, or books of Moses, yet it is written in the books of the Chronicles, viz. I Chron. vii. 21. where on occasion of Zabadi the Ephraimite, and Shuteiab, and Exer, and Elead, it is added, whom the men of Gath that were born in that land slew, because &c. and Ephraim their father mourned many dayes, and his brethren came to comfort him. The manner of this relation shews, that it was a very sad and considerable slaughter, & the greatness of it Kimchi collects probably, by comparing the summe of the Ephraimites, Num. ii. 19. when they came out of Egypt; with that of them in the plains of Moab, Num. xxvi. 37. In the former, the host of the Ephraimites was 40500, in the latter but 32500, eight thousand short, whereas in that space the other tribes were considerably encreased. And to this flight, and defeat, and slaughter, an effect of their cowardice and unbelief, and want of

dependance on God, the Psalmist here refers most probably.

V. 12. *Loan*] וְלֹא הָיָה, the name of a city in Egypt, Num. xiii. 22. though it be not set down in the story in Exodus, is twice specified by the writer of this Psalm, here, and v. 43. as the scene wherein the wondrous works were wrought on Pharaoh by Moses; either because really the first and principal of the miracles were shewed Pharaoh there, this city being the seat of the King, and a most ancient city, as appears by the expression used of Helbron Num. xiii. 22. where to set out the antiquity of that city, where Abraham the tenth from Noah dwelt, 'tis said, that it was built seven years before Zoan in Egypt; or perhaps only in poetical style, as the field or countrey of Zoan, is all one with the land of Egypt, foregoing. Thus in other prophetick writings, when judgments are threatned, instead of Egypt sometimes we finde Zoan alone; Isa. xix. 11. where the Princes of Zoan are all one with the wise Counsellors of Pharaoh: sometimes the Princes of Zoan, with the addition of some other city, as v. 13. the Princes of Zoan, the Princes of Nub, i. e. again, the Counsellors of that Kingdom, which, as it there follows, have seduced Egypt, brought the whole nation to ruine. So Isa. xxx. 4. where they send to Egypt for relief, 'tis said their Princes were at Zoan, their Embassadors at Hanes. But elsewhere Ezek. xxx. 13. &c. we have a larger enumeration of many cities of Egypt, Noph, Patros, Zoan, No, Sin, Aven, Phibeseth, Tchapnebes, all to express the same thing, the land of Egypt (after the manner of the Hebrews) by some one or two, or more cities of it. For Zoan the Chaldee and Lxxii. and Latine read וְלֹא הָיָה Tanis, which certainly is but a light change from וְלֹא הָיָה, the Y, as 'tis ordinary, being turned into

c.  
וְלֹא הָיָה

into T, and the Y left out. Of this faith *Stephanus Byzant.* Ταῖς πάλαι μεγίστην Ἀγυπίου, it is the name of a great city of Egypt.

V. 18. *Lust*] *שׁוֹאָה* the soul is generally set to signify the sensitive or animal faculty, as that is distinguished from the spirit, the upper or rational faculty. And so here, when their wants were abundantly supplied, and yet they remained unsatisfied and querulous, it is fitly said, that they demanded meat *שׁוֹאָה* for their souls; i.e. not for their real wants, which they might rationally desire to have supplied, but for their *phantasies*, their sensitive and carnal appetites, not restrained by reason. Thus the Jewish Arab took it, rendering it *לֶחֶם בְּלִי צָרְכָּם* without need. And this in the story *Num. xi. 4.* is called *לֶחֶם בְּלִי צָרְכָּם* lusted a lust, and so here v. 29, 30. and accordingly in sense it is not unfitly here rendered by our English, *meat for their lust*.

V. 25. *Angels*] The word *אֲנִיִּים* strong or robustious, is applyable to any creature that is such, oxen, horses, souldiers, and may here not improbably refer to the *Israelites* groundless complaint against the Manna, as thin light food, assuring us that it was meat for the healthiest appetite, *noble food*, saith the *Jewish Arab*; and accordingly they were fed with it (as *athlete*) to *firmity*, as it follows in this verse; and v. 31. *the wrath of God fell on the fattest of them*, their murmurings being most unexcusable. But besides this the word being used first of God, may be here secundarily applied either to heaven, or therein to the *Angels*, and so it is taken by all the ancient Interpreters; *אֲנִיִּים* *אֲנִיִּים* the bread of Angels, say the LXXII. and all the rest accord; *the bread of heaven*, saith *Abu Walid*, and *Kimchi*. As for the meaning of the phrase *אֲנִיִּים* *אֲנִיִּים* bread of Angels (who we know neither eate

nor drink) the Chaldee gives a full account of it, *מִן הַשָּׁמַיִם* *מִן הַשָּׁמַיִם* the food that descends from the dwelling of Angels, and so it signifies no more than *אֲנִיִּים* *אֲנִיִּים* wheat or corn of heaven v. 24. only *אֲנִיִּים* relates onely to the matter of it, whereas *אֲנִיִּים* adds the dressing of it, which without question is the importance of the Hebrew *אֲנִיִּים* from *אֲנִיִּים* *אֲנִיִּים*, and accordingly is rendered by the author of the book of *Wisdom*, *ἀφ' οὗ τοῦ οὐρανοῦ* *ἀφ' οὗ τοῦ οὐρανοῦ* c. xvi. 20. *bread prepared from heaven*, as an explication of *אֲנִיִּים* *אֲנִיִּים* the food of Angels preceding there. Of this 'tis here said *אֲנִיִּים*, which is capable of a double interpretation; either that *man eat* that food which was brought by Angels; as a special dignity to the murmuring *Israelites*, to be so royally attended; or else that as *אֲנִיִּים* signifies *quibet, every one*, and is rendered *עַל כָּל אֶחָד* *עַל כָּל אֶחָד* *Isa. xxxvi. 16.* so here *every one did eat*, in reference to the great abundance of this *manna*, as it here follows, *he sent them meat to the full*.

V. 34. *When he flew them*] The full and clear importance of these 6. verses from the beginning of ver. 34. to the end of ver. 39. will be best fetcht from the various acception of the particle *וְ*, which is sometimes copulative, and then must be rendered *and*; sometimes is the note of an *ἀντιπαρθετικῆς* introducing the latter part of a disjunctive or comparative speech, and then is sometimes best rendered *yet*, sometimes *than*. If the period begin with *כִּי* *when*, or *if*, then *וְ* that introduceth the latter part must be rendered *then*: If the period being begun thus consist of many members, one involved in the other by way of *parentesis*, and *וְ* be still continued as the means of connecting them, then they will best be rendered by *though* and *yet*. And so it is most probably here. For there being

being very many parts of this period, each of them begun with <sup>1</sup>, the context directs to carry the sense suspended for the four former verses 34, 35, 36, 37. and to begin the ἀντανόδους v. 38. after this manner, אִם אֲבָרָא — If, or, when he killed them, וַיִּרְשָׁוּ and they sought him, and returned — וַיִּזְכְּרוּ and remembered — וַיִּתְּנוּ though they flattered him with their mouth, וַיִּשְׁתַּחֲוּ and with their tongues lied unto him, וַיִּבְרָא and their heart was not right with him, וַיִּשְׁתַּחֲוּ and they were not faithful in his Covenant: וַיִּזְכְּרוּ (there the ἀντανόδους will best begin) Yet he being mercifull, or compassionate, forgave their iniquity — וַיִּזְכְּרוּ and remembered that they were but flesh — And then here is a full and excellent description of Gods μακροθυμία, long suffering to a provoking nation, not cutting them off presently in every of their rebellions; because if he doth thus, there is a total dispatch or end of them (וַיִּזְכְּרוּ the animal spirit, or breath in their nostrils being once taken away, returneth not again:) but often chastising them, destroying some for their murmurings and provocations, and upon the but seeming reformation of the rest, though he see it be not sincere, yet interposing mercy and compassion, not proceeding to utter destruction of them, but still giving them time to repent sincerely, at least permitting them to live, and beget others that may be more tractable and obedient, and capable of the promised Canaan. And this exactly was the course taken by God with the people of Israel, punishing the provokers, and not permitting any of them to come into Canaan, but yet taking them away by such degrees, that their sons came up in their steads, and at length possess that which was justly denied their Fathers.

g. V. 45. Divers sorts of flies] From

עֶרֶב *miscuit*, is עֶרֶב here, and Exod. viii. 21. and Ps. cv. 31. the title of one of the plagues that fell on the Egyptians; and it is not certain what is meant by it. The Chaldees read עֶרֶב עֶרֶב יָדוּן בָּרָה a mixture of living creatures of the wood, the Syriack עֶרֶב *mixture* (from עֶרֶב *miscuit*) which the interpreter rendering *muscas caninas*, did certainly but divine, and take his rendering of the Syriack from the LXXII. For thus do our copies of the LXXII. read, *κακὸν ἄνθρωπον*, the dog-fly, or terrible biting fly. But S. Jerome ad *Suriam* & *Freteham* saith, it is to be read *κακὸν ἄνθρωπον*, from whence the Latine hath *canomyia*, as *Aquila* *κακὸν ἄνθρωπον*. The word, I suppose, comprehends all creatures of equivocal generation, which so frequently change from reptil to flying, and back again, that they are more fitly express'd by some common word as mixtures, or the like, then of animals of any distinct species, unless it be that of insects, of which every year seems to bring forth variety; of which *Ulysses Aldrovandus* hath written very accurately.

V. 46. The Caterpillar] חֶסֶל from חָסַל *consumpsit*, signifies any kinde of vermine that consumes or devours the fruit of the ground, and is here set not a several species from the locust following, but (by the figure ἐκδιὰ δύο ὀν, two words to signify one thing) to joine with that, and signify the consuming locust, or the locust which is such a consumer (just as v. 47. two words are used to signify but one thing, the plague of the hail, see note g.) For beside the locust Exod. x. 4. there is no several plague to which this of the consumer can be affixt. The LXXII. render it *ἰσχυρὸν*, and the Latine *arago*, because as the rust eats and consumes metals, so the locust doth

doth come or fruits, Exod. x. 5.

i.  
ברד  
חגסל

V. 47. Frost] חגסל signifies baile, or congealed rain, so doth ברד also, saith Kimchi, citing R. Saadiah that renders it in Arabick *ḥaṣṣal* (as doth *Abu Walid* also, and the Jewish Arab) whether that be a kinde of *hoar frost*, or of *bail*; and so both together signify but one thing, the plague of *bail*, Exod. ix. 22. with which there being fire mixed, that is here added to the mention thereof v. 48. under the title of *to the fires*: חגסל פתח, to the fire simply, say the LXXII. (see note on Psal. LXXVI. a.) but the Chaldee with the addition of חגסל פתח fire to חגסל, thereby denoting some matter wherein the fire was, to distinguish it from the bare flash of lightning, which is but the aire inflamed.

k.  
משלהם

V. 49. By sending evil Angels] The Hebrew משלהם from שלח to send, is no more then *scattering* or *immission*, and being joyned by way of apposition to the precedents, *wrath* and *indignation* and *trouble*, denotes most fitly the particular judgment to which those severe titles are affixt, the destroying of the *first-born*, which was wrought by *immission* of so many *Asmodei* or *evil angels*. Thus the Chaldee reads, *wrath and extermination and distress*, חגסל ומשלהם, &c. which were sent by the hands of evil angels; so the LXXII. ἀποστολὴν δι' ἀγγέλων πορνέων, a message by evil angels; the weapons of evil angels, saith *Abu Walid*; by sending Angels of punishment, punishing Angels, or by the message of punishing Angels, saith the Jewish Arab. *Aben Ezra* here phantasies the משלהם to be *Moses* and *Aaron*, as messengers of evil to *Pharaoh*, (when they aforehand denounced them to him) as when *Ahijah* the Prophet makes use of the like phrase, when *Jeroboams* wife came to him to enquire concerning her sonne, אֲנִי מַשְׁלֵחַ לְךָ אֶלֶּיךָ I am a messenger to

thee of bad things, 1 King. xiv. 6. But the former is the more probable meaning of the words, and exactly agreeable to the story Exod. xii. 23. where it is laid, the Lord will pass through to smite the Egyptians, &c. where the Lords passing must denote the ministry of his Angels; and so it follows there, in reference to the Israelites, The Lord will not suffer the destroyer (the evil angels here) to come into your houses to smite you. Whereby we may better understand the full meaning of חגסל in the beginning of ver. 50. (from חגסל to librate, to weigh, to direct exactly) he weighed out, or exactly directed the way to his wrath. For so in those latter plagues God separated between the Israelites and the Egyptians, especially in that of the slaughter of the first-borne.

חגסל

V. 50. Their life] חגסל is by all the ancient interpreters rendred in the notion of *their cattel*: חגסלם saith the Chaldee, חגסלם אֲנִי אֲנִי the LXXII. iumenta eorum the Latine, חגסלם the Syriack, all to the same sense, *their cattel*; so the Jewish Arab, *their beasts*, or *living creatures*, referring to that part of the plague on their first-borne, which fell not only upon the men, but upon the cattel, Ex. xii. 29.

l.  
חגסלם

V. 51. Strength] חגסלם strength, from one notion of חגסל for robur (of which there be several examples, Gen. xlix. 3. Dent. xxi. 17. Hos. xii. 3. 8. Psal. cv. 36. Isa. xl. 25, 28. Prov. xi. 7.) is yet by the Chaldee rendred here חגסלם their labour, as if it belonged to the fruits of their ground, produced by their labour; and so by the LXXII. and Latine, πόνον αὐτῶν, laboris eorum, their labour, from the notion of חגסל for doluit. But the Syriack have departed from them, and pitcht on the right rendring, חגסלם אֲנִי the beginning of their strength, by חגסלם אֲנִי every first-borne

m.  
חגסלם

n.  
חגסלם



borne of theirs : and accordingly the Chaldee on Psal. cvi. 36. a place exactly parallel to this, renders בְּכֹחַ by בְּקִיפָתָם their strength.

**V. 54. Borders** From גְּבול *terminavit*, to bound or limit, the Arabs use גְּבול for *a high mountain*, because such are generally the boundaries of nations, and from thence גְּבול, that pertains to the mountains. This is an argument that thus anciently the word was used in Hebrew, of which the Arabick is but a dialect. And so it seems to signify here גְּבול קדשו, not the *ladder*, but the *mountain or hill of his sanctuary*, viz. *mount Zion*, where the Ark was now fixt. For thus the next words inforce, וְהָיָה קְדִשָׁה יְמִינוֹ *this mountain his right hand hath purchased*; which must needs belong as the relative to this antecedent גְּבול, and so conclude that and הָיָה הַהָר *this mountain* to be the same.

**V. 55. An inheritance** From נָפַל *cecidit* to fall, is the use of the word for *dividing*, because as the lot fell, so the division was made. So *Jud. xviii. 1.* the Danites sang: *them an inheritance, for unto that day נָפַל לָא* it had not fallen to them among the tribes; where the Chaldee reads, נִפְלְטוּ *divided*. So *Num. xxxiv. 2.* *this is the land which shall fall to you* (the Chaldee again נִפְלְטוּ *shall be divided to you*) *for an inheritance*. So *Jos. xiii. 6.* *Only נָפַלְתָּה* cast it, or make it fall (in *Hiphil*) אֵלֶיךָ say the Chaldee, *divide it unto the Israelites for an inheritance*; the same that *v. 7.* is נָפַלְתָּה *divide it*. So *Jos. xxiii. 4.* *Behold נָפַלְתָּה לְכָל אֶמְלָתָא* I have cast, i. e. *divided to you these nations*. By these (especially last) uses of the phrase, we may best resolve the meaning of נָפַלְתָּה literally, and be made them fall, i. e. *divided the nations* (as in *Josuah*) immediately foregoing; and this was done בְּכֹחַ *by the line* (as inheritances or

possessions are ordinarily divided by measuring lines) and this נָפַלְתָּה *an inheritance or possession*, as in *Josuah* the phrase was. By this 'tis clear what the rendering must be, viz. *this, He divided them by line for an inheritance*, &c. then fitly follows, *and made the tribes of Israel to dwell in their tents*, i. e. in the tents or dwelling places of these nations, whom, i. e. whole land he thus divided among the Israelites, to every tribe a lot portion of it.

**V. 63. Given in marriage** From נָפַלְתָּה *to praise and celebrate*, is נָפַלְתָּה *a marriage song*, בֵּית הַחֲתָנָה *marriages*, and בֵּית הַחֲתָנָה *the wedding house*; and so proportionably לֹא נָפַלְתָּה (spoken of *virgins* here) they were not celebrated with verses and dances and *Epithalamia*, to signify that they died unmarried, and that, as an effect of the destruction of the בְּחֻרָיָם *their choice*, or *their young*, the flower of their youth. The Chaldee renders it לֹא נָפַלְתָּה *they were not praised*. The *Lxxii.* in proportion *v. 64.* read *ἐκ ἐπὶ τῶν ὁδῶν* *bewailed them not*, as in the active, taking it for a *Symmetria* or *mourning song*; but the Syriack reads לֹא נָפַלְתָּה *they were ravished*, from נָפַל *ravit, discepsit*, by that, I suppose, designing to express the same thing that the Hebrew meant, such rapes being not accompanied with the honourable nuptial rites. These wedding-songs were likewise called נָפַלְתָּה. So *Job xxxvi. 11.* *They shall spend their years in pleasure*; the Targum reads נָפַלְתָּה *in marriage-songs*.

**V. 65. Shouteth** From נָפַל *clamaui*, to cry out or make a loud noise, is נָפַלְתָּה here, *one that makes a noise*, and thereby rouses and awakes himself; and to here spoken of a giant, and נָפַל *from wine* joyned with it, it denotes his awaking out of a deep sleep, such as wine had caused. Thus the ancient Interpreters understood it.



it. The Chaldee renders it *הַיָּחַדֵּשׁ* from *הָיָה* that opens his eyes or ears, awakes, returns to himself, grows sober again. So the LXX. *ὡς δυνάτωρ* *ὁς κίχρα παλιν ὡς ἐξ οἴνου*, as a mighty man that hath been drunk with wine, i. e. who having been overcome by wine, now awakes out of that drunkenness: and so the Syriack, and as a giant *ܥܝܢܐ ܥܝܢܐ* who hath shaken off his wine, from *ܥܝܢܐ* excessit, to shake off. And thus it best corresponds to the former part of the verse, of his awaking as out of sleep, with which the showing by rea-

son of wine, making a drunken or rude noise, bears no proportion.

V. 69. *Like high palaces* *הַבָּיִת* is literally, as high or lofty buildings; so the Syriack *ܬܝܒܐ* on high:

but the Chaldee, *ܬܝܒܐ ܕܝܚܝܢ* the borne of an Unicorn, as if it were *ܬܝܒܐ* unicorns; and so the LXX. *ὡς μονοκάρπων* as of Unicorns, making this of the tabernacle on the top of mount Zion, to be as the borne on the head of the Unicorn. The Jewish Arab interpreter reads *firmly as the heavens*.

r.  
יב  
יב

## The Seventy Ninth Psalm.

### Paraphrase.

### A Psalm of Asaph.

The seventy ninth Psalm is spent wholly in a view of some great calamity befall-

ing the congregation of the Jews, not so probably the taking of the Ark by the Philistines, (which was not then at Jerusalem v. 1. but at Shiloh 1 Sam. iv. 4.) as the destroying the Temple in the times of Nebuchadnezzar. It was composed by Asaph, either the Recorder in David's time, and then it was prophecy (see note on Psal. Lxxiii. a.) or by some other of that name, and then it might be history. It was fitted, as Psal. Lxxiv. for the Church in any time of persecution.

1. O God, the heathen are come into thine inheritance; thy holy Temple have they defiled, and laid Jerusalem as heaps.

O blessed Lord, thy discipline is heavy upon us, and as an effect and evidence of that, a multitude of wicked men, the profest

enemies of thee and thy service, have invaded this people that are called by thy name, and owned by thee in a special manner: And in this invasion they have not spared that place set apart on purpose for thy service, and the exhibition of thy divine presence, but have foully violated and profaned it, and laid waste the whole city wherein it is situate.

2. The dead bodies of thy servants have they given to be meat to the fowls of the heavens, the flesh of thy saints unto the beasts of the earth.

At other times in common calamities, some special servants of thine have been exempted, Noah from the deluge, Lot from the overthrow of Sodom. (see Ezech. xiv. 14.) but now thy

3. Their blood have they shed like water round about Jerusalem, and there was none to bury them.

chosen people, set apart by thine own appointment, as thy subjects and servants, have all without any discrimination been slain in the field, slaughtered in great abundance, their bodies neglected and left unburied, so that the wild beasts and fowls have fed on them, and their blood poured out most barbarously, and running down in streams through the streets of Jerusalem.

4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

They that formerly look on us with reverence, as a people guarded and secured by thy protection, do now deride and scorn us, and upbraid us with our calamities, and the trust which we still repose in God, when we are forsaken by him.

5. How

Blessed Lord, be thou pleased in thine own time at length favourably to return to us, and not to pour out

Thou that have thus hitherto to me aliens from thee, neither know thy laws, nor acknowledge thee to be their God, and consequently never worship nor pray unto thee. 'Twill not be strange for thy heaviest punishments to light on them, as on thy profest enemies: O let them not fall on us, who profess to be thy servants.

Before their heathen sins of Idolatry and all impiety, it cannot but be a great addition to their guilt, a kind of sacrilege and violation of thee, that they have invaded and wasted this land of thine, which thou hast given to the posterity of thy chosen special servants, Abraham and Isaac and Jacob, with whom thou hast entered into Covenant that thou wilt be their God, and they thy people.

b.

'Tis certain, our continued obstinacies and rebellions against thee, from the beginning of our being a nation to this time, have most justly brought down thy judgments on us; and if to our present provocations thou add the multitude of our old abominations, that of the golden calf, &c. we can expect nothing but utter desolation and destruction. O be pleased not to lay them to our charge, heap not all our Ancestors idolatries and rebellions upon our shoulders, lest we, that have a full weight of our own, be ascertain'd to sink and be drowned under them. We are now very sore afflicted and distressed, O do thou make all speed to return to us; Our miseries have fully qualified us for thy seasonable mercies, O be thou graciously pleased to interpose them for us, and rescue us out of our present captivity.

Thou, O God, art our only redeemer and deliverer, be thou graciously pleased to relieve and rescue us, and thereby to shew forth the glory of thy power and mercy, and all thy divine attributes. O free us from the effects of thy displeasure due to our sins, be thou graciously reconciled to us. And this we beg and hope upon no other enforcement but that of thine own mercy, promised to those that make their humble addresses to thee, and of thine honour, which seems to be concerned in the preserving thine own people.

If thou do not interpose for our relief, the idolatrous nations will resolve that our God is not able to defend us, and so reproach and blaspheme thee. Be thou therefore pleased to shew forth thy power in relieving us, and requiring our blood at the hands of those which have most unjustly destroyed us, that not only we may be delivered by thee, but our oppressors, thy enemies may be taught to fear thee, by beholding thy power and justice in thy signal vengeance on them.

Many of us are now in bonds ready for the sentence of death, whenever these tyrannical enemies please; O thou that art the refuge of all such, be thou pleased, in answer to our saddest moans, seasonably to interpose for our preservation.

To repay those injuries and courtesies, in thy just measure of retaliation, to all those that have oppress and cruelly handled us, and so to own us as our patron and advocate.

d.

For this timely interposition of thine, O Lord, our constant acknowledgments and commendations of thy mercies shall be our perpetual tribute through all ages, our posterity to all successions joining with us in that payment.

5. How long, Lord, wilt thou be angry, for ever? shall thy jealousy burn like fire?

thy fiercest wrath, and destroy us utterly.

6. Pour out thy wrath upon the heathen that have not known thee, and upon the Kingdoms that have not called upon thy name.

'Twill not be strange for thy heaviest punishments to light on them, as on thy profest enemies: O let them not fall on us, who profess to be thy servants.

7. For they have devoured Jacob, and laid waste his dwelling-place.

Before their heathen sins of Idolatry and all impiety, it cannot but be a great addition to their guilt, a kind of sacrilege and violation of thee, that they have invaded and wasted this land of thine, which thou hast given to the posterity of thy chosen special servants, Abraham and Isaac and Jacob, with whom thou hast entered into Covenant that thou wilt be their God, and they thy people.

8. O remember not against us || former iniquities; † let thy tender mercies speedily prevent us, for we are brought very low.

old  
make haste, let thy compassions prevent us  
מִהֵר  
יְקִדְמוּ  
רַחֲמֶיךָ

Our continued obstinacies and rebellions against thee, from the beginning of our being a nation to this time, have most justly brought down thy judgments on us; and if to our present provocations thou add the multitude of our old abominations, that of the golden calf, &c. we can expect nothing but utter desolation and destruction. O be pleased not to lay them to our charge, heap not all our Ancestors idolatries and rebellions upon our shoulders, lest we, that have a full weight of our own, be ascertain'd to sink and be drowned under them. We are now very sore afflicted and distressed, O do thou make all speed to return to us; Our miseries have fully qualified us for thy seasonable mercies, O be thou graciously pleased to interpose them for us, and rescue us out of our present captivity.

9. Help us, O God of our salvation, for the glory of thy name, and deliver us, and purge away our sins for thy names sake.

O free us from the effects of thy displeasure due to our sins, be thou graciously reconciled to us. And this we beg and hope upon no other enforcement but that of thine own mercy, promised to those that make their humble addresses to thee, and of thine honour, which seems to be concerned in the preserving thine own people.

10. Wherefore should the heathen say, where is their God? † let \* him be known among the heathen in our sight, by the revenge of the blood of thy servants which is shed.

he re-venge be known  
יָדוּעַ  
נִקְמָתוֹ

Be thou therefore pleased to shew forth thy power in relieving us, and requiring our blood at the hands of those which have most unjustly destroyed us, that not only we may be delivered by thee, but our oppressors, thy enemies may be taught to fear thee, by beholding thy power and justice in thy signal vengeance on them.

11. Let the sighing of the prisoner come before thee; according to the greatness of thy || power preserve thou those that are appointed to die.

arms  
יְהַלֵּךְ

Many of us are now in bonds ready for the sentence of death, whenever these tyrannical enemies please; O thou that art the refuge of all such, be thou pleased, in answer to our saddest moans, seasonably to interpose for our preservation.

12. And render unto our neighbours sevenfold into their bosoms, their † reproach † wherewith they have reproached thee, O Lord.

the re-proach of them who have—

and so to own us as our patron and advocate.

13. So let thy people and sheep of thy pasture will give thee thanks for ever, we will shew forth thy praise to all generations.

For this timely interposition of thine, O Lord, our constant acknowledgments and commendations of thy mercies shall be our perpetual tribute through all ages, our posterity to all successions joining with us in that payment.

## Annotations on Psalm LXXIX.

a. V. 1. *Heaps*]  $\square\text{W}$  from  $\text{W}$  oblique or crooked (or else  $\text{W}$  being it selfe a theme) signifies *heaps*. So Mic. i. 6. *I will make Samaria  $\text{W}$  for an heap*; the Chaldee render it  $\text{W}$  for *heaps*, though here by way of paraphrase they read  $\text{W}$  for a *desolation*; and so the Syriack also  $\text{W}$  desolate.

The lxxii. here read  $\epsilon\lambda\epsilon\gamma\chi\epsilon\iota\sigma\iota\varsigma\ \delta\alpha\chi\upsilon\sigma\iota\varsigma$  for *an board of ripe fruit*, because that is wont to be laid in *heaps*; which the Latine reads, *I suppose to the same sense, in pomorum custodiam, for the keeping of apples, or for a place where apples are kept*. But the original seems to refer to one sort of *heaps*, that of *graves*, which are made by aggraving or casting up of earth, to cover the dead body that lies under. So Job xxx. 24.  $\text{W}$  into the grave. And this is here fitly applied to Jerusalem, the stately buildings whereof underwent the same destruction with the inhabitants; it was before their dwelling place, it is now their Sepulchre, the whole city is turned into several tombs or monumental *heaps*. Abu Walid ascribes to the word the notion of *desolations*, and *walls*, and so the Jewish Arab.

b. V. 8. *Former iniquities*]  $\square\text{W}$  may probably here have a special reference to those *first sins*, which this people had been guilty of after their coming out of Egypt. Such was their Idolatry in the Golden calfe. Of that God tels them Exod. xxxii. 34. *In the day that I visit, I will visit their sin upon them*, viz. this sin of theirs. Accordingly the Jews have a received maxim,  $\text{W}$  there is no visitation, in which there is not some visitation of, or infliction for

the calfe. To this the Hebrew  $\square\text{W}$  (from  $\text{W}$  head or feet) seems to encline, and so doth the Chaldee, which renders it *our iniquities  $\text{W}$  that were from the beginning*; and the lxxii. by  $\delta\epsilon\chi\epsilon\iota\sigma\iota\varsigma$ , (as that is all one with  $\text{W}$ ,  $\delta\epsilon\chi\epsilon\iota\sigma\iota\varsigma$  those that were from the beginning) are to the same sense; and so the Syriack by  $\text{W}$  our old sins, and the vulgars *Antiquarum, their ancient sins*.

V. 10. *Let him be known*] That  $\text{W}$  cognoscatur, let be known, is to be connected to the noun  $\text{W}$  revenge, and not to the name of God preceding, is agreed on by the ancient Interpreters. So the lxxii.  $\epsilon\lambda\epsilon\gamma\chi\epsilon\iota\sigma\iota\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\upsilon\varsigma\ \epsilon\theta\eta\upsilon\sigma\iota\varsigma\ \iota\epsilon\upsilon\delta\iota\sigma\iota\varsigma\ \tau\omicron\upsilon\varsigma\ \delta\epsilon\delta\alpha\lambda\mu\epsilon\iota\sigma\iota\varsigma\ \iota\mu\epsilon\upsilon\varsigma\ \epsilon\kappa\delta\iota\kappa\eta\sigma\iota\varsigma\ \tau\omicron\upsilon\varsigma\ \delta\iota\mu\alpha\tau\epsilon\varsigma$ . And let the revenge of the blood of thy servants which is poured out be known among the heathen before our eyes. So the Syriack,

$\text{W}$  Let the avenging or inquisition be known among the nations in our sight. And so may the Chaldee be rendred also,  $\text{W}$  Let the avenging of the blood of thy servants be manifested among the people, that we may see it. And so the others also.

V. 12. *Reproach*]  $\text{W}$  most fitly belongs here to the persons foregoing, viz. our neighbours, and not to the reproach, thus, *Render our neighbours seven fold into their losome*, i. e. as they have dealt with us, so do thou deal with them, *returne to them seven fold*, by way of punishment, for all their oppressions and injuries done to us: then follows  $\text{W}$  the reproach of them which have reproached

thee, O Lord, i. e. repay or return reproach, and (from the former words) seven times as much reproach, to them which have reproached thee, O Lord. Thus the Chal-

dee their ~~reproach~~ may be rendered, who have reproached— and so the Interlinear reads *probrum eorum qui affecerunt te probris*, the reproach of them that reproached thee.

## The Eightieth Psalm.

### Paraphrase.

The eightieth Psalm is a complaint of the troubles of Gods Church and people, probably in time of captivity, or by way of prediction of it, and prayer for release from them. 'Twas composed by Asaph, and committed to the Praefect of the Musick, to be sung to the six-stringed instrument that waited on the Arke, or that was used in the sacred commemorations and festivities.

TO the chief Musitian upon || *Shushannim Eduth*, ||  
A Psalm of *Asaph*.

|| the *harp*:  
|| chord of  
the testimony.  
|| see  
note on  
Ps. ix. a.

Hearken, O Lord, unto our prayers: Thou art the great governor and defender of thy people, and conductest them in all their wayes, thou givest responses from the oracle, and exhibitest thy selfe by the ministry of thy holy Angels to those that make their addresses to thee in thy sanctuary, thou revealest thy will to them and grantest their petitions; O be thou thus graciously pleased to exhibit and manifest thy selfe to us at this time.

1. Give care, O thou shepherd of Israel, thou that leadeest Joseph like a flock; thou that dwellest between the Cherulims shine forth.

Thou once wentest along with the Israelites in their march from Egypt to Canaan, the three tribes of Ephraim, Benjamin and Manasse next following the Arke of thy presence, and then thou didst deliver us from all our assailants; O let us all now, in like manner as then, the tribes of Israel and Judah (both carried away captive, the one under † Sal-

2. Before Ephraim, Benjamin and Manasse, stirre up thyselfe, and come and save us.

manasse, the other under Nebuchadonozor) receive deliverance and redemption from thee.

Be thou pleased to restore our captivity, and restore thy favour and loving kindness towards us, else there is no possibility of relief to be hoped for by us.

3. Turne us again, O God, and cause thy face to shine; and we shall be saved.

We address our selves to thee, as to the supreme commander of all the hosts of Angels, the only Monarch and Governour of heaven and earth, from thee alone we beseech deliverance; but thou rejectest our prayers, and continuest the evidences of thy displeasure: Lord, be thou at length pleased to be reconciled to us.

4. O Lord God of hosts, how long wilt thou be angry † against the prayer of thy people?

We are in continual sorrow and distress, and that of the heaviest sort. Shut out, and deprived of thy presence, and have no degree of comfort or refreshment but our lamentations.

5. Thou feedest them with the bread of \* tears, and \* weeping. givest them tears to drink in great measure.

Thou permittest our neighbours that hate us, Edomites, &c. Ps. Lxxviii. 6. (see note c.) to add their lead to our distress, to assault and invade us, and that successfully, to rejoyce and triumph over us.

6. Thou makest us a strife unto our neighbours, and our enemies laugh among themselves.

In this sad conjuncture we have none but thee to fly unto for relief; O be thou pleased to shew thy selfe to us in thy power and majesty, to rescue us from this captive forlorn state, and restore us to thy favour and mercy, to resume our captivity, v. 3. and then our neighbours triumphs and deprecations shall be at an end, then it shall be well with us, who are otherwise in a most deplorable condition.

7. Turne us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8. *Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it.*

Thou hast brought this people out of the bondage of Egypt to the most fertile and prosperous land, that was the Canaanites &c. inhabited, as when a vine is transplanted from a moist barren to a moist fruitful soil, the side of an hill, &c. and there; as it is the manner of planters to dig and prepare the little

9. *Thou hast prepared it room before it, and didst cause it to take deep root, and it filled the land.*

10. *The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.*

11. *She sent out her boughs unto the sea, and her branches unto the river.*

exactly, that it may speedily and happily take root, and spread and cover the ground, and the boughs of it being supported with props or trees, grow into a great height and breadth, so didst thou fir the land for their quiet and peace and fertility, and plentiful multiplying, by removing the old inhabitants, and leaving all to their enjoying, and accordingly they very soon prospered as into a very powerful and victorious, so into a very large and numerous nation, extending it selfe on the West to the Mediterranean sea, and on the East to Euphrates.

12. *Why hast thou then broken down her hedges, so that all they that pass by the way do pluck her?*

13. *The boare out of the wood doth nail it, and the wild beast of the field doth devour it.*

But now as when the hedge of a vineyard is broken down, all passengers come freely in, and gather the fruit, and the rascal swine and other wilde beasts break in, and tear and root up all that is planted there: so is it with us, thy protection which was our only defence being withdrawn for our sins, the heathen nations round about us (see note c. on Ps. LXXIII.) together with the Kings of Assyria and Babylon, those potent tyrants, break in upon us, carry away all our wealth, and even root us out from our dwellings, carry us as captive servants into their own lands.

14. *Returne we beseech thee, O Lord of hosts, look down from heaven, and behold and visit this vine.*

15. *And the vineyard which thy right hand hath planted, and the branch which thou madest strong for thy selfe.*

Lord, in this extremity be thou pleased to interpolate thy power for us, to be graciously reconciled to us, and in favour to behold this poor captive people, and Temple, which thine especial providence hath built and supported so long, the place among us.

16. *It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance.*

For since upon our provoking thee thou hast withdrawn thy mercy from us, the enemies have broken in and burnt our Temple, and if thou still continue thy wrath, both people and Temple will be utterly consumed.

17. *Let thy hand be upon the man of thy right hand, upon the sonne man whom thou madest strong for thy selfe.*

We have none therefore but thee to whom we may fly for succour, who are justly displeased with us. Yet O Lord, it is thou which hast set our King over us, thy special grace and providence, and thy right hand to David and his seed, by which the power is velted on him; though he be but a man, he is yet set up and established by thee, in thy threat to administer justice among us: O be thou favourably pleased to deliver and rescue him out of all the calamities that are fallen upon him.

18. *So will not we go back from thee: quicken us and we will call upon thy name.*

And this shall be the greatest obligation on us from thee, for ever to cleave fast to thee in the most chieftiall reliance: Thy restoring of us shall be true to be answered by our constant returns of prayers and praises.

19. *Turne us again, O Lord God of hosts; cause thy face to shine, and we shall be saved.*

This therefore is the burden of our song, the hum of our reiterated request to thee, that as thou hast an immense host and many legions of Angels ready prest for thy service, which can the next minute perfect any the valiest enterprise to which thou shalt assigne them, so thou wilt at length rescue our captivity, restore thy selfe to thy wonted favour and old mercies, cast some beams of thy gracious countenance, evidences of thy being reconciled to us, and then we shall certainly be released out of all our afflictions, and till then we have no humane hope of the least respite.

## Annotations on Psalm LXXX.

a.  
יבב  
יבב

V. 2. *Before Ephraim &c.*] What is meant here by יבב יבב before Ephraim, and why Ephraim, Benjamin, and Manasses, and no other are here named, must be learnt from the order of the Israelites march in the Wilderness, Num. ii. For there, next after the Arke, the pledge of Gods special presence and assistance, did these three tribes follow, Then the Tabernacle of the congregation shall set forward, &c. v. 17. On the west side (i. e. next behind it) shall be the standard of the camp of Ephraim v. 18. and his host v. 19. And by him shall be the tribe of Manasses v. 20. and his host, v. 21. then the tribe of Benjamin and his host, v. 22, 23. Now the returning from the captivity, the desire whereof is the business of this Psalm, being a parallel to the delivery from Egypt, Gods leading them back, stirring up himself and coming to save them, is very fitly begged, and described in a style resembling the former rescue: There he was said to have shined forth, and to have risen and come, Deut. xxxiii. 2. (the Lord came from Sinai, and rose up from Seir unto them, he shined forth from mount Paran, and became with holy myriads;) and here in like manner, the Psalmist beseecheth him that dwelleth between the Cherubims, (that sure is God in the Arke) to shine forth v. 1. and that before these three tribes, which next followed the Arke, and to stir up himself, and come and save.

b.  
יבב  
יבב

V. 5. *Bread of tears*] יבב יבב will here be best rendred bread of weeping, thereby most probably signifying the bread of mourners, יבב יבב Hos. ix. 4. of which it is there said, all that eat thereof shall pollute themselves, the eater was

legally unclean, and so separated from the congregation; and so were they at that time, in the captivity, detained from the comforts of Gods solemn worship. To which is elegantly added, that יבב tears in the plural, and that יבב in a treble or large measure, are the drink apportioned to these meats.

יבב  
יבב

V. 9. *Preparedst roome*] From יבב to look, to turne the face, to bow down, to look out, to look toward any thing, is יבב in Piel, to sweep, to cleanse, to remove filth out of the way, and so to prepare for the coming of any, to sit or provide an house, a way or path. A house, and roome, Gen. xxiv. 31. Lev. xiv. 36. a way Isa. xl. 3. and lvii. 14. If this be applied to an house, then 'tis to sweep or cleanse, and so the Interlinear here renders it, scopasti, thou hast swept: if to a way, then 'tis to purge or prepare, Isa. lvii. 14. Prepare the way, take up the stumbling-block; and so the xxxii. here, יבב יבב יבב, thou hast made or prepared the way before it (though the Latine rendring, dux itinervis fuisti, thou wert the leader or captain of their journey, seem to have looked toward יבב or יבב a corner, and by metaphor, a captain.) But being applied to the earth, in order to a plantation, as here, it is most fitly rendred either looking out, according to the original notion (as Ezek. xx. 6. a land that I had spied for them) or preparing before-hand, or else more probably preparing (not roome, but) soile for it; and to this fitly follows, and didst cause it to take deep root, that being the proper effect of preparing the soile. To the notion of looking out, I suppose the Syriack is to be understood

c.  
יבב

flood

stood *על ליה*, not as the Latine translator renders it, *intuitus es illum*, thou lookedst on it, but as *חזק* in Chaldee and Syriack signifies also *scrutari*, to search, or look out, thou lookedst out, or didst search before it, as the twelve spies were after appointed to doe by *Moses*. The Chaldee follow the other notion of *sweeping* or *purging out*, retaining the Hebrew word, save only that by way of paraphrase they thought fit to change it from the figure of a *wine* to the people of *Israel*, and so read *כְּנִיתָם מִן קִדְמוֹתָם* thou hast purged out (or swept) from before them the Canaanites.

V. 10. Goodly Cedar-trees] That Cedars of the strong, or as the *xxii. טו* *עץ* of God, signify (as mountains of God) tall and lofty Cedars, there is no question. All the doubt is of the syntaxis, how it lyes. And of that the *xxii. ג* give us the fairest account, reading the whole verse thus, *בְּצֶלְם אֱלֹהִים עָמְדוּ הָעֵצִים וְהָרִים כְּעֵצֵי אֱלֹהִים*, the shadow thereof covered the hills, and the branches thereof the cedars of God, i. e. covered the Cedars. This sense the Latine exactly follow, *Operuit montes umbra ejus, & arbuta ejus Cedros Dei*, the shadow of it covered the mountains, and the sprouts thereof (covered) the Cedars of God. And to this the Hebrew well accords, for as *הָרִים כְּעֵצֵי אֱלֹהִים* the mountains were covered with the shadow is directly equivalent with the shadows covering the mountains, so *וְהָרִים כְּעֵצֵי אֱלֹהִים* may best be rendred, in the same common construction (repeating *כְּעֵצֵי אֱלֹהִים* were covered, from the former part) and the goodly Cedars were covered with the branches thereof, and that is as perfectly equivalent to the branches covering the Cedars. The Syriack put it out of question, (and alter them the Arabick) reading

*על ענביהם* above the Cedars. Thus

the Jewish Arab, *Her shadow covered the mountains, and her branches the divine or stately Cedars*. That the sides of hills are the most commodious places for vineyards is sufficiently known, as also that the vine hath props on which it climbs, and rests it selfe, and these are lower or higher according to the nature of the several soils or climates; in fertile soils, as now adayes in *Lombardy*, they run up the trees, and cover them. And so here in an expression of the luxuriant growth of this fruitfull wine, it may not unfitly be said in poetical style to run up, and reach the tops of the tall Cedars, as *Joseph* is said *Gen. xlix. 22.* to be a fruitfull bough, whose branches run over the wall.

V. 15. The vineyard] What *כִּנְיָה* here signifies, is not agreed on by interpreters. The *xxii. טו* read it as a verbe (from *כָּנַה* to prepare) *מְכַנְיָה*, and thence the Latine, *perfecit, make perfect*. But there is no appearance of truth in that. The interlinear reads *vitium* vineyard, either confounding it with *חֲדָר* a garden, as the learned *Schindler* conjectures, or more probably from the notion of *כָּנַה* for a basis, and from thence by metaphor the place of habitation, all one with *בֵּית*, which being by the antecedents applied to a vine, is a vineyard. But the Chaldee render it *עֵצֵי אֱלֹהִים* a sprout, for so they evidently use that word *Num. xiii. 23.* rendring *עֵצֵי אֱלֹהִים* (*sarmentum*, or palmitem, a branch, on which was a bunch of grapes) by *עֵצֵי אֱלֹהִים* (and so *Ez. k. xvii. 6.* for *עֵצֵי אֱלֹהִים* branches, they read *עֵצֵי אֱלֹהִים*.) The Syriack reads *כִּנְיָה* which from *כָּנַה* *sandarist*, is

consonant to the notion of *כָּנַה* a basis, and applied to a vine may most fitly be rendred a root or stock, such as is wont to be planted. Thus *Dan. xi. 7.* there shall rise from the branch of her roots, *בְּנֵי בָסִיס* his basis, the



Latine reads *plantatio ejus*, his plantation, i. e. a rooted stock fit to plant. For this we know, that a branch of a vine, being laid in the ground, will take a root to it, and so be fit to be transplanted. And accordingly Dan. xi. 20. for *וְיָקִים מִןּוֹתָיו* there shall stand up, or rise from his laps, the lxxii. read *ἀναστήσεται ἐκ τῆς ῥίζης αὐτοῦ*, there shall rise up out of his roots, (and so the Arabick also) resolving for us, that (speaking of vines or other such plants) *רִיזָה* or *רִיזָה* signifies a root, which root being fit for planting, must be supposed to be not a root only, but a small trunk, or stalk of the vine with a root to it; as in that place of Daniel c. xi. 20. out of that *רִיזָה* root arises *מִןּוֹתָיו*, which from the notion of *עָצָה* in Piel, for propagatit, will signify the very same with *עֹבְרָה*, which the Chaldee here useth, viz. *propago*, a plant, of a vine; and so in that place of Daniel the lxxii. render it *ἐκ τῆς ῥίζης* a plant, and so the Arabick also. By all this it appears, that *רִיזָה* here having in its original notion somewhat of strength and stability, (as when it is used for a foot or basis, Ex. xxx. 28. xxxi. 9. Levit. viii. 11. 1 King. vii. 39.) and being by the context confined to vines, must signify such a slip, or young stock, or plant, as is fit to be set and grow by it self; and accordingly *Abu walid*, though he be himself of opinion that *רִיזָה* is the same with *רִיזָה* by change of *י* into *ו*, yet confesses that the most of Interpreters take it for *חֲבִלָה*. It should probably be *חֲבִלָה*, the word which the Jewish Arab useth, and signifies a vine or any root thereof, (*חֲבִלָה* rather signifying the burthen or fruit.) And this being by the *Massorites* written with a large *ו* signifies this eminent plant, the whole people of the Jews, whom God had chosen; and so his right hand is truly said to have planted it.

And then that will direct us farther in the interpretation of the latter part of the verse, *וְיָקִים מִןּוֹתָיו* and the sonne, or, upon the sonne which thou hast made strong for thy self: where as *וְיָ* is most probably an expletive of no signification (or possibly refers to *וְיָ* look foregoing, *וְיָ* look upon;) so *רִיזָה* son, in accordance with *רִיזָה* the root or plant of the vine, must denote the son of that plant, and that is according to the Hebrew style a bough or branch of it. So Gen. xlix. 22. Joseph is a fruitful *רִיזָה* son, i. e. bough, by a spring, whose *רִיזָה* daughters, i. e. branches, run over the wall; by the same proportion as *רִיזָה* which signifies sucking children, from *רִיזָה* to suck, is here v. 11. used for branches. And then in proportion with the people being meant by the root or plant, the branch *רִיזָה* may signify the *שִׁבְט* rod, or tribe of Judah, the Regal tribe of which David was, who being by God invested with power, and as his proxy and minister on earth, it is properly said, that God hath made him strong for himself. The Chaldee therefore paraphrase it *מִןּוֹתָיו* *וְיָ* *מִןּוֹתָיו* — on the Messiah, i. e. anointed King, whom thou hast confirmed or established for thyself. And in the prophetick sense that will be farther extended to Christ the King or Ruler of his Church: and so saith *Aber Ezra*, this may be understood of *מִןּוֹתָיו* *מִןּוֹתָיו* the Messiah Ben Ephraim, others call him Ben-Joseph, who they say is to be killed in warr (being prest by the text in Zachary to acknowledge a suffering Messiah) as Messiah Ben David (for they admit of two) is to conquer all the world. R. Obadiab also interprets it of the Messiah. And the lxxii. reads *ἐκ τῆς ῥίζης αὐτοῦ*, and on the son of man, and so the Latine and Syriack, the title by which any eminent man, a Prince, is fitly exprest (and by which Christ is so frequently



ly called) and so most expreſſly v. 17. the *mac* of Gods right hand, and the *ſon of man*, not *son* ſimply, but *son of man*, is ſet to ſignify the King. But it is poſſible alſo, and, I ſuppoſe, more probable, that the *son* or *branch* may be ſet to denote the Temple, for of that it follows immediately v. 16. *It is burnt with fire, it is cut down*, or as it may beſt be rendred, *שָׂרֵף וְנִכְרַת* being cut down it is burnt with fire, the *vine*, when 'tis cut down, being good for nothing elſe, *Exec.* xv. 3, 4. *ſhall wood be taken thereof to do any worke, or will men take a pin of it to hang any thing thereon? It is caſt into the fire for fuel, the fire devoureth both the ends of it, and the midſt of it is burnt; is it meet for any work?* This belongs not well to the King, but agrees perfectly to the Temple at this time of the captivity. And ſo the phraſe which thou haſt made ſtrong for thy ſelfe ſeems to be borrowed from *Moſes's* ſong, *Ex.* xv. 17. where it is ſpoken of the Temple, *Thou ſhalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou haſt made for thee to dwell in, in the Sanctuary,*

*O Lord, which thy hands have eſta- bliſhed.* And in this ſenſe it will well agree with the *son* or *plant* foregoing, that ſignifying the nation of the *Jews*, which God brought in and placed, in *Moſes's* dialect, and with which the Temple is joyned, *Jo.* xi. 48. *they will take away our place and nation*, by thoſe two words there expreſſing more plainly what is here in poetick ſtyle, the *root* or *plant*, and *branch*, i. e. the whole Commonwealth of the *Jews*, ſo ſtilled *Mal.* iv. 1. *It ſhall leave them neither root nor branch*, people nor Temple. Of both theſe it here follows in the plural *יָבִיחַ* they ſhall periſh at the rebuke of thy countenance; i. e. If to the ſpoile of violent men foregoing, *the bare out of the wood, and the wild beaſts of the field* v. 13. thou adde thine anger and inflictions, both *root* and *branch*, people and temple ſhall be utterly conſumed. To avert which it follows, *Let thine hand be upon the man of thy right hand, and the ſon of man,* which in all reaſon by the characters of *שָׂרֵף* and *נִכְרַת* muſt be interpreted of the King.

יָבִיחַ

## The Eighty Firſt Psalm.

Paraphraſe.

TO the chief Muſician upon *Gittith*, A Psalm

of *Aſaph*.

The eighty firſt Psalm, ſaid to be compoſed by *Aſaph* for the feaſt of trumpets.

*Lev.* 23. 24. *Num.* 29. 1. and 10. 10. (which was inſtituted to commemorate the deliverance out of *Egypt*, the ſounding of the trumpet being a token of liberty, *Lev.* 25. 10.) is a ſolemn invitation to all, to ſing praises to God for his great deliverances and ſpecial mercies to his people, whoſe ſins are the only avengers of his favour, and originals of their miſery. It was ſet to the tune called *Gittith* ( ſee *Psalm* viii. a.) and committed to the Preſect of the Muſick.

1. Sing

The God of Jacob is our only refuge, preserver and deliverer. O let us all joyne in the most solemn joyfull expressions of thankfulness to him: All the sweetest and most pleasant instruments of Musick are in all reason to accompany, and endeavour to improve our lands, and all the whole nation to be assembled at those times which are solemnly set apart for these offices, the beginning of every moneth, to consecrate all that follows.

And this is but agreeable to the ordinances of divine service given by God himselfe on mount Sinai for all posterity most strictly to observe, soon after that great and signal time of his shewing himself in power and might against Pharaoh and the Egyptians, when we lived among strangers, and were cruelly handled by them.

'Twas then the mighty work of his overruling power, upon our addresses made to heaven, speedily to rescue us out of that great slavery, to redeem us from those servile tasks of working in the kilns under Pharaoh's officers.

And soon after, at the giving of the law in Sinai, when the thunder and lightning and tempest was so terrible, that they all quaked, and besought to be freed from it, he was pleased to free them accordingly, and secure them from all danger. A little before (Exod. xvii.) they were in distress for water at Rephidim, it being for their trial that God suffered them to be in want for a while; and though they behaved it very ill, shewed themselves a faithless murmuring people, yet God spared them then, and enabled Moses by striking the rock Horeb to bring forth plenty of water for them.

But having this experience of their infidelity and proneness to apostatize and returne to Egypt, preferring the false Gods there before the true God, which brought them out from thence, he thought good in that terrible manner v. 7. to give them severe precepts and ordinances of not admitting any Idol or heathen worship among them,

Severely requiring them to commemorate and serve and worship him, as the God which had with such prodigies of judgments on the Egyptians, and miracles of mercies toward them, delivered them out of that tyrants hands, and by bringing them water in time of distress out of the hardest rock, demonstrated his power and readiness to graunt them the greatest abundance, if by humility and obedience and fidelity, and constant addresses to him in all their wants, they should render themselves capable of it.

But they were faine from the performance of this condition, from qualifying themselves by obedience, and acquiescence and delight in him, for his performance of this most gracious promise to them.

And accordingly God withdrew his protection, grace and favour from them, delivered them up to follow their own corrupt counsels and purposes, to enjoy their own choyses, the vanities of their Idol worships, which were not able to protect them, and all the sad consequences thereof.

1. Sing aloud unto God our strength, make a joyfull noise unto the God of Jacob.

2. || <sup>a</sup> Take a Psalm and <sup>†</sup> bring hither the timbrel, the pleasant harp with the Psaltery.

3. Blow up the trumpet in <sup>b</sup> the \* new moon, in the time appointed, on our solemn feast-day.

4. For this was a statute for Israel, and a law of the God of Jacob:

5. This be ordained in Joseph for a testimony, when he went out \* through the land of Egypt, where I heard a language that I understood not.

6. I delivered his shoulders from the burthen, his hands

|| were <sup>c</sup> delivered from the pain.

7. Thou calledst in trouble, and I delivered thee; I answered thee in <sup>d</sup> the <sup>†</sup> secret place of thunder, I proved thee at the waters of Meribah. Selah.

8. Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me,

9. There shall no strange God be in thee, neither shalt thou worship <sup>e</sup> any \* strange God.

10. I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11. But my people would not hearken to my voice, and Israel || would none of me.

12. So I gave them up unto <sup>†</sup> their own hearts lusts, and they walked in their own counsels.

13. O my people, hear the voice of the Lord, who hath said, I will not be angry with thee for ever, neither will I receive thee.

14. For thou hast despised his word, thou hast despised his voice, thou hast despised his word, thou hast despised his voice, thou hast despised his word, thou hast despised his voice.

15. Therefore shall thy enemies be joyful over thee, they shall say, We have despised his word, we have despised his voice, we have despised his word, we have despised his voice.

16. Therefore shall thy enemies be joyful over thee, they shall say, We have despised his word, we have despised his voice, we have despised his word, we have despised his voice.

17. Therefore shall thy enemies be joyful over thee, they shall say, We have despised his word, we have despised his voice, we have despised his word, we have despised his voice.

18. Therefore shall thy enemies be joyful over thee, they shall say, We have despised his word, we have despised his voice, we have despised his word, we have despised his voice.

19. Therefore shall thy enemies be joyful over thee, they shall say, We have despised his word, we have despised his voice, we have despised his word, we have despised his voice.

|| Take up, or lift up, <sup>†</sup> answer. <sup>c</sup> speak, or sing to \* first day of the month, on the new moon, on the day of our feast.

\* upon, or against

|| cast away

<sup>†</sup> or covers or, hiding-place from thunder, or by, or with thunder.

\* heathen, or foreign-

|| obeyed not nor

<sup>†</sup> the imaginations of their hearts

13. If 17

13. || O that my people had hearkened unto me, and Israel had walked in my ways :

14. I should soon have subdued their enemies, and turned my hand against their adversaries.

to have performed his promise to them, and by interpolation of his strength immediately have discomfited and destroyed their stoutest enemies.

† yielded  
fringedobe-  
dience, see  
NOTE on  
Ps. xviii. 6.

15. The basters of the Lord should have † submitted themselves unto him ; but their time should have ended for ever.

have been brought low, and for dread of his power performed a feigned, though not real, obedience to him ; and so the peace and strength of the people of Israel should have been most durable and lasting.

\* fur

liberock

16. He should have fed them also with † the \* finest of the wheat ; and with honey out of † the † stony rock should I have satisfied thee.

stores of every thing, not only for necessary, but delicate. (And so parallel to this the world of Christians, if they would but let themselves cheerfully to the practice of his precepts, should find a wonderful spiritual completion of this promise, not only sufficient, yea abundant grace to performe what is required of them in that degree as will be accepted, but with all the most exuberant joyes and pleasures in this world (abstracted from the bliss of the other world) in the constant exercises of his graces, and practice of those duties.)

Had they but performed their part of Covenant to God, afforded cheerful obedience, and faithfully observed his directions, he would have been most sure

All that opposed them, and to resist the counsels of God for making Israel a most happy and prosperous people, should certainly

with all temporal plenty, the most fertile harvests and richest accessions, the best forms and greatest

Annotations on Psalm LXXXI.

a.  
שָׁמַר  
וְיִמְרָא

V. 2. Take a Psalm] What signifies, will be discerned best from the Chaldee, who render it by שָׁמַר וְיִמְרָא *Lift up your voice in a land or Psalm ; so Abu Walid, sound, or sing out aloud praise, or songs of praise ;* according to the notion of שָׁמַר for *lifting up*, applied to the voice, whether in singing or weeping, which the LXXII. duly render, *ἐνάλισσον φωνήν, to raise or lift up the voice.* It is also applied to *speaking*, as when Balaam is said to take or lift up a parable, Num. xxiii. 7, 18. & xxiv. 3, 15, 20, 21, 23. So Job xxvii. 1. Job added קָמַר פָּסָל to lift up his parable : the LXXII. render it, *προσθεῖς εἰς πᾶς, adding spake.* So Hab. ii. 6. שָׁמַר וְיִמְרָא they shall lift or take up a parable. All Hebrew dialect for pronouncing, or speaking aloud, or solemnly, as here the Psalm is solemnly to be sung, and so to be lifted up. As קָמַר וְיִמְרָא for קָמַר וְיִמְרָא, which follows, it may

perhaps be best rendered, *answer the Timbrel*, from the notion of תִּמְרָל for *refere*, or perhaps rather according to the Chaldee use of the word, *speaking, or annuntiate to the Timbrel ;* as Jud. xi. 40. *the daughters of Israel went yearly תִּמְרָל to speak to the daughter of Jephtha, i. e. to annuntiate, sing songs to her, by way of lamentation ;* the LXXII. render it *ἐπώνυον to mourne for*, and so the rest of the ancient Interpreters agree : and then by analogy, this here will be singing a cheerful, as that was a doleful song. So Jud. v. 11. יִמְרָא they shall *reboise*, by way of Praise or Psalm, the righteousnesses of the Lord. But others derive יִמְרָא from יָמַר, so doth Abu Walid, and under that root renders it *strike up, or play on the Timbrel.*

V. 3. In the new moon] The word בִּרְחֵשׁ must here be rendered *in the beginning of the month*, that so בִּרְחֵשׁ that follows, may be rendered, as it truly

b.  
בִּרְחֵשׁ  
בִּרְחֵשׁ

truly signifies, *in the new moon*. 'Tis true that from *שבת* new, *שבת* doth indifferently signify the *novellum*, and the first day of the month; but here the *new moon* being peculiarly express'd by *שבת*, and that faith *Aben Ezra*, because the moon is then hid (from *שבת* *rexit*) to which the Chaldees accords, *שבת* *החשוכה* in the hidden moon ('tis strange the Latine should render it *in mense qui cooperatus est*, when *שבת* signifies first moon, and from thence *moneth*) to avoid tautology, *שבת* must be rendred the *new moneth*, i.e. the first day of the *moneth*. Thus *Num.* 28. 17. is rendred by the Targum *שבת* *הראשונה* the beginning of the *moneth*, and *שבת* in the plural *שבתות* the beginning of the *moneths*, not of the *moones*. The Syriack set this down here most expressly, *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* in the beginning or first of the *moneth*, and on the new moon, which meeting alwayes together, were festival among the Jewes (the Jewish Arab reads, *over the sacrifice, in the dayes that his people keep the feast*) and so the trumpet to be sounded thereon. The *xxxii.* read the *שבת* *העומדת* *על* *העומדת* on an eminent day, I suppose, rather by way of Paraphrase, for such it was, then by deducing the word from *שבת* *computatur*, as some imagine, because the festival recurs constantly on a *numbered* or *fixt* day. Then for *שבת* *העומדת* that literally is to be rendred, *on the day of our feast*: the *xxxii.* joynes it with the former, and reads *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* in the eminent day of our feast (some festival dayes being among the Jewes more eminent then others, the first and last dayes of those feasts, which continued many dayes;) but this sure again by way of paraphrase, not of literal rendring, the preposition *ܐܢܝܢ* being not taken notice of in their rendring.

V. 6. *Deluged*] From *עבר* *trans-*

*ist*, to pass away, or over, is *עבר* here, they passed, i. e. went out, or away, to denote an escape or deliverance. The *xxxii.* read *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* they served, or bad served, as from *ܥܒܕ* *servit*, through the great affinity betwixt the two letters *ו* and *ב*, in which also the sense is not amiss express'd, if only we read it as in the preterpluperfect tense, they bad served, for that signifies that now they did not, but were delivered from it. As for *שבת* from which they pass, it signifies a pot, or other vessel made of earth, to be set over the fire to heat any thing; and such it seems the Israelites were employed in making, when they were under the task-masters in Egypt.

V. 7. *Secret place*] *שבת* is *latitulum*, a covering, or place to fly unto from any danger, from *שבת* to hide, protect, or defend. And then if *שבת* be joyned with it, *שבת* *שבת* will be either the covering of *thunder*, the cloud where the *thunder* is hid, (to which the story agrees, where God is said to have spoken from the midst of the cloud, and that with *thunders*, *Deut.* v. 22.) as *Isaak.* iii. 4. the hiding of his power, or else the covering or hiding-place from *thunder*. That here it is to be taken in the second sense, will probably be concluded from a parallel place, *Isa.* xxxii. 2. There *שבת* *שבת* is resolved to be the covering from rain or inundations; so the Syriack ex-

pressly read it *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* a refuge from the *shower*, and to the same purpose the Chaldees *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* as they that hide themselves from the tempest or *shower*, and the *xxxii.* *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* he shall be hid as from *diver* or water; in like manner as in the former part of that verse, *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ* is by us rendred a hiding place from wind, (the same that is elsewhere express'd by the preposition, *ܐܢܝܢ ܕܥܪܒܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ ܕܝܠܕܐ*)

protection from inundation, *Is. xxv. 4.*)

and so the Syriack reads, *ܠܡܢ ܕܥܝܢܐ*

from the wind, and so all the interpreters agree there. And if they there hold, then by just analogy so it may be here, and thereto the story also well accords. The thunder was that which is set down *Ex. xix.* and which is there mentioned to be so terrible on mount Sinai at the giving of the Law, that all the people that were in the camp trembled, *v. 16.* and removed and stood afar off, *Exod. xx. 18.* and were afraid by reason of the fire &c. *Deut. v. 5.* and *v. 23.* it came to pass, when you heard the voice out of the midst of the darkness, *ye said, Behold the Lord hath shewed us his glory, &c.* Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord any more, then we shall die, *v. 25.* Go thou near and speak to us, *v. 27.* So the Apostle, they intreated that the word should not be spoken to them any more, *Heb. xii. 19.* And then as God was pleased to hearken to this request of theirs, *Deut. v. 28.* The Lord heard the voice of your words when ye spake unto me, and the Lord said, I have heard the voice of the words of this people, they have well said, &c. (which is certainly a forme of granting their requests, as well as an approbation of their promise to obey;) so here it is said, Thou calledst in trouble, and I delivered thee, relieved thee from that great fear of thine. And then it follows, I answered thee in the covert from thunder, i. e. granted thy petition in delivering thee, or giving thee safety from the thunder, in that notion of answering for granting a request: Or else, I answered, i. e. I spake to thee, in the covert from thunder, because as God thus by thunder answered them here, i. e. spake to them in the words here following, *v. 8.* Hear O my people (according to the use of *שׁמְעוּ* for speaking, as well

as answering, and the Greek ἀποκρίνεται in the same sense, see *Mar. xi. note a.*) so did he take special care to preserve them from receiving any hurt by it (and accordingly Moses said unto the people, Fear not—*Exod. xx. 20.* and I stood between the Lord and you at that time *Deut. v. 5.*) and so is here said to have answered them *וַיַּעֲנֵם* in the covering or hiding-place from the thunder; *בְּאַפְסֵרָא קַטְרִי־לְדָם* in the hiding place of or from the tempest, say the *LXXII.* defended them from it (when it thundred most terribly) as in a hiding-place or safe refuge. That it belongs to this time of giving the Law is made evident by that which follows *v. 8.* Hear O my people, the forme of giving the law *Deut. v. 1.* and, I am the Lord thy God which brought thee out of the land of Egypt *v. 10.* the very first words of the Decalogue *Exod. xx. 2.* This therefore of Gods speaking to them at mount Sinai, so famous for the thunders, is without question that which is intimated in this place, which way soever the interpretation lie, whether of his speaking in the place where thunder is hid as in a repository, i. e. in the clouds, or that he answered or spake in the covert from thunder, which by analogy with the two places in *Isaiah* compared together, *Is. xxxii. 2.* and *Is. xxv. 4.* (where for *בְּתוֹךְ הָעָנָן* in one, is *בְּתוֹךְ הָעָנָן* in the other) seems more probable, and so likewise by the coherence with the antecedents here, their calling and Gods delivering. The only seeming objection against interpreting it of Sinai is, that that murmuring at Meribah, *Exod. xvii.* was before the thundring on Sinai *Ex. xix.* whereas here the thunder is mentioned first, and then after that Meribah, in the end of this verse. But that will easily be answered, as by the necessity of those two passages the one to the other, so also by the liberty taken in poems

poems of not observing strict order in each narration, (see Ps. lxxxiii. 9. where the victory over the *Afidianites* Judg. vii. is mentioned before that of *Sisera* Jud. iv.) but especially by looking forward to v. 8. where the subject being the commands given in *Sinai*, and those connecting in sense to Gods answering them in *Sinai*, in that *hiding-place* of, or *covert* from *thunder*, i. e. whether his speaking in the clouds, or his speaking to them in *thunder*, but protecting them from receiving any hurt by it, that which comes in the midst betwixt them is in all reason to be read, as in a parenthesis, to this sense, that Gods having *proved* and found them so faulty at *Rephidim*, so extremely prone to infidelity and returning to *Egypt*, was the occasion of his giving them that law on *Sinai* against other Gods &c. v. 8, 9. *Hear O my people — I am the Lord —* the beginning or first words of Gods answering or speaking to them in *Sinai* out of the *thunder*. All this hath been said on supposition that *על* *thunder* is to be joyned with *הסוד* *secret place*. But the Jewish *Arab* gives us another rendring of it, *out of the secret place, with or by thunder*. And then the *secret place* must refer to God, who is said to make *darkness* his *secret place* Ps. xviii. 11. that is to dwell in his infinite majesty in Heaven invisibly, and so here to give answer from Heaven by *thunder*. To this the Chaldee appertains, which paraphraseth it the *hidden place of the house of Gods majesty*.

V. 9. *Strange God*] From *נָכַר* known, familiar, is the word also used *per antiphrasin* for any *stranger* or *stranger*, peculiarly for one that is not of the house of *Israel*, an *alien* or *Gentile*. So Gen. xvii. 12. *נָכַר* a stranger which is not of thy seed; *נָכַר* the *stranger* of the people, say the Chaldee, i. e. a *Gentile*. So Gen. xxxv. 2. Put away *נָכַר* the Gods

of the alien, the *Gentile God*; *נָכַר* the *Idols* of the people, say the Chaldee. And so here *נָכַר* any *Gentile God*, for which the Chaldee sets *נָכַר* *profane Idols*.

V. 16. *Finest*] The word *בָּרֵךְ* signifies originally *milk*, and thence *fat*, and so its poetically applied here to *wheat*, as Deut. xxxii. 14. the *fat of the kidneys of the wheat*, and so Gen. xlv. 18. *בָּרֵךְ* the *fat of the earth*, and Num. xviii. 29. for which the Chaldee significantly reads *בָּרֵךְ* the *goodness*, as here *בָּרֵךְ* *Good bread of wheat*, the lxxii. and Syriack retaining the literal *εἶδος* the *fat*.

V. 18. *Strong rock*] That *רָם* signifies a *rock* there is no question, but whether it be literally or poetically to be understood here, being joyned with *בָּרֵךְ*, is the only difficulty. And first it is not to be thought, that the discourse is of miraculous feeding, (then indeed there is no doubt but God could bring *hony*, as well as water, out of the hardest *rock*.) It plainly belongs in this place to the description of the plenty of *Canaan*. Secondly then, if the style be in this poetical, as it was in the words immediately precedent, the *fat of the wheat*, it will then be neither impossible nor improbable that the *rock*, to which the *hony* here relates, should be the *hony-comb*, because *hony* out of the *comb* is the best (*sweeter* than *hony* and the *hony comb*, by way of ascent) as the *fat of the wheat* signified the best. But then thirdly, because Deut. xxxii. 13. where *hony out of the rock* is again mentioned, there is added to it, *Oyle out of the flinty rock*, it is most probable, that the word *rock* should be equally literal in both places, and signify that to be usual in those countries, which is still ordinary, for Bees to breed and swarm in holes of rocks, and thence to supply them with *hony* in great plenty. And then why may not *oil*

out of the flinty rock signify, that there was no rock so hard, or barren, but God would make the

Olive-trees to grow there, and yield them abundance of Oyle?

# The Eighty Second Psalm.

Paraphrase.

**A** Psalm of Asaph.

The eighty second Psalm composed by Asaph, is an admonition to justice, and

an upbraiding invective against the injustice of earthly tribunals, with an appeal unto God the supreme and most just judge, † See 2 Chron. 19. 7.

† To this place Kimchi refers, and thinks it probable that the Psalm was written in the days of Jehoshaphat.

1. God standeth in the congregation <sup>a</sup> of || the mighty, he is a judge among <sup>b</sup> Gods.

Be the Rulers and Judges and administrators of this world never so highly honoured, invested by God with his own power, his promises on earth, as Angels in a manner, i. e. persons commissioned from God; yet must they resolve that God is superior to all their judicatures and administrations. presides in all, and will exact and call them to a severe account, judge over again whatsoever hath been judged by them.

2. How long will you judge unjustly, and accept the persons of the wicked? Selah.

‘Tis therefore a great folly and impiety in them, to favour any unrighteous cause or person, and either for bribes or other carnal interest to judge falsely.

3. Defend the poor and fatherless; † <sup>c</sup> do justice to the afflicted and needy.

‘Tis the office and business of their calling, intrusted to them by God, to receive all that are most helpless (not which are most powerful and rich) into their care and patronage, to absolve the innocent; be he never so unable to purchase their favour, or secure himself from the oppressions of other men, to plead the cause of such, and rescue them out of the hand of the violent and injurious.

4. Deliver the poor and needy, \* rid them from the hand of the wicked.

case and patronage, to absolve the innocent; be he never so unable to purchase their favour, or secure himself from the oppressions of other men, to plead the cause of such, and rescue them out of the hand of the violent and injurious.

5. They know not, neither will they understand, they walk on in darkness: all the foundations of the earth || are out of course.

But impious obstinate men pervert justice, and proceed without all remorse in their corrupt courses, a gift blindeth the eyes of the earth uprightly, and preserve justice among all men, are themselves the most unjust, and thereby the authors of all mischiefs to the world.

6. <sup>d</sup> I have said, you are Gods, and all of you are children of the most High.

By their commissions and power derived to them from the God of heaven, they are as if terrestrial Angels, employed and innobled by God, and as children of the most High.

7. But ye shall dye like men, and fall like one of the Princes.

children are of parents, his copies and images upon earth. But this doth not so privilege them as to give them immunity from the common fate of all men, whether people or Prince, that of mortality, nor consequently from that severe account and reward of their actions, which after death expects all such.

8. Arise, O God, judge the earth; for thou shalt inherit all nations.

It being most certain that such a judgment of God shall one day come, wherein the whole world shall be concerned; all the men on earth being the subjects of the supreme Deity, and so accountable and sadly punishable for all they have ever offended.

*Annotations on Psalm LXXXII.*

ע.  
זא

V. 1. *The mighty* | That <sup>is</sup> the title of *God*, is sufficiently known, taken from his supreme power which he hath over all the world: And then *Gods standing* i. e. *presiding* (so 1 Sam. xix. 20. *Samuel* נִצָּח סָמֹּךְ stood presiding over them) in the congregation of *God*, i. e. in his own judicature (so the Jewish *Arab* saith that it is the repetition of the name again, instead of the affix) or that which is erected and authorized by him, is the same which we read 2 Chron. xix. 6. *He said unto the Judges, Take heed what you doe, for ye judge not for men, but for the Lord, who is with you in the judgment.* R. Obad. Gaon glosseth it, that *God* is an assistant and defender when they judge righteously, but a revenger when they pervert judgment. The Jewish *Arab* reads, *Gods command standeth*, is placed in the conventions among the judges when they judge, i. e. by his commission it is that they do act.

ב.  
אלהים

*Ibid.* Gods] What **אֱלֹהִים** here signifies, may be examined by the use of the word in other places. As *Psal.* lxxxvii. 8. *There is none like unto thee אֱלֹהִים among these Elohim*: where the Chaldee expressly renders it **אֱלֹהִים גְּבוּרָה** among the high angels. So *1 Sam.* xxviii. 13. *I saw אֱלֹהִים Elohim ascending out of the earth*: the Targum reads again **אֱלֹהִים מַלְאָכָא** an angel of the Lord. So here *v.* 6. *I said אֱלֹהִים אֱלֹהִים ye are Elohim*: the Chaldee read **אֱלֹהִים מַלְאָכָא** as Angels. And when it there follows **וְעַד בָּנֵי וְעַד בָּנֵי וְעַד בָּנֵי** and children or sons of the most High, they render **וְעַד בָּנֵי וְעַד בָּנֵי וְעַד בָּנֵי** and as the high angels, in the notion of sons of God. *Job* i. 6. and ii. 1. **וְעַד בָּנֵי וְעַד בָּנֵי וְעַד בָּנֵי** the sons of God came, i. e. saith the Chaldee, in consent with all interpreters in that place, **וְעַד בָּנֵי וְעַד בָּנֵי וְעַד בָּנֵי** the assemblies of

*angels.* Thus therefore being the frequent known use of the word, and that taken from the office of *angels*, to be the ministers and legates and officers sent (from whence is their title both in Hebrew and Greek, מַלְאָכִים and ἄγγελοι) and commissioned by God, whose name therefore they bear; it is by the same reason of analogy applied to all Judges and Magistrates (and accordingly Ps. cxxxviii. 1. this same word is by the Chaldee rendered מְלִיכִים *Judges*, and by the Syriack מְלִיכִים *Kings*) administering justice to the people, in the name and by commission from God, whose δῆμοι *ministers* they are Rom. xiii. 4. ἐκ τοῦ θεοῦ τεταγμένοι, appointed by God, v. 1. and their assembly the judicature of God, in the beginning of this verse. Among these God is here said to be the *Lord*, in the *Punick* notion of *Supreme* *Suffes* for a *Dictator*, or *Supreme* *judge*.

V. 3. *Do justice*] From *ἵστημι* *justus* *c.* *fact*, is *ἵστημι* in *ἵστημι* to *justify*, in *ἵστημι* the notion of *acquitting or absolving*, and is set opposite to *condemning*, *Deut. xxv. 1.* *ἵστημι* and they shall *justify*, *ἵστημι* *to acquit the just, and condemn the wicked.* So *Prov. xxiii. 15.* *ἵστημι* *be that acquits the impious, and condemns the just.* And so here *ἵστημι* being spoken of a Judge whose office it is to *acquit or condemn*, must in all reason be rendred in that notion of *acquitting* from the charge that injurious men lay against him.

V. 6. *I said ye are Gods* } These d.  
words being cited by *Christ*, Jo. x. 34. are introduced in this style, EVR  
34. are introduced in this style, EVR  
*Is it not written in your Law* : From  
hence the conclusion is necessary,



that this book of Psalms was among the Jews lookt on as a part of the Divine Law, in a more wide and loose notion of law; as the writings of the Prophets, and all that were inspired by God, and bring divine authority along with them, are styled Law. To this purpose the words of *Midras Tabbilin* are observable: חזקים חזקים

the Psalms are *thora*, i. e. the Law. And to that perhaps may be referred what we finde *Ps. lxxviii. 1. Hear my law, O my people*, by Law meaning the same thing which in the end of the verse is called *the words of my mouth*, i. e. the Psalm which he is there inditing, as it follows, *I will open my mouth into a parable*, &c.

## The Eighty Third Psalm.

### Paraphrase.

A Cantick of  
Psalms  
תקן  
חזק  
see note on  
Pr. lxx. 1.

### A Song or Psalm of Asaph.

by Asaph, is a complaint addrest to God against the oppressors and adversaries of his people the Jews (and, under that type, of the oppressors of the Church of Christ) and aprecation of Gods severe punishments that should fall upon them. It seems most probably to have been composed in Jehosaphats time, yet may not unfitly be referred to all the oppositions against the Jews to the time of the captivity under the Assyrians; see note c.

The eighty third Psalm the last of the number of those that were composed

1. *Keep not thou a silence, O God, hold not thy peace, and be not still, O God.*

O blessed Lord, be thou at length pleased to show forth thy justice to interpose, and vindicate thine own honour, in respecting the proud, tumultuous, importunate adversaries of thee and of thy people.

2. *For loe thine enemies make a tumult, and they that hate thee have lift up their head.*

portunate adversaries of thee and of thy people.

3. *They have taken crafty counsel against thy people, and consulted against thy hidden ones.*

Their malice and averseness is great, and accordingly their consultations and designs

† as, treason.

signes very treacherous and bloody, and cunningly managed for the invading this nation which so nearly relates to thee (but especially thy temple which is among us, either as that which seems to secure thy protection over us, or as by the magnificent structure and riches thereof it invites them to pillage it.)

4. *They have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.*

And their joyne resolution is, that they will employ all their strength utterly to destroy us, to invade, and possess themselves of the land, and finally to root out all the inhabitants.

5. *For they have consulted together with one consent, they are confederate against thee;*

To this end a multitude of nations have from time to time combined and joyned in the same malicious purpose, (if not altogether, yet all in their several seasons, some after, and taking advantage by the others.)

6. *The Tabernacles of Edom and the Ishmaelites, of Moab and the Hagarees;*

7. *Gabal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre.*

Thus the Idumeans and Arabians, of both sorts, those of the posterity of Ismael and from Gethura, the Moabites, and Syrians, and Ammonites, and Amalekites, and Philistines, and Tyrians, (the neighbours, but inveterate enemies of this Kingdome, 2 Sam. viii. 11.)

And thus at length the Assyrians, either as confederates with them, or as the principal invaders, under Salmazar and Senacherib, on the same destructive and bloody design that had been of old espoused, but could not then be effected by the Ammonites and Moabites, have now contributed their utmost to the wasting and destroying this land, and so been successful instruments of delivering us up to these our neighbours rapines. (See note c.)

8. *Assur also is joyned with them; they have holpen the children of Lot.* were an  
army to  
destroy

But this their malice to us is not likely to succeed well to them, but shall bring upon them the like destructions which have from time to time befallen the enemies of this Church and chosen people of God, not by their own strength, but by Gods special interposing for us: even such as befell the host of Midian, when by Gods direction to Gideon they were discomfited by no more than three hundred men (a most disproportionate number) with empty pitchers and lamps in them, Jud. vii. 16. and by the sword of the Lord and of Gideon, v. 18. such as under the conduct of Deborah befell Iabin King of Canaan, who was discomfited, and Sisera Captain of his host slain by Iael a woman, Jud. iv. 21. which fight as it was near the river Kishon, Jud. iv. 7. and v. 21. so Endor near to Megiddo and Tanaach Jud. v. 19. was the peculiar place where the slaughter was made, wherein that whole host was utterly destroyed.

9. *Do unto them as unto the Midianites, as to Sisera, as to Iabin at the brook of Kishon,*

10. *which perished as a Endor; they became as the dung of the earth.*

Such as when in the pursuit of Gideons victory over the Midianites, there were four Kings slain, Oreb and Zeeb Jud. vii. 25. and Zeba and Salmunna Jud. viii. 12. So shall it fare with all those that designe to oppress and despoil Gods people, and the possessions settled on them by God, or to invade his Temple, and sacrilegiously pillage the riches thereof.

11. *Make their nobles like Oreb and like Zeeb, yea their Princes all their Princes as Zeba and as Salmunna,*

12. *Who said, Let us take to our selves the houses of God in possession.* beauty, or  
ornaments,  
or treasures

Thou, O Lord, shalt in thy time (when they have been thy scourge to chastise us) proceed in great severity against them, use them as the husband-man doth the chaffe in a threshing floor, first threshing, then winnowing, and then burning it up: and so shalt thou afflict them, dissipate them, and finally consume them.

13. *O My God, make them as stubble before the wind.*

14. *As the fire burneth a wood, and as the flame setteth the mountains on fire:*

15. *So persecute them with thy tempest, and make them afraid with thy storme.* terrific  
them

Thy severity toward them may be more for their advantage than any prosperity could be; when they discern themselves disappointed and discomfited in their enterprises of malice, this may possibly work upon them, and bring them to the acknowledgment of thee.

16. *Fill their faces with shame, that they may seek thy name, O Lord.*

But if this be not the success of it, 'tis then just with thee that they should be delivered up to everlasting confusion and destruction, that others, though not they, may be instructed by it, and brought, by the sight of thy judgments on proud obstinate Atheists, to acknowledge thee to be what thy name Jehovah imports, the one supreme ruler and disposer of all the men in the world.

17. *Let them be confounded and troubled for ever, yea let them be put to shame and perish.*

18. *That men may know that thou art whose name alone is Jehovah, art the most high over all the earth.* art it  
name Jeho-  
vah, alone  
the one  
according  
to thy art



no difficulty: These evidently denote so many people, the *Edumaeans* and *Moabites* and *Ammonites* and *Amalekites* and *Philistims* and *Tyrians* and *Affyrians*. Then for the *Ismaelites*, they are the *Arabians* called *Scenise*, twelve Princes according to their nations, Gen. xxv. 16. And the *Hagarenes*, the posterity of *Abraham* by *Cetura*, (which is supposed to be *Hagar* after *Sarah's* death) were *Arabians* also, and joyned together with the *Ismaelites* into one nation. Then for *Gabal*, that was the name of a region in *Arabia*, if we may believe *Stephanus*, *ἡγεβία: Γεβὰδα* (though out of *Hecateus* he tells us that *Gabala* was a City of *Phenice*, out of *Strabo* of *Syria*) from whence we have the *Giblines* (*Γεβλῖνοι*, saith *Stephanus*) 1 King. v. 18. (mentioned as excellent artificers) and so again *Ezech.* xxvii. 9. in both which places the *xxix.* read *Βεβλῖν* for *Γεβλῖν*. Lastly, for the children of *Lot*, those, we know, were *Moab* and *Ben-ammi*, and so the *Moabites* and *Ammonites* before mentioned meant thereby. Now many of these did oppose and were enemies to the children of *Israel* at several times, and that in a signal manner: To *David* 2 Sam. viii. who there discomfited the *Philistims*, the *Moabites*, the King of *Zobab*, the *Syrians* of *Damascus*, the King of *Hamath*, the children of *Ammon* and *Amalek*, and the *Edumaeans*. So again in *Jehoshaphat's* reign 2 Chron. xx. and to that many circumstances of this Psalm very fully accord: For as here 'tis said, they are confederate against thee, The Tabernacles of *Edom* and the *Ismaelites*, of *Moab* and the *Hagarenes*, *Gabal* and *Ammon*; so 2 Chron. xx. 1. the children of *Moab*, and the children of *Ammon*, and with them other besides the *Ammonites* came against *Jehoshaphat* to battell a great multitude &c. and v. 10. and 22. the inhabitants of *mount Seir* are

distinctly named, to answer the mention of the *Idumaeans* and *Ismaelites*. And whereas here the Auxiliary nations are said to have been *an arme*, or helpe to the children of *Lot*, which very probably signifies the *Moabites* and *Ammonites* to have been the principal in the quarrel, this exactly accords with that story 2 Chron. xx. 1. So to the mention here v. 12. of their designe of taking the houses of *God* (of which see note f.) in possession, *Jehoshaphat* v. 11. sets the parallel, Behold how they reward us, to cast us out of our possession which thou hast given us to inherit. Lastly, as the Psalmist by praying v. 15. predicts Gods persecuting them with his tempest, &c. so in that chapter v. 22. the Lord sets ambushments against the children of *Ammon* &c. and they were smitten. And it is not improbable that *Jehoshaphat*, an eminent restorer of the Musick of the Temple, who also indited a prayer upon this exigent, v. 6. &c. should likewise take order for a solemn hymn on purpose for this occasion. It is therefore very reasonable, what *Kimchi* positively affirms, נאמר זה מוסר על המלחמה שהיתה בימי יהושפט this Psalm was spoken of the war which was in the dayes of *Jehoshaphat*. And herein it might not be unsafe to acquiesce. Yet the circumstances of the Psalm will also well enough agree to another interpretation, viz. to all the oppositions which had been made to this people, from the beginning of their possessing of *Canaan*, to that of the *Affyrians* inclusively. For as those others, *Moab* and *Ammon* especially, had violently, but not successfully, invaded them, both in *David's* and *Jehoshaphat's* time, and had continually a covetous desire to get this fruitfull soile into their hands, (and we read not that the *Affyrians* were their auxiliaries in any of those their assaults, as here

So Psm.  
l. v. c. xx.

לוי לוי

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is affirmed v. 8.) so when the *Assyrians* at last invaded this people, and carried them captive to *Assyria*, 'tis evident that in doing so, they did much gratify all those other the neighbours and constant enemies of the *Jews*, and principally the *Moabites* and *Ammonites*. Of the *Edumaeans* 'tis expressly affirmed, *Psal.* cxxxvii. 7. — the children of *Edom* in the day of (i. e. this heavy visitation on) *Jerusalem*, said, Down with it, down with it, even to the ground. So it is observable of the same *Edumaeans*, and of the *Ismaelites* and the *Hagarens* (three of these which are here named) *Isa.* xxi. the first, under the name of the desert of the sea, v. 1. viz. in *Ethiopia*, *Exod.* xiii. 20. and xv. 22. *Num.* xxxiii. 8. the second, under that of the inhabitants of *Dumab* v. 11. one of the sons of *Ismael* *Gen.* xxv. 14. the third, under the title of *Arabia* v. 13. For all these having joyned with the *Assyrians* against the *Jews*, are foretold there the punishments which they should meet with for it; as here v. 9, 10, 11. is likewise foretold of them, and of the *Edumaeans* again upon the same account, *Isa.* xxxiv. 5. and lxiii. 1. And the same must be supposed of those other people, the *Moabites*, and *Ammonites*, &c. which being neighbours and enemies to the *Jews*, the *Assyrians* that came and wasted *Jerusalem* may not unfitly be said to have been עֲרֵם an arme to these children of *Lot*, i. e. to have effectively performed that which they so vehemently desired, and oft attempted to doe. And accordingly soon after the carrying away of *Zedechiah* follows the destruction of the *Ammonites*, and that as a punishment for their possession of the land of *Israel* after their ejection, *Jer.* xlix. 1. so again of the *Edumaeans*, v. 7. of the *Syrians* of *Damascus* v. 23. of the *Arabians*, noted by *Kedar*, v. 13. But

most expressly in the prophecy of *Ezechiel* c. xxv. where first the *Ammonites* are to be punished for their clapping their hands, and stamping with their feet, and rejoicing in heart, with all their despite against the land of *Israel*, v. 6. and 10. then the *Moabites* v. 8. for saying, Behold the house of *Judah* is like to all the heathen, i. e. for triumphing and rejoicing over her affliction: then the *Edumaeans* v. 13. and lastly the *Philistines*, because they dealt by revenge, and took vengeance with a despitefull heart, to destroy *Israel* for the old hatred or enmity that was betwixt them, v. 15. And so it fared also with *Tyre* *Ezech.* xxvi. because *Tyrus* hath said against *Jerusalem*, Aha, she is broken that was the gates of the people; I shall be replenished, now she is laid waste, v. 2. All which put together, 1. the conjunction of all these in this delolation of the *Jews* by the *Assyrians*, the former enmities, and frequent invasions and wars of all these against the *Jews*, 2. and the not only rejoicing at it, but partaking of the spoyles of it, 3. the destructions which soon befell them as a punishment thereof, may serve for a key to let us in to the full importance of this Psalm, which will best be divided into these two parts, the conjunction and continual (not any one single) conspiracy of the enemies of God against his people, and the destructions that at last attended them, v. 9, 10, &c.

V. 10. *Endor* עֵדֹר *Endor* is not mentioned in the story to which this passage of the discomfiture of *Jabin's* host and slaughter of *Sisera* belongs, *Jud.* iv. yet appears *Jos.* xvii. 11. to be part of the portion that fell to *Manassers*. Now to this adjoynd *Taanach* and *Megiddo*, as is exprest in that place of *Josua*. And in *Deborah's* song we finde that this fight with the King of *Canaan* was in *Taanach* by the waters of

d,  
עֵדֹר

of *Megiddo*, *Jud.* v. 19. and so it will not be strange, that they should here be affirmed to have perished at *Endor*, which so neer joyns to those places.

c. *Nobles* *נְדִיבִים* from *נָדַב* *voluntary, ingenuous, liberal*, is the title not of *Nobles* only, but especially of *Rulers* or *Princes*, to whom that quality so properly belongs, and so well becomes, and bears analogy to that of *εὐπύκται benefactors* *Lu.* xxii. 25. (see note c. on that Chapter.)

f. *Houses* *בָּתִּים* in *Piel* signifies to *desire*, and *בְּנִים* in *Niphal*, *desirable, faire, beautiful* (for which the Rabbines use *בְּנִים*, and *בָּתִּים*, the Chaldee *בָּתִּים*) there is no doubt. From this *בָּתִּים* here doth regularly come, and not from *בְּנִים*, and in this sense the word is used, *Ps.* xxxiii. 1. *בָּתִּים תְּהִלָּה*, *praise is comely*, *πλεονεξία*, say the *lxxii.* So *xxiii.* 5. *בְּנֵי בֵיתֶךָ יִשְׁתַּחֲוּ* *holiness is comely for thy house*, and *Isa.* l. 7. How *בָּתִּים* *beautiful*? And so the Chaldee understands it here, *בָּתִּים* *all the bravery or ornaments of God*, from the Hebrew *בָּתִּים* *ornatus est* (as *Ezek.* vii. 20. the Sanctuary is styled *בָּתִּים* *the glory or beauty of his ornament*, in the same word which the Chaldee here useth.) The Latine render them duly *omne mundum*; but the Syriack seems to have misread the Chaldee, *בָּתִּים* *cities*, for *בָּתִּים* *mundum*, and accordingly they read *בָּתִּים* *City*.

But the Jewish *Arab* reads the dwelling places of God, *בָּתִּים*, the Arabick *בָּתִּים*, that answereth to *בָּתִּים* in Hebrew, signifying to dwell, and making it probable that the root in Hebrew also might have that signification. And the *lxxii.* seem to have exprest this notion, reading *δοῦναι ἑαυτοῖς altar*, and so the Arabick and Æthiopick; or as other copies have it, *δοῦναι ἑαυτοῖς*, *Sanctuary*, which the Latine follows,

and read *Sanctuary*. This therefore may well be the meaning of the *בָּתִּים* here, the *Sanctuary* or *Temple of God*, (especially if the Psalm be understood of the *Assyrian* invasion, for that fell heavy on the Temple) the Hebrew *בָּתִּים* (very easily transfused into the Greek *νέος* and *νέος*) that beautiful fabrick, set apart to his service. There is yet another notion wherein *בָּתִּים* is oft used for *pastures*, or *feeding grounds*, and hath frequently the addition of *בְּרִית* *wilderness*, or *desert*, by which title the Jews call all land that was untilld. So *Joel* i. 19. *the pastures of the wilderness*, the *lxxii.* read *ωραία* *the beautiful places*, and *Jer.* ix. 10. *τρεῖς, the paths*; but *Jer.* xxiii. 10. *αἱ νομαὶ τῆς ἐρήμου* *the feeding-places of the wilderness*, and *Joel* ii. 22. *τὰ νομῶν* *the fields of the desert*. And in this sense 'tis possible it should be here taken, in reference to the *Scenite, Arabians, and Moabites* (if the Psalm belong to their warre in *Jehoshaphat's* time) whose wealth was their cattel, and not being content with their own pastures, they would take these pastures and far demean of God into their Common. Thus the *Midianites* had done, *Jud.* vi. 5. *for they came up with their cattel, and their tents, &c.* and the story of *Gideon* in repelling these, and raking *Oreb* and *Zeob*, *Jud.* vii. 25. is here mentioned v. 11. and to the mention of them it here follows immediately, *Who said, Let us take to our selves these* *בָּתִּים* whether *beasties, ornaments, or pastures of God in possession*. Which, if it belong to those *Midianites* in *Judges*, cannot be applicable to the Temple: And if it belong to the *Moabites* &c. in *Jehoshaphat's* time, then still this circumstance of the persons to whom 'tis applied, makes this interpretation the more probable, in case the Psalm belong to that warre, wherein

wherein the *Mosabites* and *Ammonites* were the principal, who probably most affected these their *pastures*.

V. 13. *Wheel*] What שָׁרָרָה כְּגֵל here signifies, must be uncertain, because of the ambiguity of the word שָׁרָרָה, which as it signifies a *wheel*, so it is also used for *straw*, *chaff*, *dust*, or *chasse*, &c. which, because of its lightness, is tossed and turned and carried away by the wind, according to the primitive notion of שָׁרָרָה to *turne*. In this latter sense the word is found *Isa. xvii. 13.* as the *chasse* of the mountains before the wind, שָׁרָרָה and as *galgal* before the *whirlwind*. The Chaldees there retain the very Hebrew word שָׁרָרָה in what notion soever belongs to that word; but the *xxxii.* read *nonafiter* *reser* the *dust* of the *wheel*, and so the Arabick from them, and the Syriack to the same sense שָׁרָרָה, which the translator there duly renders *sestua*; and so the Syriack word signifies without any question (*Mat. vii. 3.* where for *αἵψα*, *mote in thy brothers eye*, they read שָׁרָרָה. Thus *Abu Walid* saith that שָׁרָרָה is here *שָׁרָרָה* *small motes* or *pieces* of any thing, lying on the ground, as of *straw*, &c. which he saith is manifest by שָׁרָרָה, which follows, though, saith he, *some render it in the notion of wheel*, by a manifest error, though an ancient one. So the Jewish Arab renders it *סַלְטָרָה* as *small dust* that one scatters with his hand, or scatterings of things. And thus the learned *Val. Schindler* understands it in this place, and then there can be no difficulty in the whole passage; שָׁרָרָה as *motes* or *chasse* will be all one with שָׁרָרָה as *motes* (the English word of great affinity with the Hebrew) and *chasse*, which is joyned with it in *Isaiah*, and שָׁרָרָה to the same sense here. In *Isaiah*, they

will be *chased* as the *ro* of the mountains before the wind, and like the שָׁרָרָה before the *whirlwind*, where *ro* and שָׁרָרָה seem to differ as little as *wind* and *whirlwind*. And here only the order inverted, and שָׁרָרָה for *ro*, make them as שָׁרָרָה and שָׁרָרָה, as *chasse* and as *chasse* before the wind. And thus the rendering is very natural. And yet after all this, some of the ancient interpreters adhere to this notion, but render it in the former (as *Abu Walid* truly observed of the ancients) that of a *wheel*; so the Chaldees with a large paraphrase to express this to be their meaning, as a *wheel* שָׁרָרָה שָׁרָרָה which is turned and moved and never stands still in a declivity. The *xxxii.* as *reser* as a *wheel*; the Syriack as שָׁרָרָה, the word which they certainly use for a *wheel* *Ecc. xii. 6.* *Isa. xxviii. 28.* and *Ezech. xxiii. 24.* And so the Latine, *pone eos ut rotam*, and the Arabick and *Aethiopic*, *set them as a wheel*. And in reverence to this concurrent judgement of all these, together with the Interlinear and our modern translators, it will not be amiss to retain this notion of *wheel*, yet so as may best agree with the context, and with the mention of *wheels* when it is joyned with *chasse* &c. in other places. For the *wheel* was the instrument used in husbandry for the beating the corne out of the straw, and breaking the straw into small parts, *reser* *ἀπὸ τῶν ἀλυστῶν* *Isa. xxviii. 28.* the *threshing-wheels* of a *cart*: see the manner of it largely set down in *Annot.* on *Mat. iii. 12.* And then the plural in this sense will be very intelligible and expressive also, if only we be careful to observe, that the *wheel* here is the instrument of breaking or threshing, and so that the words must be thus rendered, not *make them ut rotam*, as a *wheel*, i.e. as a *wheel* is made, but, *make them ut rota*, as a *wheel* makes o-



ther things, i. e. as a wheel deals with the corne, so shalt thou deal with them, thresh and break them in pieces. So shall we finde the phrase in that eminent place *Isa. xxviii. 28.* *Corn is braised, because he will not ever be threshing it, nor breaking it with the wheel of his cart, nor braise it with his horsemen: where the wheel is the agent (and not the patient) that which breaks.* This was needfull to be advertised; because in the next word *שָׁבַל* like the chaffe or stubble before the wind, the chaffe is the patient (and not the agent) that which is driven away by the wind, after the wheel hath done its execution upon the sheaves, threshed out the corne, broken the straw, for then what remains, but that the dust and chaff, and all that is good for nothing, be winnowed, and carried away with the wind? What their manner of winnowing was, is also at large set down *Annot. on Mat. iii. 1.* And from thence this 14<sup>th</sup> verse explained, as farr as the flames setting the mountains on fire, not burning the earth or body of the mountain, but only burning the chaff which is winnowed from the corne upon the threshing-floor, situate for that turne on some eminent place, and so making a flame upon the mountain. This being without question the meaning of that latter part of v. 14. it is most probable that it should belong also to the former. All the difficulty is in the notion of *וֹד*, which we render a wood (and may be thought to refer to fire burning wood) but signifies any open place, where grass and trees grow, a forest, &c. so *Psal. cxxxii. 6.* where we render *וֹד* the wood, 'tis certain the threshing-floor of *Arannah* the Jebusite is meant by it, for there we know the Temple was built; and so *1 King. vii. 2.* we render *וֹד* forest, the house of the forest of *Lebanon*, Solomons own house being near the Temple, in

that tract of ground (not in that wood) called *Lebanon*, where the tall cedars grew. The Chaldee there renders it *בֵּית מְסַרְתָּ מְלָכִים* a house of pleasure or summer-house for the Kings, such as was wont to be in the freest and coolest aire. The same is *Mic. iii. 12.* called the mountain of the house *לְבָנוֹן* on the high place of the forest. And then this very well agrees to the matter in hand, the forest and the mountain being in effect as to this use, all one, both of them open places, where the wind comes and drives away the dust and chaffe (especially when it is the higher part of the forest, such as that floor of *Arannah* was) and such as were generally set apart for this purpose. And so for the fire to burn the forest, is no more than the flames burning the mountains, both of them to express the conclusion of a threshing, when the chaffe hath the fire set to it, and is burnt all up, that it be not, upon the turning of the wind, blown back on the corne again: of which see more, *Annot. on Mat. iii. 1.* That both these verses 13. and 14. intirely belong to this one matter, the threshing and winnowing, and burning the chaffe consequent to it, appears by the *ἀναπόδοσις* or application of the similitude v. 15. *supersecute them with thy tempest, and terrifie them with thy storme or whirle-wind*, which hath no propriety to any other notion of the words but that of winnowing.

V. 18. *whose name is Jehovah* ] The construction of the words in the close of the Psalm lyas most probably thus, *וְיָדָעוּ* and they shall know, i. e. it shall be known by this means, *וְיָדָעוּ שֵׁם יְהוָה* thou art thy name Jehovah, i. e. that thou art what thy name Jehovah imports; and what that is, is expounded in the remainder of the verse, *וְיָדָעוּ* —thou only the high over all the earth, that being indeed the meaning of *Jehovah*,

h. *וְיָדָעוּ*וְיָדָעוּ  
וְיָדָעוּ  
וְיָדָעוּ



*Jehovah*, the infinite, eternal, and so *only* supreme power over all the world. But it is possible that before יהוה thy name, some preposition (as 'tis ordinary) is understood, and so it will be rendered more expressly, to the same sense, that thou, according to thy name *Jehovah*, art only, &c. Or because יהוה

name is among the Rabbins ordinarily used for God himselfe, therefore it will not be remote from Hebrew style, if יהוה be resolved to signify no more then *Jehovah*, and then this will be the rendering, that thou, *Jehovah*, art alone the most High—

## The Eighty Fourth Psalm.

*Paraphrase.*

**T**O the chief Musitian upon *Gittith*, A Psalm for the sons of *Caleb*.

expression of the benefits and joy of his publick service, and an encouragement of the people to make the wayes of passage thither from all quarters faire and passable. It seemeth to have been composed in some time of detention from, and deprivation of those advantages and privileges. It was set to the tune called *Gittith*, (see note on Psal. viii. 4.) and committed to the Practice of the Musick to be sung by the posterity of *Caleb*, (see Psal. xlii. 1.)

1. *How amiable are thy Tabernacles, O Lord of hosts!*

power and wisdom, yet usest the ministry of thy celestial Angels herein, and hast whole armies of them perpetually ready for thy service, and most peculiarly makest use of their ministry in the place of thy publick worship, there to present and exhibit thy selfe to thy servants, to testify by them that thou residest there, as it were in thy Majesty to set up a glorious tent among us (a type of thy promised incarnation, inhabiting and pitching thy tent in humane flesh. 1oh. i. 14.) what condition can be so desirable or valuable, so honourable or joyous, as this, to be thus admitted unto thy presence, and enjoy the divine effects and benefits of it?

The eighty fourth Psalm is the pining of a pious soule toward God, a patheticall expression of the benefits and joy of his publick service, and an encouragement of the people to make the wayes of passage thither from all quarters faire and passable. It seemeth to have been composed in some time of detention from, and deprivation of those advantages and privileges. It was set to the tune called *Gittith*, (see note on Psal. viii. 4.) and committed to the Practice of the Musick to be sung by the posterity of *Caleb*, (see Psal. xlii. 1.)

O omnipotent Lord, thou that rulest and disposest all things by thine own power and wisdom, yet usest the ministry of thy celestial Angels herein, and hast whole armies of them perpetually ready for thy service, and most peculiarly makest use of their ministry in the place of thy publick worship, there to present and exhibit thy selfe to thy servants, to testify by them that thou residest there, as it were in thy Majesty to set up a glorious tent among us (a type of thy promised incarnation, inhabiting and pitching thy tent in humane flesh. 1oh. i. 14.) what condition can be so desirable or valuable, so honourable or joyous, as this, to be thus admitted unto thy presence, and enjoy the divine effects and benefits of it?

2. *My soule longeth, yea, even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God.*

desires to an holy impatience, and vehement pining thirst (see Psal. xlii. 1.) a most earnest pursuit of this to reach a dignity, of being, after so long an exclusion, admitted to this thy throne of grace, thy divine most comfortable presence, without which we faint and are ready to die, our life is no life, but a most holy image of death without it. To this therefore we aspire with all our most ardent affections, and as with a shout or jubilation excite one another to the most passionate pursuit of it.

Of this none is more sensible than those which are deprived of these felicities: and this is our portion at this time, which raised our

3. *Yea the sparrow hath found an house, and the swallow a nest for her selfe, where she may lay her young, even thy altars, O Lord of hosts, my King and my God.*

there; no place that they seem so ambitious to choose, to build their nest and lay their young ones in, as those which were wont to be honoured with thy presence among thy servants (as if the protection which was wont to be afforded us upon our addresses to God, were by them especially hoped for there.) O that thou wouldst be pleased of thine infinite power and goodness, to afford us that dignity which those little birds, the sparrow and swallow, are now principally partakers of.

Now that we are deprived of this felicity, the silly birds (whose happiness we have reason to envy) are permitted to inhabit

4. *Blessed*

O what a blessedness doe they enjoy, that are allowed those celestial priviledges of thy constant solemn service, to divide their years betwixt praying and praising, petitioning and receiving thy mercies, and then returning their devoutest acknowledgements to thee at the solemn festivals;

4. *Blessed are they that dwell in thy house; they shall be still praising thee, Selah.*

b, Who place all their trust and confidence in thy aids, and seek them from thee in thy Temple, the place of thy peculiar residence; who are always full of devout thoughts of going up thither to the sacred solemnities, and of fitting the high wayes for commodious passage to themselves and others, (or that have free liberty to resort thither.)

5. *Blessed is the man || whose strength is in thee, † is whose heart are the wayes of them :*

|| who hath strength in thee,

† the high wayes are in their hearts, as in the midst of them.

c, Which by trenching and draining the most wet and watery valleys, make the way very passable, in the moistest season, from every corner of the land to Jerusalem.

6. *Who passing through the \* valley of Baca, make is a well, the raine also filleth the pools.*

\* another valley,

or valley of weeping,

turn it into a spring,

even when the raine filleth, or covereth

|| valley to valley, the God of Grace

shall appear in Sion. (see more c.)

And so goe up cheerfully and unanimously and devoutly on their road, from one stage to another, and at length come to that amiable and desirable place, where God is so graciously pleased to exhibit and presentiate himself. (And so in the antitype of the Sanctuary, the Christian Church, there is no doubt but he will give grace, and that abundantly, to all that aske, and knock, and persevere in an holy obedience to his directions, to seek and begge it of him in Christ.)

7. *They goe from || strength to strength; every one of them in Sion appeareth before God.*

Thou therefore that sittest and rulest in the midst of all thine armies of Angels, and by them sendest down thy blessings, as oft as they bear up our prayers to thee, that hast obliged thy selfe in a peculiar manner to protect this thy chosen people, and in token thereof vouchsafest to be called their God; I beseech thee to hearken to and grant this prayer of mine for the free and cheerfull return of thy people to the place of thy solemn and holy worship.

8. *O Lord God of hosts, bear my prayer; give care, O God of Jacob, Selah.*

Thou art our onely God, our onely protector and defender, we beseech thee in mercy to behold and receive the petition, to grant the prayer of our Sovereign whom thou with thine holy oile hast inaugurated, and by thy special providence appointed to be King over us.

9. *Behold, O God our shield, and look upon the face of thine anointed.*

It is infinitely more desirable and valuable to spend one day in thy presence, and service in the place where thou art pleased peculiarly to exhibit thy selfe, than a thousand dayes in any other condition, deprived of this priviledge and advantage; more eligible to be at the threshold, in the most abject condition of needracks to this palace of thine, than to have all the pompe and glory of any the most splendid worldly condition, and to be withheld from this liberty, as men excommunicated and separated from thy presence.

10. *For a day in thy Courts is better than a thousand: I had rather † be a dorekeeper in the house of my God, † than to dwell in the tents of wickedness.*

† by a dore threshold.

For this God of ours that there exhibites himself, is the spring of all light and strength, directs us in our way and defends us in it; he will not only pity and deliver, but even advance and dignify, and heap all abundance of blessings, both corporal and spiritual in this life, and eternal in another life, on all those that faithfully adhere to him, and constantly observe his commandments. (Surely God bethinks not sinners, but him that is a worshipper of God, and doth his will, him he beareth, denyeth him no request which is truly for his avail to have granted him.)

11. *For the Lord God is a sunne and shield; the Lord will give grace and glory: no good thing will be withhold from them that walk uprightly.*

O thou blessed omnipotent Lord of all Majesty, how unspeakably great and valuable is that one felicity, which consists in a constant adherence to and dependance on thee? He that is thus united to the fountain of all good things, can never stand in need of any thing that is truly profitable or desirable.

12. *O Lord God of hosts, blessed is the man that trusteth in thee.*



mountainous, uneven countrey, where the brooks in the valleys upon any fall of rain were apt to swell, so as to be hardly passable. And therefore among the causes for a *לביב* intercalation of a month, and alteration of the seasons of the festivals thereby, the chief that are set down by † *Maimonides*, are *לביב* *הדרכים* because of the ways, (when in respect of them occasion requires it,) *והגשרים* and because of the bridges. And the same *Maimonides* tells us *Hilch. Roth.* c. 8. that for the maintenance of the ways every year at the 15. of the month *Adar*, Commissioners were sent out to look to the repairs of bridges, canyes &c. This makes it not unreasonable to suppose that the ways to the Temple should here be mentioned, in reference to those sacred solemnities, as when *Lam.* i. 4. 'tis said *The ways of Zion mourn, because none come to the solemn feasts.* And then as it is a felicity to have the use of these ways, so must it also have been an act of piety in any to take care of them, that they might be servicable to this end, for themselves and others. And to this purpose also the next verse will be best interpreted; see note c. *Abu Walid* seems to take *חזק* for strengths, and interprets it of strong and firme resolutions. *Kimchi* in his *Roots* renders it *high praises*. The Jewish *Arab* expresses the whole passage by *קולות הלב חזקים* whose hearts are sincere.

6. Valley of Bacha] From *בחה* *flevit* is *בחה* weeping, and in Arabick *بחה*. And from this notion of the word the *xxii.* read *κοιλία τῆς κλυθρυμῆος* the valley of weeping, and the *Vulgar Lachrymarum*, of tears; and the *Chaldee* seems to follow that sense. Our latter interpreters here make use of the notion *בחה* for a mulberry-tree (and the Jewish *Arab* telling us in a note that it is a valley in Syria *Damascena*, yet renders

it *בחה*, as much as to say, the valley of plum-trees) to 2 *Sam.* v. 23. over against *בחה* the mulberry-trees; and so again *v. 24.* where the *Chaldee* reads *בחה* trees. The use of the word must probably be deduced from the sort of the soile where mulberry-trees grow. For of them it is observable that they use to grow (not in dry and waterless soils, as vulgar Interpreters would say, but) peculiarly in low grounds or valleys (non temere in montibus, saith *Pliny* l. xvi. c. 18.) in a fat and moist soile, say the Herbalists. And so, if that were the rendring here, the passing through the mulberry valley would fitly signify passing through a low and wet and moist place, which according to the notion of *בחה* is by us called a weeping ground. The Syriack here read *ܒܚܬܐ*

*ܒܚܬܐ*, which will best be ren-

dred, they passed through, or by, or into profound weeping; yet thereby meaning not tears from mens eyes so probably as waters overflowing the ground by which they pass; for so *Job xxxviii. 11.* *שׁוּבַת הַיָּם* be bindeth the floods from weeping, is by us duly rendred from overflowing. So again *Job xxxviii. 16.* we have *בְּיַם* (from the same theme) the Interlinear reads *fletus maris*, the weeping of the sea: It signifies most probably the waters that distill from thence (as tears from the eyes) and pass by secret meatus in the earth. The *lxxii.* reads *πηγὴ τοῦ θαλάσσης* the spring of the sea. And then by analogy with these, we shall best render the Hebrew *בחה* through the valley of weeping, or the mist and weeping valley. And to make or turne that into a spring (so *שׁוּבַת הַיָּם* signifies, they make it a well, or turne it into a spring,) is by casting up earth and trenching it (as the *Fenus* with us

are drained) to render it a *spring*, the water whereof having gained a regular course, becomes a stream, passable in the deep of winter; when, as here it follows, the rain covers or fills the pools. So those words will best be rendered בְּיַדֵּי יְהוָה

בְּיַדֵּי

יְהוָה *yea, or though, or even where the rain covers the pools.* The ambiguity of the words בְּיַדֵּי and יְהוָה have caused very various renderings of these words. But as בְּיַדֵּי from one notion of יָד in Hiphil, for *teaching*, signifies a *teacher*, and so is by the LXX. rendered διδάσκων, so from another notion of it for *watering*, it certainly signifies *rain*, so Joel ii. 23. he will give יְהוָה the rain, and again יְהוָה the early and latter rain; and so in proportion with the valley, and the weeping, or wateriness foregoing, it must be thought to signify here. And so likewise as בְּיַדֵּי

בְּיַדֵּי

from בֵּרַךְ *benedixit*, signifies *benediction*, and is rendered by the LXX. εὐλογίας  *blessing*; so not only the Chaldee בְּיַדֵּי, but with the same points as here, the Hebrew בְּיַדֵּי is used for a pool *Jud. i. 15. give me בְּיַדֵּי not a blessing, but the pool, for thou hast given me a south land or dry land*; and so it thre expressly follows, *give me also בְּיַדֵּי בְּיַדֵּי springs of waters.* And so this well connects with the former part of this verse, *they shall make the mulberry-valley or weeping-valley a spring*, drain it and make it passable in a channel or water-course, and that even after the fall of the greatest rains, when the pools are swollen and fill'd highest; this being the benefit of the *fosse-ways*, forementioned v. 5. This is the most probable interpretation of the verse, in perfect accord with the former, and the designe of the Psalm in magnifying the felicities of those that are allowed the liberty of the sacred assemblies at Jerusalem. And to the same sense follows in the

next verse, לֵךְ מִבְּרֵךְ אֶל בְּרֵךְ *they shall walk or proceed from valley to valley* (so בְּרֵךְ signifies 1 King. xxi. 23. בְּרֵךְ in the valley of Jezreel: so in the Targum Isa. xxviii. 2. חֲלִילָה הַבְּרֵךְ the valley of farness) or perhaps from trench to trench (for so בְּרֵךְ Psal. cxxii. 7. is rendered by the Interlinear, in antemurali tuo, in thy trench without the wall: so Lam. ii. 8. Nahum iii. 8.) expressing the convenience of their journey through all those most suspected and naturally impassable places, by the help of trenches, or by means of these *fosse-ways*, till at length יְהוָה אֱלֹהֵינוּ הָאֵל הַיָּהּ *the God of Gods shall appear, or be seen, or beheld in Zion*, i. e. shall shew or reveal himself graciously to them there; or as *Jehovah jire* signifies Gen. xxii. 8. shall provide, and take care of them, as he will be sure to doe of all faithfull servants of his, that address themselves to him there, in his Temple or Sanctuary.

V. 11. Doorkeeper } From בֵּרַךְ *threshold* is בְּרֵכֶּךָ *to sit or ly at or on the threshold*, when one is not admitted into the house, in a vile and abject condition. The LXX. here renders κατακλιθήσεται, *to be cast down in the house of God*, to lie as a Lazar at the door, or as the κατακλιθήσεται in the ancient Church, which lay prostrate without the door of the Church, to beseech the prayers of them that enter there, being themselves unworthy to be admitted thither. The Targum reads בְּרֵכֶךָ בְּרֵכֶךָ *to cleave to the house*, i. e. to lie fastened to the door of the house, which is not the office of the Netthinim or door-keepers, that were admitted in, but the condition of the vilest person that is shut out of the Temple, only is admitted to lie and beg mercy at the entrance into it. And this the Psalmist much prefers before any the most flourishing worldly condition of those that are kept at a greater distance from it. O o 3 The

לֵךְ

בְּרֵךְ

יְהוָה

d.

בְּרֵכֶךָ

## The Eighty Fifth Psalm.

### Paraphrase.

The eighty fifth Psalm is a thankful acknowledgment of Gods mercy in returning their captivity, and an humble importunate prayer for the confirming, continuing, and perfecting this mercy to them. It hath some degree of propriety to Davids return to Jerusalem after his flight from Absolon, but much more to the dayes of Ezra and Nehemiah, after the captivity. It was committed to the Praefect of the Musick, to be sung by the posterity of Coreh.

It is thy special mercy and compassion to us, O Lord, that we that were cluded and carried captive from our country, are now restored to it again. Our sins that brought these sad effects of thy displeasure upon us, thou hast now been pleased to pardon, and so being reconciled to us, of thine own abundant free grace and mercy, to release us from these severe punishments, which have most justly lain upon us for our provoking offences.

From thee, O blessed Lord, all our deliverance proceeds; be thou pleased to interpose thy hand, to perfect this work of mercy and reconciliation and restoration, which thou hast so graciously begun for us, and pardon the deviations that since our returne we have most unexcusably been guilty of.

We have long been exercised under thy sharp hand of punishments, and almost been tempted to despair of any release either to ourselves or our posterities; and since thou hast brought us back to our country, our new fresh provocations have again withheld thy loving kindness from us, cast back the work of rebuilding thy Temple. O be thou now pleased, as thou hast begun to give us some stay of thy mercy, to perfect and complete it to us, to restore unto us that life and pleasure and joy, which we were wont to enjoy in approaching to and attending on thee in thy Sanctuary.

This is a divine worke of mercy and deliverance, O Lord, be thou graciously pleased to afford it us. And this I am confident thou wilt now do in return to our prayers, if we be but duly qualified to receive so great a mercy, sincerely penitent for our former sins, faithfully resolved on a new and holy life, and continue constant in these vows of never relapsing to our former provoking sins: All which we shall after such correction certainly be carefull to performe, if we be not the most stupid fools in the world.

God certainly on his part will be most ready to perfect this mercy to us, that thy Temple may be rebuilt, and the glorious majestick presence or inhabitation of God may returne and be seated in Jerusalem; if we only be on our parts carefull to qualify our selves for the receiving it, by sincere reformation, and persequing obedience to his divine precepts.

**T**O the chief Musitian, A Psalm for the sons of Korah.

1. Lord, thou hast been favourable to thy land; thou hast brought back the captivity of Jacob.

2. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3. Thou hast taken away all thy wrath, thou hast turned thy selfe from the fierceness of thy anger.

4. Turne us, O God of our salvation, and cause thine anger toward us to cease.

5. Wilt thou be angry with us for ever? wilt thou draw out thy anger to all generations?

6. Wilt thou not revive us again, that thy people may rejoice in thee?

7. Shew us thy mercy, O Lord, and grant us thy salvation.

8. I will hear what God the Lord will speak, for he will speak peace unto his people, and to his saints: but let them not turne again to folly.

9. Surely his salvation is nigh them that fear him, that glory may dwell in our land.

10. Mercy

|| and they shall not let them not—

10. *Merry and truth are met together; righteousness and peace have kissed each other.* Let us be careful to approve the sincerity of our obedience to God, and he will certainly crown that with his mercies, all felicity and prosperity.

11. *Truth shall spring out of the earth, and righteousness shall look down from heaven.* Let our hearts fructify in good works, and God will cherish and reward them.

12. *Tea the Lord shall give that which is good, and our land shall yield her increase.* These two things shall never be separated, our bringing forth fruits of righteousness, and Gods bestowing all manner of good upon us.

13. *Righteousness shall go before him, and shall set us in the way of his steps.* Our duty it is to walk obediently before him, and then he will follow us that is desirable or valuable performing his part of the Covenant of mercy, bring us to all that is desirable or valuable to us.

Annotations on Psalm LXXXV.

V. 2. *Forgiven the iniquity* [כִּסְּוּ עֲוֹנוֹתָיִךְ, literally thou hast borne, or taken away iniquity, is by the Chaldee rendred כִּסְּוּ עֲוֹנוֹתָיִךְ pardoned, (and so by the Syriack) by the αἰσῆσας remitted. And this, with all that follows, of covering their sin, taking away his wrath, &c. a lively expression of what went before, v. 1. the bringing back their captivity. It is a Maxime among the Jewish Doctors, that Captivity is one way of expiation, and so to returne from thence was a sure indication that the sin, for which it was inflicted, was remitted, or done away. This, saith † Abarbanel, was obumbrated in the Azazel, or scape-goat, which, as the other that was slain, was a sin-offering, as appears Lev. 16. v. 5. He shall take—two kids for a sin-offering— And then the confessing the sins over him, mentioned v. 21. (Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel &c. putting them on the head of the goat: And the goat shall bear upon him all their iniquities into a land of separation, v. 22.) shews that they were to carry their sins with them into the land of their

captivity, meant by the אֶרֶץ חֵרֵב the land of separation, that land, whatsoever it was, whither the divine providence had designed their deportation. From whence therefore being now returned, their sins for which they were thus punished, are supposed to be left behinde them, no more to be laid to their charge, if their return to their former sins do not cause them to be called to remembrance. Thus indeed they did, as appears by the books of Ezra c. ix. 1. and Nehem. c. v. and c. xiii. and that gave sufficient occasion as for the fast Ezra ix. 3. and Nehem. ix. 1. so for the earnest deprecations here following in this Psalm v. 4.

V. 8. *Not turne to folly* [וְלֹא יִשְׁבוּ לְחֵסֶד, and they shall not, or, and let them not returne to folly, (which the Chaldee and Syriack render to that sense) the LXXII. have ἡ τὴν τὴν ἐπιστροφὴν πρὸς αὐτὸν καρδίαν, and to them that turne their heart to him, and the Latine, & ad eos qui convertuntur ad cor, and to them that are converted or returned to their heart. This they seem to have drawn from some affinity of the Hebrew words, which with some



light changes produce this, reading for **not**, **to**, and so joyning it in construction with **twice foregoing**; ) and for **to folly**, **the heart**, **Selah**: which becaule it still makes an imperfect sense, and to them that turne the heart, **Selah**, they have therefore supplied the seeming Ellipsis, the **land**, by addition of **to him**, i. e. to God, the Latine by inserting **ad** before **cor**, returning to the heart, which is a phrase to signify repentance or resipiscence, growing wise again (and so better agrees with the Hebrew, which indeed signifies, *not returning to folly*.) That they thus did read the Hebrew words, is not so likely, as that by reason of this affinity of phrases shew this thought fit to paraphrase the Hebrew, which is not unusual with them in other places. And in this place, though the words be quite changed, the sense doth not suffer much by this paraphrase, this being on both sides the condition of Gods removing his judgments, that they which receive them be sincerely penitent, and then they will not returne again to the folly of their former wayes of sin.

V. 10. *Mercy and truth* ] **truth**, from **fidus** *fruit*, is frequently used for *fidelity*, and is all one with **faithfulness**, and in that notion doth well agree with **righteousness** in the latter part of the verse (and is by the **lxxii.** rendred **righteousness**, **Gen. xiv. 49.** **Isa. xxxix. 19.**) as **mercy**, and **peace** (all prosperity given us by God) are in effect all one also. And then the meeting of these pairs, *mercy and truth or fidelity*, and (by way of *translating*, very frequent in Scripture) of *righteousness and peace*, will signify the performance on Gods part proportionable to the qualification on ours:

where *truth or fidelity* is made good towards God, there *mercy* will undoubtedly be had from him; where *righteousness* on our part, there *peace* on Gods, i. e. all the felicity and prosperity imaginable. This rendring of the place is most agreeable to the matter here in hand, the confidence that God will pardon their sins which unfeignedly return to him, v. 7, 8, 9. And to the same purpose is that which follows v. 11. As *truth or uprightness* (sincere reformation) *springs out*, and ascends from the earth, the hearts of men, the proper soil for it to grow in; so shall **righteousness** in the other notion, very frequent, that for *mercy* (and to pass from one notion of a word to another is an elegance, and no rarity in these writings) *lock down from heaven*, as the sun doth upon the world, when it sheds its influences upon it, and cherishes the *germina or sprouts*, all productions of the earth here below. And so again v. 12. to the *Lords giving the good*, indefinitely, i. e. *all good things*, is annexed, *our land shall give*. The word signifies from **in** Hiphil, *produxit*, all the sorts of fruits which the earth brings forth, and by analogy with v. 11. where *Truth* was to *sprout out of the earth*, must signify that sort of fruit or productions, i. e. *truth*, or sincerity of obedience to God; and so that again (by way of *regressus*, naming that first which had been last, and that last which had been first) is all one with v. 11. in the notion we have assigned it. And once more v. 13. *Righteousness*, in the notion of v. 10. *uprightness and fidelity*, *shall goe or walk before his face*, i. e. the face of God, mentioned in the former verse; *and he*, i. e. God, *shall set his feet to the way*, *into the way* say the **lxxii.** i. e. shall follow after, where

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where righteousness goes before; having such a *Prodromus* or *Escher*, to prepare the way before him, God will solemnly and in state come on in the Procession, as *Psal. lxxxix. 14.* *mercy and truth are said to goe before the face of God*, as Heralds to engage his following after. The Chaldees read *וַיִּשְׁלַח* *shall set him* *וּבְרַחֲמָיו* *in a good way*, i. e. *set him at liberty*, in a prosperous condition, rescue, and return the captivity of them that walke uprightly before him. All these but various

expressions (as in a Poeme it is ordinary) of the same thing, Gods never failing to return in mercy to them that sincerely convert to him by repentance. The Jewish *Arab* reads this last verse in another sense, *They that seek equity or justice, shall walk before him, and shall set their steps in his wayes*; as likewise before, v. 10. *the people of goodness and truth have met together*, &c. But the former sense is more probable.

## The Eighty Sixth Psalm.

### Paraphrase.

### A Prayer of David.

The eighty sixth Psalm was composed by David in some time of distress, probably in his flight from Absalom, and is a mixture of ardent prayer to God, and full undisturbed reliance on him; and adoration of his power and mercy.

1. *Bow down thine ear, O Lord, hear me: I am poor and needy.*

2. *Preserve my soule, & for I am holy: O thou my God, save thy servant that trusteth in thee.*

3. *Be mercifull to me, O Lord, for I cry unto thee daily.*

4. *Rejoyce the soule of thy servant: for unto thee, O Lord, doe I lift up my soule.*

present distress and want of thy supplies to receive this mercy from thee, that have been wonderfully favoured by thee, and do with all reverence, and yet also with confidence, and importunately, and constantly, and ardently pour out my petitions before thee, beseech thee at length that thou wilt hearken unto me, rescue me out of my present distress, refresh and comfort me in my affliction.

5. *For thou, Lord, art good and ready to forgive, and plenteous in mercy unto all them that call upon thee.*

For it is thy property to hear and answer prayers, and most graciously to pardon the sins of all humble suppliants, and to abound to them in mercy and benignity.

6. *Give ear, O Lord to my prayer; and attend the voice of my supplications.*

And hearken I found my trust and importunity, that thou wilt now grant this my petition.

7. *In the day of my trouble I will call upon thee, for thou wilt answer me.*

When I am in the greatest straits, then, as in thy special opportunity, I address my prayers unto thee, being then most confident that thou wilt give me an answer of mercy.

8. *Among*

b. Of all the Angels in hea-  
ven, much more of the  
false heathen Idol gods,  
there is none fit to be com-  
pare, nor proportionably

And this is so evident in thy works of creation (but especially in thy works of redemption, and thy struggles on behalf of thy servants) that abundantly sufficient to command worship, to acknowledge \*in the days of the Nic

For to thee only belongs  
the sovereign commanding  
controlling power, to which  
all creatures yield their obe-  
dience; thou only hast the privilege  
of men, and so of rescuing the

O Lord, let thy spirit direct and guide all the actions of my life, that they may be acceptable to thee; pleased to purge all hypocrisy from thy commands, with thee.

This I am sure is most perfectly due to thee, and with it all the praises and acknowledgements of my whole soul; and that for ever; it being a work of thy superabundant mercy to thy servants, that thou hast that have incompass me, but

For they are a sort of obstinate, and withal very numerous, powerful, and formidable enemies, that have set themselves purposely to destroy me, without hindrance to the prosperon

But thou, O Lord, wilt undoubtedly relieve me, and discomfite them. Of this thy divine attributes assure me, distress, and cry to thee for time: and though thou desirest to reduce them by thy rancour and mercy proves ineffectual, thy fidelity and perfect sovereign property, thy mercy relieve and deliver those that

Lord, if it be thy will, may this now be thy opportunity, to restore thy wonted mercies to me, to interpose out of these present dangers

Let thy favour and kindness toward me be now by some means, as thou shalt think good, signally and illustriously express, that it may be effectual to worke a sham their malicious designe, whe and support me against all th

8. Among<sup>b</sup> the || Gods there is none like unto thee, O Is<sup>a</sup>, Ang<sup>a</sup> Lord; neither are there any works like unto thy works.

9. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.

10. For thou art great, and doest wondrous things;  
thou art God alone.

11. Teach me thy way, O Lord; I will walk in thy truth: <sup>c</sup> unite my heart to fear thy name.

12. I will praise thee, O Lord my God, with all mine heart, and I will glorify thy name for evermore.

13. For great is thy mercy toward me, and thou hast delivered my soule from the lowest hell.

14. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, <sup>†</sup> and have not set thee before them.

15. But thou, O Lord, art a God full of compassion, and  
gracious, long-suffering, and plenteous in mercy and truth.

16. O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thy handmaid: by power let my rescue, and deliver me thy most lowly servant

17. *Show me a token for good, that they which hate me may see it and be ashamed; because thou, Lord, hast helped me, and comforted me.*

### *A brief history*

## Annotations on Psalm LXXXVI.

a. V. 2. *For I am holy*] The meaning of *אֲנִי טוֹב*, which we render, *for I am holy*, may deserve to be examined. The Chaldee directly follow the Hebrew words, and are to be interpreted by them, and give no help toward the understanding them. The LXXII. read *ἐν τῷ εὐαγγελίῳ*, which is as literally, the very word *εὐαγγελίῳ*, with an aspirate for *τ* (as *χαρις* with *χ* for *τ*) being most probably formed, by an easy change, from the Hebrew *טוֹב*: This signifying originally 1. *piety*, to God, 2. *piety*, 3. *mercy* or *benignity*, the Syriack, it seems, thought it to unreasonable for the Psalmist to affirm any of these of himselfe, that taking it in the third notion, that of *goodness*, as that is all one with *mercy*, they apply it not to the Psalmist, but to God, *אֱלֹהִים טוֹב* *thou art good*; and so the Arabick also. That this was by them done either through change or misunderstanding the Hebrew, is not probable, when there is another notion of the word, which as it will best accord with this place, so it will perfectly justify this their rendering, that of *εὐαγγελιστής* (see note on Ps. iv. d.) *one that hath found favour with God*. This best accords with the rest of the titles here given to himself, *poor and needy*, v. 1. *thy servant that trusteth in thee*, v. 2. *one that cries daily to thee*, v. 3. *that lifts up his soule to thee*, v. 4. Which what are they but the description of Gods *Elect*, the notion of *טוֹב* elsewhere? Another possible notion of the word, and which recedes very little from this, (such as may be owing to the Psalmist speaking of himselfe) may be taken from

Prov. ii. 8. For as here the prayer to God to *keep or preserve his soule*, is backt with this motive, *for I am טוֹב*; so there the aphorisme is delivered expressly, *for he will preserve the way* *טוֹב* *of his pious ones*, which the LXXII. render there *ἐν φόβῳ αἰσίου*, of them that *revere*, or *fear*, or *worship him*. In this sense it is used Psal. xxxii. 6. *For this shall every טוֹב pious, godly man* (that *fears or worships God*) *pray unto thee in a time when thou mayest be found*; A promise again of Gods being found granting the requests of such as these, when they pray to him. And in this notion of the word, for one that *fears and reveres* and humbly addresseth his prayers to God, there will be no more difficulty for the Psalmist to say this of himselfe, than that he *trusteth in him*, in the end of the verse, *cries daily to him*, v. 3. *lifts up his soule unto him*, v. 4. *calls upon him*, v. 5. and 7. or that he *prays and supplicates to him*, v. 6.— And thus Ps. cxvi. 15. speaking of himselfe, *pretious*, saith he, *in the sight of the Lord is the death* *טוֹב* *of his holy ones*, those who depend, and wait and rely on him, in the former verses. Nor can it be strange that any or all of these should here be introduced with a *וְ*, as the grounds of his begging an audience to his prayers, when God, who though he be not obliged by the merits of our performances, is yet by the force of his own promise, hath promised to hear the prayers of such as come thus qualified to him. The Jewish Arab renders it, *Preserve my soule, and I shall be pure*.

b. V. 8. *The Gods*] That by *אֱלֹהִים* *Gods* *אֱלֹהִים* *high angels* are to be here understood, is the gloss of the

the Targum, and so the word frequently signifies, see note on *Psal.* lxxii. b. yet the mention of *all nations* immediately following, and those evidently in the notion of the heathen Idolaters of the world, of whom it is said, that they *shall come and worship thee, O Lord*, i. e. forsake their Idols, and become prolelytes to the true God, makes it reasonable to understand it here of those, whether good *Angels* or *devills*, which are by those *nations* adored, and prayed to, and depended on, that so the connexion may be evident, *Among those Gods none is like to thee, O Lord*; and consequently, *All nations shall forsake them, and become worshippers of thee.*

V. 11. *Unite*] For *unite* (retained also by the Chaldee,) the lxxii. read *יִשְׁתַּחֲוּוּ*—*Let my heart rejoice*, reading it seems *unite*

from *יִשְׁתַּחֲוּוּ* to rejoice, as when *Job* iii. 6. we read in the Hebrew *יִשְׁתַּחֲוּוּ* let it not rejoice, the Chaldee read *יִשְׁתַּחֲוּוּ* let it not be united, when yet the next verse determines it to the sense of joy, let no joyfull voice come therein. Here the points differing, the rendring must in reason be as from *יִשְׁתַּחֲוּוּ*, and note the contrary to hypocrisie, or unsincere, partial obedience, ordinarily exprest by the double heart.

V. 14. *Violent*] From *יִשְׁתַּחֲוּוּ* to fear or be frightened, is *יִשְׁתַּחֲוּוּ* here, and therefore is most literally to be rendred terrible or formidable. Yet *Abu Walid* and *Kimchi* among the significations of it, put *fortis, potens*; and accordingly the lxxii. renders it *regitator powerfull men*, and the Chaldee *יִשְׁתַּחֲוּוּ*, which as it signifies potent, so also cruel, oppressing men, from *יִשְׁתַּחֲוּוּ* fortis & durus suit.

## The Eighty Seventh Psalm.

### Paraphrase.

The eighty seventh Psalm is a brief comparison, first betwixt *Sion* the place of Gods worship, and all *Judæa* besides; and then betwixt it and all other heathen people, particularly in respect of the numerousness of eminent persons in the one, above what was to be found in all the others. It seems to have been composed as a prophetick scheme to foretell the returne of the Jews captivity (as *Isa* liv. 1. &c.) and the great prosperity of *Jerusalem* consequent to it, and was designed to be sung by the posterity of *Corah*.

The Lord of heaven hath chosen one place on all the earth, wherein he is pleased to reside in a peculiar manner, to exhibere himself to his people that call upon him there; and as this he hath by promise determin'd to the cities of *Judah*, rather than any other nation upon the earth, so hath he now of all them chosen out *Jerusalem*, and on the north side thereof *Psal.* xlviii. 2. the hill of *Sion*, and there he appointed the Temple to be sumptuously and magnificently built, and many Schools of learning to be erected there.

This then is the place of Gods residence (the emblem of his future incarnation, or inhabitation of his glorious Majesty among men, as also of the Christian Church, wherein God by his grace exhibites and presentiates himself) and all that ever have spoken of this place, have given it huge elogies, for the beauty of the situation, beyond all other places, *Psal.* xlviii. 2.

A Psalm or song for the sons of *Corah*.

1. His foundation is in the holy mountain.

2. The Lord loveth the gates of *Sion*, more than all the dwellings of *Jacob*.

3. Glorious things are spoken of thee, O city of God. Selah.

The foundation thereof, or The foundation or beginning thereof is on the hills of *Jerusalem*.

4. I will make mention of <sup>b</sup> *Rabab* and *Babylon* to them that know me: behold *Philistia* and *Tyre*, with <sup>c</sup> *Ethiopia*; || this man was borne there.

¶ this man

5. And of *Sion* it shall be said, This and that man was born in her; and the highest himself shall establish her.

much greater than in all the other. To which also must be added one supereminent advantage, viz. that the only true God by his special presence and providence will continue this flourishing condition to this place above all others.

6. The Lord shall count, † when d he writeth up the people, that this man was born there. *Selah*.

7. \* As well the fingers as the players on instruments shall be there: all my springs are in thee.

whereas through Gods special favour to the Jews, in taking such care for the instructing them in his will, and engaging them to his service, the number of eminent knowing and pious men is so great, that the borthen of the song, by which they are praised and celebrated, sounds to this sense, that whole fountains are here to be found, when all other places yield but their single drops; vast multitudes of pious men are here to be met with, and in comparison with them very few in all other nations.

And if it be compared with all other nations, Egyptians, Babylonians, Philistines, Tyrians, and Arabians, the difference will be found very great, especially in respect of the number of eminent pious men produced by the one, and the other.

Among the nations very few can be found considerable for piety, and those discernible only by God, who exactly knows and considers every man living.

† in the writing of the book of the people, that this man was—  
\* But the fingers as the minstrels shall count, all—

### Annotations on Psalm LXXXVII.

V. 1. Foundation] Of the meaning of this phrase here in the front <sup>a</sup> *סידור*, no judgment can be made, till it be first resolved what is the designe of this Psalm. Herein the Hebrew interpreters do in a manner concur, that it is a Panegyrick on *Sion*: And if it be so, then probably this first verse is but a part of the title, thus, *To the sons of Coreb, סידור שיר* a Song-Canticle, or Canticle-Song, *סידור* the beginning or foundation whereof *שיר* is of, or on the hills of holiness, i. e. Gods holy hills, those of *Sion*, whereon the Temple was built, and of which the next verse (which must then be the first of the Psalm) begins expressly, *The Lord loveth the gates of Sion*— Thus from *סידור* *סידור* is sometimes metaphorically used for a beginning, *Exr. vii. 9. The first day of the first month, which is סידור the beginning of the going up out of Babel.* And to this construction here the Chaldee accord, who read it thus conjoined in the title, *By the hands*

of the sons of Coreb was said *סידור* *סידור* the Canticle that was founded. If this will not be allowed (as indeed beside the *LXXII.* and Syriack and other interpreters, *Kimchi, Sol. Jarbi,* and *Midrash Tehillim* agree to make the first verse a part not of the title but the Psalm) then still applying the Psalm to the Temple, *סידור* will hold good in the ordinary notion of a foundation, thus, *The foundation thereof, i. e. of the Temple, is on the holy hills; so the Jewish Arab, A Psalm which is a description of the Sanctuary, the foundations of which are in the mountains of holiness.* (but then *His foundation* will have no sense.) To this designe of the Psalm, the Hebrew writers generally agreeing, I have thought best to accord the whole interpretation of the Psalm; yet I shall not omit to advertise the reader, that 'tis not improbable the Psalm should be of another scheme, a *Carmen Genethliakon* at the celebrating the nativity of some eminent

eminent person, pointed out to the Jews by God (such was *Hezekiah*, celebrated by the Prophecy of *Isaiah* ch. ix. 6. *Tous a chi de is born*, &c.) And the use of these is known among the Jews as well as other nations, the Scripture having left us several copies of them, *Hannah's* hymn in the old Testament, *Zacharias*, and *Simeons*, and the Angels in the New. And if this should be the designe of this Psalm, then וְנִזְכֹּר will most probably be rendered, *His original, beginning, extraction, is from the holy hills*; the person whom we celebrate was borne in the royall Palace, upon the holy hill, contiguous to the Temple, nothing being more frequent in such compositions then the mention of the place of his birth. If this which professes to be but a conjecture should be deemed the right, it must then be consequent, that all the Psalm have an interpretation agreeable. As when v. 4. he saith נִזְכֹּר וְנִזְכֹּר &c. it must then be rendered, not *I will mention*, but, *I will attest Rahab, i. e. Egypt, Tyres, Babels, and the Chasbites Kings*, || confederate with this Prince (suppose *Hezekiah*) who were jealous of the *Assyrian* greatness, and secured of so formidable an enemy by his defeat before *Jerusalem*, and so were fit to give the most competent account of this glorious Prince, and so to be attested to that purpose by the Psalmist. So again v. 5. if it look this way, זָכָר זָכָר must be rendered *this, even this man*, this notable person was born there. But the interpretation I adhere to, as most allowed, being the extolling and praising of *Sion*, to that sense I shall apply all the parts thereof, thinking it sufficient to have made this mention of the other.

the Egyptians (to Psal. lxxxix. 11. of Rabab they adde מלך מצרים this is Pharaoh) the mention whereof in this place joyned with Babylon, and Philistia, and Tyre, and מדין or Arabia (see note c.) was designed as an instance of so many of the chief and eminentest of the heathen nations, which yet were no way able to compare with mount Sion, the subject of this present Psalm. This is here exprest by the opposition betwixt its being said of these מלך מדין this was borne there, i. e. some one particular, and perhaps contemptible, person, and mens saying מלך מדין מלך מדין this and that man, i. e. many eminent men, were borne in that. For 1. מלך is but a forme of contempt, either this without any addition, or this fellow, or the like; whereas מלך a man is a note of some honour: and 2. מלך is some one, and no more, but מלך מלך man and man, or man after man, denotes a multitude of several men, as Isa. lxi. 7. double signifies great, and as etiam atque etiam, again and again signifies very often, and as in all languages, repetition signifies greatness of that which is spoken of, as thrice happy, &c. What sort of eminence it is that is here spoken of, and attributed to the Jews in Sion, before all other nations, cannot be obscure, when the advantages of the Jews above all others are famously known, Rom. iii. 2. where yet the oracles of God being committed to them is taken notice of as the chief. And to that the Chaldee seems to refer in this place, who in the first verse rendring the gates of Sion, the gates of מלך מדין of the houses of learning, or the schools which are built in Sion (of which sort the Jewish writers tell us there were very many in Jerusalem) implies this to be the matter of the comparison betwixt the Jews and all other nations here, that they have among them many more learned and knowing

מה: חלל

א'ש  
ו'א'ש  
י'ל'ר ב

**אוכיז**

§ See 2 W.  
Smith, 21. &  
W.R. 9. &  
W.R. 12.

**စံနှုန်းစံနှုန်း**

**b.**  
**דגב**

V. 4. *Rahab* } From רָהַב to be  
strong, is רָהַב the tide of Egypt.  
The Chaldee here render it רָהַב

knowing men, viz. in the wayes of God, the true, most valuable learning, those that have more understanding of the divine laws than all other people in the world, according to that of the Psalmist, *He hath not dealt so with any nation, and as for his judgments they have not known them*, *Psalm* cxlvii. 20.

*Ibid.* *Ethiopia* *שֵׁב צוּשְׁבִי*, which is here joyned with *Tyre* and *Philistia*, though it be by the lxxii. rendered *Αἰθίοπες* the people of *Ethiopia* (reading *שֵׁב* with, as if it were *שֵׁב* the people) is by the Chaldee rendered *שֵׁב צוּשְׁבִי* the *Chushites*. Who these are there can be little doubt, if (not the authority of *Philo* and *Josephus*, and others that follow them, but) the evidence of several texts of the Scripture and the express paraphrase of *Jonathan* be considered. *Gen.* x. 6. For the Hebrew *Chush* that hath *שֵׁב צוּשְׁבִי* *Arabia*. And to that the testimonies of Scripture agree. *Hab.* iii. 7. *Chusan* (the diminutive of *Chush*) is all one with *Median* following in that verse; and accordingly *Moses's* wife *Sephora* the *Chushite* *Num.* xii. 1. is the daughter of the priest of *Median* *Ex.* ii. 16. and *Midian* or *Madaan* is by *Josephus* and *Ptolemaus* and others generally placed in *Arabia*, on the shore of the Red sea. So *Eccl.* xxix. 10. Where the total desolation of *Egypt* is express by making it desolate from *Syene* to *Chush*, setting those two as opposite points, the one on one side, the other on the other side of *Egypt*; and then *Syene* being the boundary of *Egypt* toward *Ethiopia* by acknowledgement of all, *ταὺς διὰ τὴν ὁρίαν ἀπὸ Αἰθιοπίας τὴν Συήνην* saith *Josephus*, *Syene* divides *Egypt* from the *Ethiopians*, it follows of necessity that *Chush* must signify *Arabia*, which borders on *Egypt* in the point most opposite to *Ethiopia*. So when *Ezek.* xxx. 9. immediately after the visitation of *Egypt*, follows, *Mes-*

*sengers shall go from me in ships to make careless Chush afraid*, this is very applicable to *Arabia*, to which they oft pass by ship from *Egypt* by the Red Sea, but not to *Ethiopia*, to which they cannot pass by *Nilus*, because of the cataraacts near *Syene*. So 2 *Chron.* xxi. 16. the *Arabians* are said to be neighbours of the *Ethiopians*: and accordingly when *Sennacherib* besieged *Lisim* in the tribe of *Judah*, 2 *King.* xix. 9. *Tiribachas* King of *Chush* came upon him unawares, which their neighbours the *Arabians* might do, but the *Ethiopians* could not without first subduing *Egypt*, which lay betwixt them. So when *Isa.* xx. 5. *Chush* is said to have been the Expedition of *Ashdod* or *Azotus* v. 1. (the city of the *Philistines*) this may well be understood of their neighbours the *Arabians*, but not of the *Ethiopians* so far removed from them. To these doth the learned *Bachart* adde *Isa.* xviii. 1. where *Egypt* is by the Prophet in *Jewry* said to be beyond the rivers of *Chush*, which cannot be applied to *Ethiopia*, which is directly beyond *Egypt*. This then may be lately resolved, that *Chush* in this and other places must signify the inhabitants of *Arabia*, those that were vulgarly called *Scenites*, because they dwell in tents, called thence the tents of *Chushan* *Hab.* iii. 7. and accordingly for the tents of *Kedar* *Cant.* i. 5. the Chaldee reads *שֵׁב צוּשְׁבִי* as the *sonnes* of *Chush*, which dwell in those black tents, or tents of *Kedar*.

V. 6. *When he writeth up* From *שֵׁב צוּשְׁבִי* scriptit, descriptit, is *שֵׁב צוּשְׁבִי* here in writing, in setting down, by *שֵׁב צוּשְׁבִי* in the description, or writing, say the lxxii. To this the intuing *שֵׁב צוּשְׁבִי* is to be annexed, as in the genitive case, the writing of the people: *שֵׁב צוּשְׁבִי לְאַחַד מִלְּכֵי* the writing of the people and Princes, say the lxxii. and Latine, *שֵׁב צוּשְׁבִי לְאַחַד מִלְּכֵי*

[debell.  
Jud. l. v. c.  
2. see Phil.  
l. v. c. 9.  
Solon. c.  
35. Strabo  
l. xvi. p.  
917.



lay the Syriack, in the book of the people. And what this signifies the Chaldee have more largely expressed by ספרא די מכתבין ביה ח שבן ח ספרא the book in which are written the numbring of all the people, i. e. the roll, or matricula, wherein the names of all the inhabitants are set down. This book as appears by v. 4. must refer to the nations there named, in the view, or on the inspection of which, God, to whose eyes all mens hearts are discernible, shall count, saith the Psalmist (as before v. 4.) זה ילד שם this (or this fellow) was borne there, some one pious man or servant of God in an age, in a nation, as Job and the like, Job i. 1. whereas v. 7. שרים the singers כוזלים as, or like, the minstrels, shall recite or count (so the Ellipsis must be supplied, by repeating the verb used in the beginning of the 6. verse) כל מעיני כד all my fountains are in thee. In which words must be explained 1. what the singers and minstrels refers to, 2. what is meant by all my fountains. For the former it is sufficiently known that the singers and minstrels joyned in celebrating the praises of eminent men, as also in the service of God. And as at the removal of the Arke the singers goe before, and the minstrels follow after, the singers begin and lead the tune,

as the Praeenters, and the players on instruments followed after, as the quire; so here the singers are supposed to begin, and the minstrels or players on instruments, taberers tympanista, saith the Jewish Arab, follow to the same tune, both joyning in this celebration of the divine knowledge and piety of those that dwell in Zion, and the great multitude of such; which is the most probable importance of the last words whereof their Antheme consists, All my fountains are in thee. 2. Then for my fountains, it will best be explained by מפקד ישראל they that were from the Veine or (as the LXXII. מפקדין) fountains of Israel, Psal. LXXIII. 26. By Vein of Israel there the people of Israel were meant, and those as numerous as the drops of water coming from a spring, or dust of any metall in a mincral vein; and so here my fountains, or springs, or flowings of water, are the great multitude of pious people, which as such are called my, i. e. Gods fountains. And so these two verses 6. and 7. are but the same which had been said v. 4. and 5. only varied in the expression. The Jewish Arab reads, the singers and taberers shall describe [set forth, or rehearse] all your root, or stock, which is as a fountain to you.



# The Eighty Eighth Psalm.

## Paraphrase.

**A** Song or Psalm for the sons of Corah, to the chief Musician upon  $\parallel$  Maalath <sup>a</sup> Leannoth, **Matthil** of <sup>b</sup> Heman the Ezrahite.

of the \* captivity, as Ps. 89.) was committed to the Prefect of the Musick to be sung by the posterity of Corah, the hollow instruments, pipe, flute, &c. being appointed to answer their voices. It was set to the tune called Matthil (see note on Ps. xxxii. a.) from the title of a divine song composed by Heman the son of Zerub, the son of Judah.

The eighty eighth Psalm being a sad complaint addressed unto God in time of some heavy affliction, (most probably in the time

1. O Lord God of my salvation, I have cried day and night before thee;

2. Let my prayer come before thee, incline thine ear unto my cry.

3. For my soul is full of troubles, and my life draweth nigh unto the grave.

4. I am accounted with them that go down unto the pit: I am as a man that hath no strength:

5. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more, and they are cut off from thy hand.

6. Thou hast laid me in the lowest pit, in darkness, in the deeps.

7. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

8. Thou hast put away mine acquaintance farre from me, thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

9. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

Thou, O God, art he from whom my deliverance must come, no other means can be effectual for me, to thee I continually address my prayers; O be thou graciously pleased to hear and answer them.

For this I am one way competently qualified, viz. by the great measure of my present troubles and dangers, mine own absolute impotence, and the deplorable of my condition.

I am now so low, that I begin to have the privileges of dead men, those that are at the lowest, or that being brought down to the grave are out of the malice and thought of their enemies: I am laid aside as one not considered, or concerned in the affairs of this world, sequestered from the conversation of men, and (which is the worst part of my misery) from the Sanctuary, accounted by men as one wholly forgotten and forsaken by thee, no part of thy care, and as incapable of restoration by thy power as those that are dead already.

Thou hast permitted me to be brought to a state of the utmost distress and desolation.

The effects of thy displeasure lie very pressing upon me, as one that leans with his whole weight upon another; my afflictions come in one upon the neck of another, as waves of the sea beating upon any vessel.

The sharpness of thy punishments hath averted all men from me, they account me forsaken by thee, and so they forsake me, get as in a prison, a state of confinement and perfect solitude, from which I cannot discern any way of rescue or redress.

and hands (and heart) are for ever employed in sending up my complaints to thee.

Thou hast promised me relief, and to thy fidelity is concerned in it, which therefore I am confident I shall at length receive from thee; O when wilt thou please to reach it out and afford it me? If thou dost not speedily, I am likely to be consumed and destroyed by my pressures, and then there will be no remedy, no capacity of thy relief; unless thou work a miracle for me, and raise me when I am dead, out of the grave again, and so exercise not only thy special extraordinary providence and mercy, but even thine omnipotent creative power in my restoration.

All that I have to do, O Lord, is in prayer and with importunity daily and daily to solicit thee, after this manner,

Lord, be thou at length pleased to receive my prayers, which proceed from an humble and devout soule,

My pressures are very extreme and of long duration, and the continual new dangers that encompass me

The sense of thy displeasure, and the dreadful expectation of all the miserable effects thereof (till thou art pleased to look favourably on me) do even overwhelm and destroy me.

And like continual floods of water inclosing me round about; leave no way of passage out of them,

As for any humane aid of friends or neighbours, I have not the least tender of that, they from whom I had most reason to expect it are affrighted with the sight of my afflictions, fly from me, lest I should implore their aid, and keep themselves at a great distance from me. 'Tis thou, O Lord, which hast thus punished me for my sins; and from the return of thy mercy alone am I to expect relief.

10. wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11. Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction?

12. Shall thy wonders be known in the darke, and thy righteousness in the land of forgetfulness?

13. But unto thee have I cryed, O Lord, and in the morning shall my prayer prevent thee.

14. Lord, why castest thou off my soule? why hidest thou thy face from me?

to restore thy favour and mercy to me.

15. I am afflicted, and ready to die from my youth up: while I suffer thy terrors, I am distressed.

put me in great anxiety and consternation,

16. Thy fierce wrath goeth over me, thy terrors have cut me off.

do even overwhelm and destroy me.

17. They came round about me || daily like water, they compass me about together.

18. Lover and friend hast thou put farre from me, and mine acquaintance into darkness.

and mine acquaintance into darkness.

### Annotations on Psalm LXXXVIII.

*Tit. Leannoth*] That מְנוּחָה signifies *bellows instruments*, hath been taken notice of note on *Psalm*. l.iii. a. To this our English hath joyned *Leannoth*, as if both together, *Maalah-Leannoth* were a proper name. But as the former was a mistake, so the latter is a double addition to it; first in that it is joyned to it, when in the original 'tis not, 2. in that the importance of it, which is plain, is not considered, מְנוּחָה is literally (as from the lxxii. their

מְנוּחָה שִׁירָה the Vulgar and the Interlinear read it) *ad respondendum*, for answering, for which the Learned *Castellio* reads *alternis*, by way of answer, or alternation. This, I suppose, refers to the custome in singing their Anthems to instruments, or the conjunction of vocal and instrumental Musick, mentioned note on *Psalm*. lxxxvii. d. where the *Corabites*, or singers beginning the tune, as a *precentor*, the instruments follow to the very same tune, which

which is properly filled *answering* them; this being the primary use of *ᾠδὴ* (as to begin, so) to continue a song, to proceed, or go on in a tune begun by any. So 1 Sam. xviii. 7. *ᾠδοῦναι* and the women answered playing, and said— which phrase is expounded by the former verse, which tells us, that the women came out of all cities, singing and dancing, with tabrets, with joy, and with instruments of Musick, and to their singing going firil, they followed or answered their voices with tabrets and instrumental Musick. Proportionable to this was the ancient Greek custome, poetically exprest by Apollo and the Muses, Apollo singing, and they following in *ἀποκρίσεις*, answering with Musical instruments to the tune which he began. So in Homer in a funeral, there are first *ὑμνῶν ἱεραρχοί*, the beginners or precursors of the lamentations, and then *ἄλλοι ἐμπίσαντες* the company stood about waiting, and *ἐπεὶ δὲ συνέχευον* *γυναικες*, the women came after, or answered in their moaning, this wailing bearing then proportion with the Musick which was after used in their Funerals. See note on *Matth.* ix. h. And although the Hebrew Musick be not much known or discernible to us of these times, yet perhaps some *ᾠδὴ* may be taken notice of in this Psalm, by which to judge of that which now we speak of, their alternation, or answering. For this Psalm seems to be composed of two parts, the one reaching to v. 9. the other beginning at v. 9. and continued to the end of the Psalm, and the several parts of each of these very agreeable and answering the one to the other. Thus when v. 1. the first part begins,

O Lord God I have cried day and night before thee;  
the second answers v. 9. in the very same scheme,

Lord, I have called daily upon thee,  
I have stretched out my hands un-  
to thee.

When v. 3. we read,

For my soule— my life draweth nigh  
unto the grave;

The tenth bears proportion,

Will thou shew wonders to the dead?  
Shall the dead arise and praise  
thee?

Again v. 6.

Thou hast laid me in the lowest pit,  
in the darkness in the deeps:

And then v. 11.

Shall thy loving kindness be shewed  
in the grave, or thy faithfulness in  
destruction?

So when v. 7.

Thy wrath lieth hard upon me, and  
thou hast afflicted me with all thy  
wrath.

The answer is in the 14, 15, & 16. v.

Lord, why castest thou off my soule?  
Why hidest thou thy face from me?  
I am afflicted and ready to die  
from my youth up, while I suffer  
persecutions, I am distressed. Thy  
sierce wrath—

Lastly, as v. 8.

Thou hast put away my acquaintance  
farre from me,—

So v. 18.

Lover and friend hast thou put farre  
from me and mine acquaint-  
ance—

In each of these the analogy is so very discernible in respect of the matter, that we may not unreasonably resolve that the alternation here was not betwixt the first and second verses, and so on betwixt the third and fourth, but betwixt the first and second part, and the several lesser partitions of the one and other. As when among us a tune is made up of many lines or measures, and when that is done, it begins again, and is again completed in the same number of lines or feet, and one of these is performed by vocal, and the other to the very same tune by instrumental

Musick. And this seems to be the scheme or sort of the *Musick* for answering, or alternation, in this place. The Jewish Arab renders it, *A Psalm with which the waiters of the sons of Korah praised [God] by playing on the tabrets, and answering with understanding* (so they render *Maschil*) *Heman the Ezrahite answering them.* And he explains it in a note, that this *Psalm David delivered to the sons of Korah, and the sons of Heman, therewith to praise [God] commanding the sons of Korah to play on the instruments, and the sons of Heman to answer them with their voices.*

b. *Tit. Ezrahite*] Of *Heman* *המנין* the Ezrahite, we have mention *1 King. iv. 31.* as of a very eminent person, famous for learning, he and his three brothers, *Ethan* and *Chalcol* and *Darda*; for to set out the wisdom of *Solomon* not only above the Orientals and *Egyptians* v. 30. but even above *all men* v. 31. it is added, *he was wiser than Ethan the Ezrahite, and Heman and Chalcol and Darda the sons of Mahol.* Who these four learned men were, appears *1 Chron. ii. 6.* where *Zerah* the son of *Judah* by *Tamar* is recorded to have five sons, *Zimri*, and *Ethan*, and *Heman*, and *Chalcol*, and *Dara* (for *דָּרָא* *Dara* some copies of the *lxxii.* read *Δαγδδ*, the Syriack *ܕܪܕܕܐ* *Dardaa*.) Hence appears

the reason of their name *Ezrahite*, both there and here, and in the title of *Psal. lxxxix.* because they were the sons of *Zerah*; so the Chaldee interprets it in their rendering *1 Kis. iv. 31.* *he was wiser than all men* *וְהָיָה חָכֵם מִכָּל הָאָדָם* *than Ethan the son of Zerah*— And whereas it is said in that place *1 King. iv. 31.* that they were the sons of *Mahol*, it must be resolved that *Mahol* was the name of a woman, *Zerah's* wife, whose wisdom transfused to her children, seems to be the cause, that in a comparison of wisdom, her

name is set down, and not her husbands, though in that other place *1 Chron. ii.* his name is set down, and not hers, and so likewise in their being called *Ezrahites* from *Zerah* their father. Now that this *Heman* the grandchilde of *Judah*, and *Ethan* his brother, both antienter than *Moses*, were the Authors of this and the next Psalm, inscribed *המנין* *to or of Heman*, and *המנין* *to or of Ethan* (as other Psalms *המנין* *to or of David*, a signification of his being the Author) will not be very reasonable to define, there being in the next Psalm inscribed to *Ethan*, such express mentions of *David*, and Gods oath to him, v. 3, 19, 20, 35. of Gods judgments on the *Egyptians*, v. 10. and of all other things of a date much later than the age of *Judah's* grandchilde, that it is not probable that they should be so expressly prophesied of by one which is not taken notice of in Scripture as a Prophet, when neither *Moses* nor any other of the Patriarchs had foretold these, or any other such things so expressly. Whether this consideration were it that moved the Chaldee to inscribe *Psal. lxxxix.* *המנין* *that it was spoken by the hand of Abraham, who came out of the East*, as thinking this more reasonable, to attribute it to that great Patriarch and Prophet, than to *Ethan*, I cannot define. But that which seems to me most probable, is, that both this and the next Psalm were written by an unknown Author, and that *המנין* *Maschil of Heman*, and so likewise *Maschil of Ethan*, are but the names of the tune (as of *Maschil* hath been resolved note on *Psal. xxxii. a.*) to which these two Psalms were set, each of those wise men having composed a song known by that name.

V. 5. *Free*] From *שֶׁבַח* *to free*, is *שֶׁבַח* here, *free* (in opposition to *שֶׁבַח* *servi-*

*servitude) manumitted, set at liber: 3.*  
The use of this word may more generally be taken from 2 Chron. xxvi. 21. where of *Uzziah* being a leper 'tis said, that he dwelt *בבית חירות* *In an house of freedom, for he was cut off from the house of the Lord.* The meaning is, that after the manner of the lepers, he was excluded from the Temple, and dwelt *בבית חירות* *saith the Chaldee there, in some place without Jerusalem, which is therefore called the house of freedom, because such as were there were exempt from the common affairs and shut up from the conversation of men.* And in proportion with these, they that are *dead & laid in their graves*, are here said to be *free*, i.e. removed from all the affairs and conversation of the world, even *בבית חירות* *from the commandments*, say the *Jews*, of them that are *dead*, *Nidda*, fol. 76. This is *death* described, *Joh. iii.* by *lying still*, and *quiet*, and *at rest*, v. 13. in *desolate places*, v. 14. *where the wicked cease from troubling, and the weary be at rest*, v. 17. *where the prisoners rest together, and bear not the voice of the oppressor*, v. 18. *and where the servant is* *בבית חירות* *(as here) free from his master*, v. 19. In this verse there seems to be a gradation. To be *slain* is more then to *dye*, to be in the *grave* more then either, but to *dye* by a *כרת* *to be cut off by excision*, not to have *לברכה* *the remembrance of blessing*, to be utterly *forgot*, and have no share in the world to come, which they say every *Israelite* hath, is the utmost pitch of misery.

d. V. 10. *Dead* ] That *בבית חירות* here signifies the *dead*, those that lye in the *grave*, there can be no question. The Chaldee render it *בבית חירות* *the carcases that are patrifised in the dust.* So *Isa. xxvi. 14.* *בבית חירות* *shall not rise*, is but the interpretation of what went before, *they are dead, they shall not live*, and

so v. 19. *the earth shall cast out* *בבית חירות* *the dead bodies.* So *Prov. xxi. 16.* *the man that wandreth from the way of understanding shall remain* *בבית חירות* *in the congregation of the dead:* the Chaldee reads *בבית חירות* *with the sons of the earth.* The same word is elsewhere used for *giants*, *Gen. xiv. 5.* and *Isa. xvii. 5.* which makes it probable that the word comes from a notion of the root *בבית חירות* not ordinarily taken notice of by Lexicographers (who generally take it for *healing* and *in-ring*) such as may be common to these two so distant derivatives, *dead men*, and *giants*. The *giants* we know are in most languages expressed by phrases taken from the bottom or bowels of the earth *גִּיגִימוֹת*, *gigimot*, and *terra filij*, borne from, or sons of the earth: and just so the Chaldee even now rendred *בבית חירות* where 'twas used for *dead bodies* *Prov. xxi. 16.* which gives us reason to resolve, that the Radix originally signified something pertaining to the lower parts of the earth, and so 'twill be fitly communicated to these two, which in the notion of *healing* it will not be. And to this accords a notion of the word *בבית חירות* among the Hebrews; for *metals*, *minerals*, *gold*, *silver*, *coral*, &c. which are digged out of the earth, and from the very bottom of the sea, the abyſſe, which is very agreeable to both these notions of the word, the *dead* being there laid and disposed of, after their departure out of this world, their bodies in the *grave*, and their animal souls in *School*, the state of separation, not otherwise capable of being described but by *q̄d̄ns*, *hades*, *αἴωνισμός*, *disappearing*, the *abyſſe*, or *deep*; and the *giants* by their great strength and exercise of it (in invading and oppressing others) and by being of uncertain originals, phantied to have received their birth from some subterranean

nean powers, and so called by that title. The LXXII. deducing the word from *רפא* to heale, render it here and elsewhere *Israel Physicians*, and the Latine *medici*, but the Syriack *ܕܢܚܝܬܐ* strong men or gyants.

*scure darke place, an hole, or biding-place; and then ܕܢܚܝܬܐ a darke place, or hole to my acquaintance, signifies the hiding bid, and skulking of friends, hiding themselves, for fear they should be seen by him, and called to help him. The Jewish Arab reads, And mine acquaintance are become as darknes.*

c. V. 18. *Acquaintance*] From *ܕܢܚܝܬܐ* was darkned, is *ܕܢܚܝܬܐ* here, an ob-

## The Eighty Ninth Psalm.

### Paraphrase.

The eighty ninth Psalm is a commemoration of the mercies performed, and promised to be continued to David and his posterity to the end of the world, but now (in the time of some great affliction on Prince and people, probably in the captivity v. 32. &c. see note i.) seemingly interrupted by their sins, and their breach of Covenant with God, together with an hearty prayer for the returne of them. The Author of it is not known. It was set to the tune of a song of Ethan the sonne of Zerah called *Mañhil* (see note on Psalm LXXXVIII. b.)

**M**añhil of Ethan the Ezrahite.

The mercies of our God, in making such gracious and glorious promises to his people, and his exact fidelity in performing them is so great, that it exceeds all our lauds and most magnificent commemorations, thereby to proclaim and divulge them to all posterity.

1. *I will sing of the mercies of the Lord for ever; with my mouth will I make known thy faithfulness to all generations.*

2. God hath promised abundant kindness and mercy, and that to endure to us to all our posterities; and so I am most confident he will performe, make good, by his continual faithfulness from his seat of mercy and of justice, what he hath thus promised us.

2. *For as I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens.*

This promise of his was most solemnly made by way of a sworn Covenant, striken with David, whom he chose to be King over his people, when he rejected and removed Saul.

3. *I have made a Covenant with my chosen; I have sworn unto David my servant.*

And the summe of his Covenant was, not only that he should be King over his people, but that this dignity should be continued to his posterity for many generations, and that in some degree (though with great disturbances which their sins should bring upon them) as long as this nation should continue, and that toward the time of the destruction thereof, the Messiah should be borne of this very race of David, and erect a spiritual Kingdome in the hearts of all faithful men (the only true genuine posterity of Abraham and David) which should undoubtedly endure to the end of the world.

4. *Thy seed will I establish for ever, and build up thy throne to all generations. Selah.*

This is a most glorious Covenant of transcendent and wonderfull mercies, which as thou hast made, so thou shalt exactly performe to us; the glories thereof shall be admired and celebrated by all the Angels in heaven, when they are met together for the praising and glorifying thee.

5. *And the heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of the saints.*

|| *Ecly. i. 1. 2.*  
see note b.

For shall  
conest, or  
over the  
list with

6. For who in the heaven || can be compared unto the Lord? who among the sons of the mighty can belikened unto the Lord?

For though they be glorious creatures, and instruments and ministers of God, yet there is no least comparison between all the power and operations of all these, and that which is performed by God in these his admirable dispensations toward his people; which therefore are to be looked on with amazement, and highest degree of reverence and adoration, by all those glorious creatures which attend him.

b.

† formidable  
in the  
greatness  
of his  
name, that  
incompar-  
able him.

7. God is † greatly to be feared in the assembly of his saints; and to be had in reverence of all them that are about him.

and as thou art armed with power above all the *c*, so art thou guarded with fidelity; by the former thou canst, and by the latter thou wilt certainly performe all that thou hast com-  
manded with us.

\* and thy  
faithfulness  
incompar-  
able thou.

8. O Lord God of hosts, who is a strong Lord like unto thee? \* or to thy faithfulness round about thee?

Thou art the Lord, and only supreme commander of all those armies of Angels:

c.

† over the  
pride, or,  
elevation  
thou

9. Thou rulest || the raging of the sea: when the waves thereof arise, thou stillest them.

Thy power is sufficient to bring down and tame the proudest and most tumultuous element: the very ocean it selfe, when it is most boisterous, is immediately quiet on thy command.

10. Thou hast broken Rahab in pieces as one that is slain: thou hast scattered thine enemies with thy strong arme.

By this means, as once thou gavest thy people the children of Israel a passage out of Egypt through the channel of the red sea, so didst thou returne the sea upon Pharaoh and the Egyptians, the tyrannizing enemies of thy people, destroyedst him there as discernibly and illustriously, as if thou hadst slain him with a sword, and together with him by thine own immediate interposition didst then overwhelm and drown the Egyptians.

11. The heavens are thine, the earth also is thine: as for the world and the fulness thereof thou hast founded them.

Thou art the only creator of the whole world, and all that therein is; thou gavest it that stable firme being that it hath, (so that the sea, though much higher than the rest of the globe, doth not yet drown the earth.) And as in the creation all was ordered by thy command, so hast thou still the only right of power and dominion over all, in the administration of things.

d.

12. The North and the South thou hast created them, Tabor and Hermon shall rejoyce in thy name.

All the regions of all the quarters of the earth, as the Northern and Southern, so the Western and Eastern coasts, are created by thy power, and protected and supported by it, and accordingly are obliged to bless thy providence for all the least good that they enjoy.

e.

† created  
thou

13. Thou hast a mighty arme; strong is thy hand, and † high is thy right hand.

Thy power is here removed above all the oppositions and resistances in nature: whatsoever thou wilt, thou art perfectly able to doe, and thy providential power of mercy, of delivering and obliging, is, above all the other works of it, eminently observable.

\* Righteous  
and  
preparing

14. \* † Justice and judgment are the || habitation of thy throne, mercy and truth shall goe before thy face.

Whatsoever thou doest, thy mercy and pity is discernible in it, and so is thy justice and fidelity also: Thou makest promises of abundant mercy to thy servants, and never failest to performe them.

f.

15. Blessed is the people that know the & joyfull sound; they shall walke, O Lord, in the light of thy countenance.

And 'tis no small degree of bliss to be thus honoured by God, as the people of Israel is, to receive such stupendious mercies from him, and to be taught the way of praising and acknowledging his mercies, so as will be acceptable to him: such as they, are secured of Gods continual favour, if they be not stupidly wanting to themselves; there being no more required of them, than humbly to begge, and qualify themselves to receive his mercies; and then thankfully to acknowledge, and being secured of this, they can want nothing to live most comfortably and pleasantly. Psal. cxxxv. 3.

g.

Two sovereign benefits shall they enjoy hereby; 1. a continual delight and joy, that they are favoured by thee, which they shall as delightfully express in singing continual praises to thee (and this very communion with God, a confidence of Gods kindness, and a perpetual blessing him for it, is of all others the most pleasurable way of living, a paradise or antepast of heaven here) 2. the natural consequent of Gods favour and mercy, his raising them up out of the most low and dejected state (see v. 17.) to the greatest height of dignity.

16. In thy name shall they rejoyce all the days, and in thy righteousness shall they be exalted.

For though such men have no solid strength of their own, yet by additions they receive from thee, they may confidently attempt any thing, and depend on thee for the performance: And that gives us thy servants, by thy continued favour and kindness to us, an humble assurance, that thou wilt raise us out of our present dejection, v. 38. &c. to an high degree of power and dignity. (see Luk. 1. note n.)

17. For thou art the glory of their strength; and in thy favour shall our borne be exalted.

The ground of our assurance being only this, that the supreme God of heaven and earth, he that hath made and performed such wonderful promises to this people of Israel, and by his own special providence appointed David to be King over us, by this owning us peculiarly as his own Kingdome, is he that undertakes to shield and secure us from all dangers.

18. For the Lord is our defence, and the holy one of Israel is our King.

(of or from the Lord  
† from the

One special act of his goodness to us it was, that appearing in vision to Samuel the good Prophet, he told him who it was that he had chosen to be King in Saul's stead, to rule and defend his people, a person of eminent virtues, and though mean in the eyes of men, so approved faithful servant of his (herein an eminent type of Christ, the fountain of all good to mankind.)

19. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon \* one that is mighty, I have exalted one chosen out of the people;

\* an eminent man.

20. I have found David my servant, with my holy oyle have I anointed him,

To him God promised to be always present, and ready at hand to assist, and preserve, and secure him in all his undertakings,

21. With whom mine hand shall be established, mine arme also shall strengthen him.

(ready or firm  
[127])

To protect him from the stratagems and violences of the most rapacious enemies,

22. The enemy \* shall not † exalt upon him, nor the son of wickedness afflict him.

† deceive him

And to bring the greatest mischiefs, even destruction and utter ruine, on them that designed him any. (This had an eminent completion in the crucifix, and all other the obnoxious opposers of Christ.)

23. And I will beat down his foes before his face, and plague them that hate him.

And herein, and in all other exercises of his mercy, to make good his covenant and promise, to approve his fidelity to him, as being the immediate visible signal anchor of his first advancement, so of all the dignities that should be heaped on him.

24. But my faithfulness and my mercy shall be with him, and in my name shall his borne be exalted.

To him he then promised what he abundantly since performed, to extend his dominions from the Ocean to Euphrates (And therein to typify the progress and propagation of the faith of Christ to all the regions of the world.)

25. I will set his band also in the sea, and his right band in the rivers.

To deal with him as a father with a beloved son, a God with an eminent servant, and to secure and deliver him from all troubles and dangers; and finally to support him in, or redeem him out of them. (This had a most literal eminent completion in the Messiah, the eternal son of God, to whom God was hypostatically present in all his works and sufferings on earth, and at length raised him out of the grave, and exalted him to his regal power in heaven.)

26. He shall cry unto me, Thou art my father, my God, and the rock of my salvation.



27. Also I will make him my first-born, higher than the Kings of the earth.

To deal with him as with an eldest son; to whom the double portion of honour and possessions is due, advancing him to greater dignity and wealth than any other Prince in the world. (This is the fullest latitude was to belong to Christ, the first-borne of every creature, the most eminent person that ever the world saw, on whom all power was infused both in heaven and earth.)

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

And herein did the height of this promised mercy consist, that it should invariably be made good to David to the end of the world, and when the royal

29. His seed also will I make to endure for ever, and his throne as the dayes of heaven.

all power over this people of God should fall from his family, there should be another more illustrious Kingdome erected in the hearts of men, the spiritual Kingdome of the Messiah, who should be borne of the seed and posterity of David, and that Kingdome should never be extinguished, but changed only into the Kingdome of glory in Heaven.

30. If his children forsake my Law, and walk not in my judgments,

To him it was foretold and bound with Gods oath v. 35. irrevocably, that as

31. If they || break my statutes, and keep not my commandments,

in case of unfaithful obedience, his mercies should be continued to his seed; so in case his succeeding heirs should depart from that obedience,

32. Then will I visit their transgression with the rod, and their iniquity with stripes.

and violate the commandments of God, falling off to known and wilfull transgressions, God would deliver them up to every sore and severe punishments, deportations, and at length to utter rejection from the regal dignity, and upon an universal defection of the people and obstinate impenitency, holding out against the most efficacious methods, send an universal destruction on the Kingdome.

33. Nevertheless my loving-kindness will I not \* utterly take from him, nor || suffer my faithfulness to fail.

And even when this should by their sin be most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messiah that should rise and spring from the loins of David; and his Kingdome, though not an earthly or secular, yet in a much greater

34. My covenant will I not † break; nor alic the thing that is gone out of my lips.

by their sin he most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messiah that should rise and spring from the loins of David; and his Kingdome, though not an earthly or secular, yet in a much greater

35. Once have I sworn by my holiness, that I will not lie unto David.

by their sin he most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messiah that should rise and spring from the loins of David; and his Kingdome, though not an earthly or secular, yet in a much greater

36. His seed shall endure for ever, and his throne as the sun before me.

by their sin he most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messiah that should rise and spring from the loins of David; and his Kingdome, though not an earthly or secular, yet in a much greater

37. It shall be established for ever as the moone, and as a faithful witness in heaven. Selah.

by their sin he most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messiah that should rise and spring from the loins of David; and his Kingdome, though not an earthly or secular, yet in a much greater

ter height, a divine and spiritual Kingdome in the hearts of Christians, is secured, that it shall never have an end, or be destroyed, as long as this world lasts. And this is a full evidence of the fidelity and performance of Gods promise to David and his seed, beyond any thing that any creature in the world enjoys. The heavens are lookt on as an immutable unchangeable body, the Sun and Moon divide all time betwixt them, and are ordained and fixt in their spheres to be signes of times and seasons Gen. i. 14. and so they shall certainly continue as long as this world lasts: But then, when there shall be no farther use of them, they shall be set aside; whereas the Church and Kingdome of Christ, that spiritual seed of him which is the most eminent son of David (when all other branches of this stock are destroyed) shall endure beyond all time, lasting as long as this world lasts, and then not be concluded, but removed only and transplanted to heaven.

38. But thou hast cast off and abhorred, thou hast been wroth with thine anointed;

But notwithstanding this firme promise to David and his posterity, and the perpetuating of the Kingdome to them, thy punishments are now very heavy upon his family. They have provoked thy wrath, and thy covenant with them (the

39. Thou hast made void the covenant of thy servant, thou hast profaned his crown \* by casting it to the ground:

condition being broken on their part) hath not secured them from the bitterest effects of it, devesting them of their regal power, and demolishing and laying waste all their forces. (The Covenant, it seems, mutable in respect of this seed of David, and if they continue in their sins, revocable; but under oath v. 35. and immutable only in respect of Christ, that eminent promised seed of Abraham and David.)

40. Thou hast broken down all his bedges, and hast || brought his strong holds † to ruine.

condition being broken on their part) hath not secured them from the bitterest effects of it, devesting them of their regal power, and demolishing and laying waste all their forces. (The Covenant, it seems, mutable in respect of this seed of David, and if they continue in their sins, revocable; but under oath v. 35. and immutable only in respect of Christ, that eminent promised seed of Abraham and David.)

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|| pollute,  
Profane  
וְנִטְּשׁוּ

† scourges  
וְנִטְּשׁוּ

\* break  
from with  
בְּרִית  
וְנִטְּשׁוּ  
|| lie in my  
faithfulness  
וְנִטְּשׁוּ  
† profane  
see v. 31.

\* so the  
crown  
וְנִטְּשׁוּ  
|| made  
וְנִטְּשׁוּ  
† a ruin.  
וְנִטְּשׁוּ

They that were wont to be victorious over all their assailants, that subdued in Davids time the Philistines and Edomites and Ammonites and Moabites, &c. are now by their captivity under the Assyrians, delivered up to be spoiled and scorned by all these their revengeful neighbours (See Psal. LXXIII. 6. &c.)

And now their enemies and assailants are as conditionally prosperous, as David himselfe was wont to be.

Their weapons that were for ever victorious, by thy forsaking them have quite lost their kernells; they that were never accustomed to defeats in their fights, are now subdued, and unable to make any further resistance. The great fame and renown and power which they had among all men is now utterly lost:

Our Princes slain, and their people subdued, and captivated, and consumptionally handled.

This is a most sad estate, and if we be not speedily rescued out of it, we shall all be finally destroyed, and the people, and seed of David to whom those illustrious promises were made, utterly consumed.

Our age and space of life here is very transient and fleeting, and is soon and certainly concluded in the grave, that inevitable lot of all mankind: And in this state of captivity we have little joy or comfort in that life which is afforded us, we are borne miserable, and pass through a succession of miseries here, and are shortly seized with death. (And this is true distant from the purport of that Covenant made with David, the benefits of which we, it seems, by our sins have, as to this age of ours, utterly forfeited.)

m. O blessed Lord, be thou as length pleased to be propitiated, to pardon these our provoking sins, to remember and resume thy methods of mercy, and by what wayes thine own wisdom shall best chose, to performe the purport of thy Covenant so long since ratified to David. In this thy fidelity is concerned, and this we are sure will be made good in the eyes of all. O that it might be thy good pleasure to manifest it at this time by the restoring of David's posterity, our Monarchie, temple and people to the former dignity.

Till thou please thus by some means to rescue us, we are likely to be the reproach of all the heathen people about us, who will now object the evacuation and frustration of our faith and hopes founded on thy promises to David's seed,

and say by way of derision, that our Messiah is very long a coming. But whatever their contumelies or our sufferings are, they shall not discourage or take us off from blessing and praising thee, and steadily relying on thee; whatsoever derision our soule provoking sins have most justly now brought upon us, yet upon our reformation thou wilt certainly returne in mercy to us; and whatsoever interruptions thy promised mercies may seem to have in respect of our captive Prince and people, the present posterity and kingdom of David, yet 'tis most certain, the promises made for sending the Messiah, whose Kingdom and redemption is not of this world, but spiritual and eternal, the erecting of his throne in his servants hearts, and the redeeming them from sin and Satan, shall in due time be performed in Christ, that most illustrious son of David, to whom (and none else) belonged the promise under the oath of God. And in this completion of Gods Covenant with David his servant (of which all Gods faithful servants shall have their portion) we fearfully and with full confidence acquiesce, and all joyne in an ardent and most devout celebration of God's fidelity, his constant performance of all his promises, and so conclude. So be it, Lord, and so certainly it shall be.

41. All that pass by the way spoile him, he is a reproach to his neighbours.

42. Thou hast set up the right hand of his adversaries, thou hast made all his enemies to rejoyce.

43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44. Thou hast made his glory to cease, and cast his throne down to the ground.

45. The dayes of his youth hast thou shortened; thou hast covered him with shame. Selah.

46. How long, Lord, wilt thou hide thy selfe, for ever shall thy wrath burne like fire?

47. Remember \* how short my time is: hast thou made all men in vain?

48. What man is he that liveth, and shall not see death? shall he deliver his soule from the hand of the grave? Selah.

49. Lord, where are thy former loving kindneses which thou swarest unto David in thy truth?

50. Remember, Lord, the reproach of thy servants, how I do bear in my losse the reproach of all the mighty people,

51. Wherewith thine enemies have reproached, O Lord, wherewith they have reproached the foot-steps of thine anointed.

52. Blessed be the Lord for evermore. Amen, and Amen.

## Annotations on Psalm LXXXIX.

2.  
תְּנוּנָה

V. 2. *I have said*] That תְּנוּנָה *I have said*, belongs to God, and not to the Psalmist, appears v. 3. where in connexion with this, is added, *I have made a Covenant with my chosen, I have sworn unto David my servant.* When the Lxxii. therefore, and Syriack and Latine, &c. read it in the second person εἶπας, *thou hast said*, it is to be lookt on as their paraphrase to express the meaning, and not that they read it otherwise than the Hebrew now hath it; and this the rather, because of the great affinity betwixt תְּנוּנָה and תְּנוּנָה, the second and the first person. But when it follows תְּנוּנָה אֱמַן אֱמַן *thy faithfulness shall thou establish*, these again, as those of v. 1. are the words of the Psalmist speaking unto God. And of such permutation of persons, God saying the former part, and the Psalmist by way of ἀντιφωνον answering God in the latter, there are many examples. One follows here in the next words, the third and fourth verses being evidently spoken by God. *I have made a Covenant — Thy seed will I establish* — But the fifth by way of answer by the Psalmist, *And the heavens shall praise thy wonders, O Lord.* The Jewish Arab, who seems with some other Interpreters to refer it to the Psalmist, כִּמְאֵלֵם *as I have known, or made known*, (though being without vowels it may be read in the second person, as *thou hast declared*) adds in the beginning of v. 3. *who hast said, I have made a covenant*, &c.

b.  
אֱלֹהִים

V. 6. *Mighty*] As of אֱלֹהִים hath been shewed, (note on Psal. lxxxii. 6.) so of אֱלֹהִים here is to be resolved, that it signifies *Angels*, even those that are in heaven, in the beginning of the verse (the word אֱלֹהִים

which is applied to God, being communicated also to them) there being no more difference between those two phrases אֱלֹהִים in heaven and אֱלֹהִים among the *sonnes of God*, than there is betwixt compared in the former, and likened in the latter part of the verse: where we read *can be compared*, the Hebrew hath עָרַךְ from עָרַךְ, which is *ponere, disponere*, *there to set himselfe in array, to enter the lists*, Job vi. 4. and thence 'tis to *dispute, to array, or order words against another*, Job xxxii. 14. & xxxiii. 5. and from thence *to contest for preeminence, to enter the comparison*. The Chaldee here reads, אֱמַן אֱמַן *is equalled*, and that is exactly the same with אֱמַן *is likened*, that follows. And so the Jewish Arab hath אֱמַן *shall be equal with*, and Abu Walid, *shall be like unto*. And thus have all the Interpreters understood it; the Chaldee אֱמַן אֱמַן among the *quires of Angels*, the Lxxii. ἁγίων Θεῶν, *among the sons of God*, (and so the Latine) the Syriack אֱמַן among the *sons of Angels*. The same are again exprest v. 7. by אֱמַן אֱמַן *the great counsel or assembly of holy ones* (as before v. 5. by אֱמַן אֱמַן *congregation of holy ones*) as appears by the end of the verse, where the same are again exprest by אֱמַן אֱמַן *all that are about him*; אֱמַן אֱמַן *say the Chaldee, all the Angels that stand about him*. Only the אֱמַן *great* (which is best joyned with אֱמַן *assembly*, the number of *Angels*, when assembled together, being so very great) the Chaldee applies to God, that he is אֱמַן אֱמַן *great and to be revered*; and so the Lxxii. and Syriack and Latine also. The

אֱמַן אֱמַן

אֱמַן

Jewish Arab for heavens, v. 5. reads the inhabitants of heaven, &c. and for congregation of saints, assembly of Angels: And so v. 7. In the congregation of many Angels. Yet **אֱלֹהִים** he renders **אֱלֹהִים** of those that are indued with power, or might.

c. V. 8. Or to thy faithfulness] The rendring of **אֱמֻנָתְךָ סָבִיבָה** will be best learnt from the ancient Interpreters: they read it by it selfe, separate from the former part of the verse, **וְהָאֱמֻנָה סָבִיבָה** σου, and thy truth is round about thee; and the Latine, **et veritas tua in circuitu tuo**, and so the Chaldee, **וְהָאֱמֻנָה סָבִיבָה** and thy truth or fidelity is round about thee; and so the Syriack also, and the Jewish Arab, And thy truth is **אֱמֻנָתְךָ סָבִיבָה** round about thee. The elegancy of the phrase (which is poetical) seems to be taken from the style of Angels

סָבִיבָה

d. V. 11. Fulness thereof] From **אֲמֵלֵךְ** to be filled, is **אֲמֵלֵךְ** and **אֲמֵלֵךְ** fulness, and **אֲמֵלֵךְ** the fulness thereof here, and being applied to the world, signifies the whole number of the inhabitants thereof, without which every place is empty and desert. So Ps. xxiv. 1. the earth and the fulness, is after exprest by the world, and they that dwell therein. So Ps. 1. the forest, and cattel, v. 10. is exprest by the world and fulness thereof, v. 12. see Ps. xcvi. 11. xcvi. 7. Is. xlii. 10. The Jewish Arab reads **אֲמֵלֵךְ** all of it. The word **אֲמֵלֵךְ** in Piel signifies also to gather together, or congregate, and from thence is **אֲמֵלֵךְ** a multitude, collection, or congregation: so in Arabick **אֲמֵלֵךְ** signifies a multitude or congregation of people. And from that is the use of **אֲמֵלֵךְ**

Rom. xi. 12. and very frequently in the most antient Ecclesiastical writings, for the coming in of believers to the Church.

V. 12. South] The Hebrew **צָפוֹן**, which is vulgarly used for the right hand, being here a denotation of a particular quarter of the world, must not be rendred in that primitive sense, but (as 'tis elsewhere oft used, 1 Sam. xxiii. 19. Cant. v. 15. Eccl. xxi. 2. and the opposition to **צָפוֹן** the North exacts) the South, because looking towards the East, as in prayer 'twas customary to turne the face that way, and from thence the East is stiled **צָפוֹן** face, and the West **אֲחֵרֵי** the hinder part, the South by consequence must be on the right hand: so the Chaldee here renders it, **אֲחֵרֵי** those that are in the South, and the Lxxii. to the same sense, **τὴν ὀπίσσω**, the Latine *mare*, the Syriack **ܐܚܝܪܐ** the right hand, or the South. By proportion with these two (the North and the South) are **אֲחֵרֵי** Tabor and Hermon to be interpreted, the West and the East, these being the names of two mountains in the Holyland, Tabor on the West, Hermon on the East of it. So saith the Chaldee by way of paraphrase of the latter, **אֲחֵרֵי** Hermon which is on the East. By which the former, Tabor, being opposite to it, must be concluded to be in the West.

V. 14. Justice] What is frequently observable of **צָדִיק** and **אֱמֻנָה** righteousness and mercy, that they are used promiscuously for works of mercy, differing at most but by degrees one from the other, is here to be observed v. 14. And by proportion thereto, **צָדִיק** judgement, and **אֱמֻנָה** truth or faith or fidelity, are equivalent also; by judgement meaning Gods most just and righteous performances of his promises, for then that is the known meaning of fidelity.

c. צָפוֹן

חֶבֶן אֲחֵרֵי

f. צָדִיק אֱמֻנָה

אֱמֻנָה אֱמֻנָה

*fidelity.* These two when applied to men, comprehend all duties toward men, Justice and Charity. So we have *judgment* and *mercy* Mat. xxiii. 23. as contradistinguished to faith or the duties of the First Table, called in the parallel place Luk. xi. 42. *the love of God.* And being here applied to God they are said to be כבוד כבוד a preparation of thy throne; so כבוד is rightly rendered by the LXXii. ἐτοιμασία preparation, and so the Jewish Arab, כבוד כבוד preparation: and to that sense, the going before thy face, in the end of the verse, interprets it, it being directly all one to go before ones face, and to prepare either his way or his dwelling Luk. i. 76. And Gods throne or seat being said to be prepared for, or in judgment Ps. ix. 7. לְעֵינֵינוּ לְעֵינֵינוּ lay the LXXii. in judgment; from hence it is that the Jews say, God hath two thrones, כבוד כבוד the throne of mercy, and כבוד כבוד the throne of judgment, (the former of which is mentioned Heb. iv. 16.) By these two all Gods judicatures are managed, mercy in all his dispensations, and so likewise fidelity (making good his promise) in all; when so ever he administers or doth any thing, these two are the Praecones or Heralds to go before, and erect his tribunal, and so by these two his throne is prepared, in these two it is erected.

V. 15. Joyfull sound] From רע רע vociferatus est, is רע here, for those vociferations or jublations with which God is praised, the singing and instruments of Musick, (both which are noted by this word) which are wont to be used in giving lauds to God. (see Ps. cl.) To this sense the Chaldee render it, Blessed is the people that know ברוך ברוך ליה to please their creator with jubile, the LXXii. that knows ἀλ-λαγμὶ jubilation, the Syriack ܕܡܢܝܢܝܢ thy praises, and so the

Jewish Arab, whose custom is to shout to thee; and that is the most perspicuous rendring of it: qui te Jora cantare novit, saith Castellio, happy is the people that knows how to praise and celebrate thee.

V. 18. The Lord] The Hebrew יהוה must be rendered, of or from the Lord, in both places in this verse, Of the Lord is our shield, or defence; Of the Lord, or from him, i. e. of his appointment, is our King. So the Chaldee appear to have understood it, reading "in both places: and Aben Ezra gives this account of it, כִּי מַלְכֵנוּ הוּא דִּי &c. because David our King is chosen by God, God hath promised that the throne of David shall flourish. And so the nineteenth verse belongs; (see note i.)

V. 19. Mighty] What מַלְכֵנוּ signifies here, may be worth inquiring. That the place belongs to Gods exaltation of David to the Kingdom, when he was first anointed by Samuel, 1 Sam. xvi. 13. is evident here v. 18, & 20. And that David when he was thus exalted, was no powerfull, or, to outward appearance, eminent man, but the contrary, a youth feeding sheep, 1 Sam. xvi. 11. and even the youngest and least probable to outward judgment of all his brethren. And this circumstance, that he was so when God chose him, is taken notice of both there v. 7. and Ps. lxxviii. 70, 71. It is therefore not altogether improbable, that so it should be here also. And though he be soon after described by Saul's servants to be גִּבּוֹר a mighty valiant man, a man of warre 1 Sam. xvi. 18. yet with this is there joyned the Lord is with him, and that refers it to the time after his being anointed, on which it is expressly affirmed v. 13. the spirit of the Lord came upon him from that day forward. And accordingly his dealing with the Lion and the Bear, ch. xvii. 34. most probably

refers to some acts consequent to this his *anointing*, after which 'tis evident he continued to keep the sheep, and from them was lent for to come to *Saul ch. xvi. 19.* And then though *גִּבּוֹר* from *גִּבַּר* *valuit viribus*, being *strong* or *prevailing*, signify a *strong* or *honourable* man; yet as *vir* from *virtue*, *fortitude* or *virility*, is frequently taken for a *man* simply, so is *גִּבּוֹר*, and to perhaps might *גִּבּוֹר* be conceived to do also, and then having the addition of *גִּבּוֹר*, which as it signifies *elect*, so also 'tis frequently taken for a *young man* (*Deut. xxxii. 25.* *גִּבּוֹר יְנוּחָהּ* the young man and the virgin, and *2 Sam. vi. 1.* all the *young men* or *young men in Israel*, *reavias* say the *lxxii.* and accordingly the Chaldee here render it *גִּבּוֹר* a young man) the conjunction of them might possibly signify no more than a *man*, and that a *young man*, a man not by way of excellence, above, but of diminution, below other men, till by Gods free choosing and anointing him, he was thus advanced. That *גִּבּוֹר* should thus signify, it would not much be doubted. The only difficulty is of *גִּבּוֹר* which (though *גִּבַּר* be no more than a *man*) is generally an eminent kinde of *man*, a *giant*, or an *heros*. In this difficulty the Chaldee may seem to have interposed seasonably, by paraphrasing it *גִּבּוֹר יְנוּחָהּ* one that was eminent in the law, referring to the true piety and virtue of *David*, the practical knowledge of the law, which denominated him *David* God's servant v. 20. and in the sight of God, without any external accomplishments, might, and certainly did, render him an illustrious person. And thus it is most reasonable to interpret it, that by this means it may in the more sublime sense refer to *Jesus Christ* here typified by *David*, styled by *Isaiah* *גִּבּוֹר* the mighty as well as God;

not in respect of any outward worldly greatness, which here he was posselt of (though he were a King, yet his *Kingdome* was not of this world) but of his inward divine excellencies, and his spiritual invisible power in the hearts of believers. And upon this account it will not be amiss to take *גִּבּוֹר* also in its first notion, for a *choise* eminent person, one chosen *גִּבּוֹר* from the people, preferred before all others, esteemed such in the sight of God, who seeth not as man seeth, for man looketh on the outward appearance, but God looketh upon the heart *1 Sam. xvi. 7.* which being there laid by God to *Samuel*, on purpose to direct him to finde out and anoint *David* of all the sons of *Jesse*, is an intimation that there was somewhat of internal eminence in *David*, on which he was chosen by God to be King in *Sauls* stead. If this be not it, it must then refer to what God by choosing and anointing made him, for after that he was a *גִּבּוֹר* an *heros* indeed.

V. 23. *Exalt* *גִּבּוֹר*, with the point on the right hand of *ו*, signifies to *deceive*; and that either with the preposition *ו* or *ל* after it, as *Isa. xxxvi. 14.* Let not the servants of *Heschiah* *גִּבּוֹר* deceive you, or with *ל*, as here. So the Chaldee understands it, rendering it *גִּבּוֹר* deceive him; and the *lxxii.* I suppose, to the same sense, when they read *ἐν οὐρανῷ ἐχθρὸς ἐν αὐτῷ, nihil proficiet inimicus in eo*, saith the vulgar, his enemy shall not profit, or gain by him, the deceiving or depriving of one, being the gaining to him that doth deceive.

V. 26. *Rock of my Salvation*] The full importance of this phrase *גִּבּוֹר* rock of my salvation, both here and again *Ps. xcv. 1.* may perhaps best be fetched from the figure *ἐνδραδυσί*, and then it will be all one with *my rock and my salvation*

Ps. lxxii. 2. he to whom I fly as to a refuge (to <sup>his</sup> rock oft signifies) and from him receive deliverance out of approaching danger. To this agrees the lxxii. their rendring of it, ἀντὶλῆσθαι τῆς σωτηρίας μου, the helper of my salvation, i. e. he which helps, and rescues or delivers me. Or else taking <sup>his</sup> rock in the notion of strength (as oft 'tis used) it is then (as the Chaldee renders it כִּיכְלִי קִיכְלִי) strength of my redemption, i. e. he from whose strength all my deliverance proceeds. The Syriack expression of it is most facile, <sup>כִּיכְלִי קִיכְלִי</sup> my most potent deliverer.

m. V. 49. Former] From <sup>כִּיכְלִי קִיכְלִי</sup> head or beginning, <sup>כִּיכְלִי קִיכְלִי</sup> here must signify primitive or primordial; and so the Chaldee reads <sup>כִּיכְלִי קִיכְלִי</sup> from <sup>כִּיכְלִי קִיכְלִי</sup> to begin, and so the lxxii. τὰ ἀρχαία old or primitive ἀπ' ἀρχῆς from the beginning. From the importance of this word \* S. Augustine argues that this prophecy was to be fulfilled in the Christians, in respect of whom the time when the promise was made, viz. David's age, might be truly called *tempus antiquum, the ancient time*. But it must be considered, that not at the time of the completion, but at the time of writing these words by the Psalmist, it was an *ancient time*: and that indeed proves that this Psalm was penned long after David's time, probably under the captivity, to which all this complaint from v. 38. doth evidently belong. Meanwhile it cannot be denied, what that Father conceived, that the full completion of that promise to David was reserved to the dayes of the Messiah.

V. 51. For steps] From the notion of <sup>כִּיכְלִי קִיכְלִי</sup> heel, many other acceptations there are of the word; first, for paths or ways or actions, Psal. lxxvii. 19. Secondly, for the end of any thing, Ps. cix. 33. Thirdly, for a reward Ps. xix. 11, there rendered ἀνταπόδοσις, retribution, and here ἀντάλλαγμα, commutation by the lxxii. Beside these there is a notion of the verbe <sup>כִּיכְלִי קִיכְלִי</sup> in Piel in Syriack and Chaldee, for delaying or detaining, Job xxxvii. 4. and from thence the Chaldee here rightly deduces עָקַם, and accordingly renders it <sup>כִּיכְלִי קִיכְלִי</sup> the slowness of the footsteps of the feet of thy Messiah or anointed: And that may most reasonably be pitcht on as the true importance of the word, which by the dagesch in <sup>כִּיכְלִי קִיכְלִי</sup> appears to be deduced from the verb in Piel, and then that will be the denotation of the sort of the reproaches of their Atheistical enemies, that the promises the Jews so firmly depended on had now failed them, their Messias, whom they expected to rescue and redeem them out of their captivity, had now deceived them. So saith Kimchi, the delayser of the Messiah, the discourse, saith he, being of those, who say, <sup>כִּיכְלִי קִיכְלִי</sup> that he will never come. A style taken up in the times of the Gospel against the Christians by the scoffing Gnosticks, where is the promise of his coming? and he is slack in coming: in opposition to which the Apostles tell them, that he will come, <sup>כִּיכְלִי קִיכְלִי</sup> and will not tarry, Heb. x. 37. 37. and 2 Pet. iii. 9. the Lord is not slack concerning his promise, as some men count slackness.





# THE FOURTH BOOK OF PSALMS.

## PSALM XC.

*Paraphrase.*

*For, &c.*

**A** Prayer || of *Moses* the Man of God.

The ninetyeth, being the first of the Fourth Book of the Collection of Psalms, is

a complaint of the afflictions and shortness of life, together with a prayer for the returne of mercy; composed either by *Moses*, that † eminent Prophet, which in Gods stead governed the people of *Israel*, and conducted them out of *Egypt*; or else, as in his person, by some other, with reflexion on those times wherein *Moses* lived, when the children of *Israel* in the Wilderness were sorely afflicted, and great multitudes of them untimely cut off for their provocations.

נביא  
הנביא  
הקדוש  
האלהים

† refuge,  
or help, or  
support

1. Lord, thou hast been <sup>a</sup> our † dwelling-place in all generations.

Blessed Lord, we have never had any helper but thee, any other to whom

a.

we might resort for aid and relief, from time to time; Thou hast been our only protector and defender: O doe not now forsake and delivoy us utterly.

<sup>b</sup> on the  
earth were  
in travail

2. Before the mountains were brought forth, or ever thou <sup>a</sup> hadst formed the earth, and the world, even from everlasting to everlasting, thou art God.

Before any part of this world was formed by thee, thou hadst an infinite, incomprehensible being, a power by which this whole

b.

orbe, wherein we move, was at first created, and thou remainest immutably the same all-mighty power, and so shalt doe to the end of the world: O let us thine afflicted creatures receive at this time the benefits and auspicious effects of this thy both power and mercy.

|| a broken  
piece.

3. <sup>c</sup> Thou turnest man to || destruction, and sayest, Re-  
turne ye children of men.

Thou art the great Ruler and most just disposer of all events; when those

c.

whom thou of thine infinite power and goodness didst create, fell off, and made delection from thee, 'twas then just with thee to punish them for their sin, and returne them back to the earth, that lowest and vilest condition, from which man was first brought forth by thy creative power. This was the sentence against *Adam*, and thus thou art at this time justly provoked to deal with great multitudes of us.

4. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night.

And if in the old world, such as had thus offended, were permitted (some of

them, even *Adam* himself, to whose sin death was awarded by God) to live near a thousand years after it, yet alas what is that, compared with thy infinity? Thou art without all beginning, O blessed Lord, most absolutely eternal; a thousand years being considered in thy duration, are but as a drop spilt and lost in the Ocean, no more than the shortest time among men, but a day, and that past and gone, or but the sixth part of that, the space of foure hours in the night (see note on *Psalm* cxxx. b.) which is insensibly past over in sleep.

5. *Thou*

d.

As for us men, we are naturally frail and short-lived, our whole age is instantly at an end by the course of nature: But then when thy wrath also breaks forth against us, death comes as a torrent, and sweeps us away in the midst of our strength; our life then is but as a dream, when one awakes out of sleep, but a phantom at first, and that soon vanishes; whilst we live, we do but seem to live, and straight death comes, and that phantasm vanishes. Our condition here is no more stable and durable than that of the flower or grass of the field, which when it flourishes most, is subject to instant fading and withering; but if the fych or sickle come, the emblem of thy judgments on sinners, then it falls in the prime of its verdure: In the morning it is fresh and prosperous and in its growth, and the very same day it is cut down, and then immediately fadeth, loseth all its verdure and beauty before the night.

5. *Thou carriest them away as with a flood, they are as a sleep; in the morning they are as grass which groweth up:*

|| everflow-  
est them,  
they shall be  
a dream in  
the morning  
as grass  
is conagred,

6. *In the morning it flourisheth and groweth up, in the evening it is cut down and withereth.*

And just thus it is with us: Our sins have provoked thee to cut us off in the prime and most flourishing part of our age; our open and crying sins, these, as the Rector of the Universe, thou thinkest fit to punish with excision; and beside these, many more secret sins there are, unknown to men, but most clearly discernible by thee, our secret apostasies, and in our hearts returning to Egypt, our dislike of thy methods, thy presiding and governing us, and preferring the satisfaction of our lusts before the observance of thy commands, and these also provoke thy wrath, call forth thy vengeance against us, and by this means (as with a torrent v. 5.) we are swept away, and consumed in a visible formidable manner.

7. *For we are consumed by thine anger, and by thy wrath are we troubled.*

8. *For thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*

Thou hast been incensed by our Atheistical murmuring; thy displeasure is gone out against us; and so the years that were allowed us here, and might otherwise have been prolonged for some time, are now suddenly cut off, our race is ended in a trice, we are seized on with a swift destruction.

9. *For all our days are passed away in thy wrath; we spend our years as a tale that is told.*

† end  
נִסְּכָם  
\* thought  
or breath.

L

The vast numbers of 603550, that were fit for war, and so were listed at our coming out of Egypt, do all drop away one after another, thy oath being gone out against them, that but two of that whole number shall enter into Canaan, all the rest leaving their carcasses in the Wilderness. By this means it comes to pass, that great multitudes die before they advance to more than the seventieth year of their age, viz. all that were but thirty years old at their coming out of Egypt. Others that were then in their prime, about forty years old, are sure not to out-live eighty (And for the youth that were not numbered, those that were to enter into Canaan and so out-live the rest, they have yet little joy in their life, nothing but wearisome journeys and turmoils, see Psal. Lxxviii. 33.) and so our complaint is most just, as to a vast multitude of us, that our age is even as nothing in respect of true duration, but a thought or breath v. 9, our most vigorous men being cut off in their prime, and so there is an end of them.

10. *The days of our years || are three score years and ten, and if || by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we flee away.*

|| in them  
are seventy  
years,  
† in vigor,  
eighty  
years, and  
the strength  
of them is  
labour—

Whilst thus we are daily cut off, the great unhappiness of it is, that no man is careful to lay to heart these terrible effects of Gods heavy wrath upon us; no man is so farre instructed by what he sees daily befall multitudes of other men, as to be sensible of his own danger, and the shortness of his life, so as to live well, while he is permitted to live. Lord, be thou pleased to give us this grace, so to instruct us, and convince us of the shortness of our lives, that we may be brought to pay that constant reverence and obedience that is due to thee, and wherein true wisdom consists, there being nothing so unwise as our provoking of thee, and adventuring to be cut off in our sins.

11. *Who knoweth the power of thine anger? \* even according to thy fear so is thy wrath.*

\* as thy  
fear thy  
wrath, or  
and the  
terror of  
thine in-  
dignation,  
† To num-  
ber our  
days, doe  
them so  
teach us,  
that we

12. *|| So teach us to number our days, that we may apply our hearts unto wisdom.*

And if it may be thy good pleasure, O Lord, reverse that sentence of excision which is gone out against us: let it suffice that thy displeasure hath flamed to the devouring of great numbers of us, and at length vouchsafe to be pacified and reconciled with us.

13. *Return, O Lord, how long? and let it repent thee concerning thy servants.*

14. O satisfy us early with thy mercy, that we may re-joyce and be glad all our days.

the full streams of thy mercy which we have thus long wanted and impatiently thirsted after; that so for the remainder of our time we may have some matter of ovation and rejoicing, after so much sadness.

15. *Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.* Our afflictions and miseries have lasted long; O let us have some proportion of joy to so much sorrow.

16. Let thy works appear unto thy servants, and thy glory unto their children.  
which is most properly thine, (thy acts of punishments being thy strange works. 11. 28. 21.)

17. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea the work of our hands establish thou it.

grace to direct us in all our wayes, worke thou in us both to will and to doe, and then by thy good providence prosper our desires and undertakings.

### Annotations on Psalm XC.

2. *דביר* V. 1. *Dwelling*] From *דביר* to dwell, the noun *דביר* ordinarily signifies *habitation*, and so the Syriack understands it here rendring *house*. But the Arabick usage of the verbe in another notion, for *aiding* or *protecting*, is a figure that thus the word antiently signified; and so *Deut.* xxxiii. 27. the Lord *דביר* is thy refuge, we render it, *auxilium* or *shall cover thee*, say the Lxxii. and so indeed every *house* being a *covert*, the notions of *house* and *refuge* will well agree: and *Aben Ezra*, that relolves this Psalm was written by *Moses*, proves it (among other reasons) by this word being there used by *Moses* in *Deuteronomy*. And then from that signification of it there, *דביר* may here best be rendered *protector* or *helper*; and so the Chaldee seem to have understood it, who having paraphrased the word *Lord*, with some reflexion on that notion of the word *דביר* in their dialect, wherein it signified *the Temple*, O Lord, whose habitation of the house of thy *Schecinina* or *Majestatick presence* is in heaven,

addē תָּוֹב לָנוּ מִיָּדְךָ כִּי *thou*  
*hast been to us a helper.* The Jewish  
*Arab*, which looks to the former  
 notion, and renders it מִיָּדְךָ, which  
 is a place of *abode*, yet gives a rea-  
 son of his version in a note, *to*  
*this purpose, The meaning is, Thou*  
*hast borne (or supported) us much,*  
*and held our hands (or held us by the*  
*hand) and been to us as a place to bear*  
*us in our reliance on thee.* To the  
 same purpose *Alu Walid*, having  
 interpreted the word יָדְךָ for  
 an habitation, place, or place of *abode*,  
 makes mention afterwards of this  
 verse and some others, in which  
 the word might seem not to exactly  
 to bear that signification, and saith  
 that it is attributed as an Epithet to  
 God, from the notion of a place,  
 which remaining bears or sustains him  
 that is in it. Though God be the  
 Creator both of place and time,  
 and the destroyer of them, yet fi-  
 guratively it is attributed to him:  
 so that according to their under-  
 standing of it, it should be literally  
 a place, but in signification, a support  
 to me. *Kimchi* mentions another in-  
 terpretation of his Fathers, who  
 would

would have <sup>למנוח</sup> derived from <sup>למנוח</sup> an eye, as if it were, *our respect*, or *whom we respect*, on whom our eyes are set; but he himself puts for explanation of it, <sup>למנוח</sup> a place and refuge. The lxxii. both here and *Psal. xci. 9.* render it <sup>למנוח</sup> refuge, which being applied to a person, as 'tis here to God, must needs signify one, from whom he that flies to him expects help, and so [*helper*] will be the best rendering of it.

b. V. 2. *Thou hadst formed the earth* The phrase <sup>למנוח</sup> will best be rendered, *and thou earth wert in travail*; or, taking <sup>למנוח</sup> in the third person, <sup>למנוח</sup> being most usual in the feminine gender, *and the earth was in travail*: so the Syriack sets it more plainly <sup>למנוח</sup> before the earth fell in travail. By this phrase is poetically meant the earth's bringing forth the mountains, when from the first round or globular forme of it, some parts were lifted up above the rest, the high rising whereof became the mountains, which therefore may be called the issue of the earth: and then, as they are said to be brought forth in the former part of the verse, so by analogy the earth must be said to travail, and bring them forth. And this to express the very first minute that there was time to compute from, and so as farre as our expressions can goe, the infinity of God. The Jewish Arab version hath respect to another notion of the word for beginning, and renders it by <sup>למנוח</sup> Before thou broughtest forth the mountains, and beganest (or first createdst) the habitable, with the rest of the earth, or else (as, being without vowels, it may be read) before the mountains grew up (or were brought forth) and the habitable with the rest of the earth began.

c. V. 3. *Turnest man*] The lxxii. begin this v. 3. with <sup>למנוח</sup> not, either

taking the Hebrew <sup>למנוח</sup> God from the end of v. 2. and converting it into <sup>למנוח</sup> not, and prefixing it to this v. 3. or else reading the Hebrew by way of interrogation, which they therefore think fit to interpret by the negative, *wilt thou turne man*, &c. by <sup>למנוח</sup> turne thou not. Which the Latine follow in the forme of a prayer, *Ne avertas—Turne not man to humility*—The word which they render *humilitatem* (from the lxxii. their <sup>למנוח</sup>) is in the original <sup>למנוח</sup> from <sup>למנוח</sup> to bruise or beat to pieces. By this, destruction, or dissolution of parts in death, and the resolution of the body to dust, may be fitly exprest; and accordingly the Chaldee read <sup>למנוח</sup> to death: and to that the ensuing part of the Psalm may seem to apply it, treating of short life, and speedy death; and if so, then to this sense we must also, with the learned † Schindler, understand the immediate consequents, <sup>למנוח</sup> and sayest, *Returne ye sons of Adam, i. e. returne to the earth, from whence Adam had his name, and from whence he first came, according to that of Gen. iii. 19. Out of the ground wast thou taken, for dust thou art, and unto dust shalt thou returne.* So *Ps. cxlvi. 4. His breath giveth forth, he returneth to his earth.* And *Eccles. xii. 7. then shall the dust returne to the earth as it was.* But it is possible that <sup>למנוח</sup> may signify no more then bringing low by punishment, and that in order to amendment, according to the importance of *Ps. li. 17.* and *Isa. lvii. 15.* and then <sup>למנוח</sup> returne ye sons of men must be meant of returning by repentance; and thus indeed generally the Imperative <sup>למנוח</sup> taken by it selfe signifies. To this those words of the Chaldee, which are inserted in the beginning of the second verse (but somewhat out of their place) seem to refer, <sup>למנוח</sup> &c. *when it was revealed before thee* that

that thy people would sin; thou preparedst repentance; according to that tradition of the Jews, that repentance was one of the seven things created before the world. And thus the Arabick reads it more expressly, in the lxxii. their forme of deprecation, *Bring not men back to destruction* קרוב קרוב *since thou hast said, come back ye children of men*; he that hath promised to forgive upon repentance, defeats his own act of grace, if he cut off the transgressor in his sin. Thus Jarchi interprets the *bringing to destruction* to be קרוב קרוב *near to death*, and the *returning* to be מרחיק מרחיק *from evil ways*. But still the context seems to authorize the former interpretation of *destruction*, and speedy *returning* to the earth, which is evidently the subject of the fifth and sixth verses. And for verse the fourth, it seems to be the preventing of an objection, ready to offer it selfe from the long lives of the Patriarchs, who lived near a thousand years; but those, saith the Psalmist, are in Gods sight, or in respect of his infinity, but a very unconsiderable time. The number, saith Jarchi, hath a peculiar respect to Adam, to whom God had said, *thou shalt die in the day that thou eatest*, and yet he lived nine hundred and thirty years.

- d. V. 5. *Carriest them away*] To let down the shortness of mans life, the comparison is here made between God and us: *A thousand years*, which is longer then Adam or Methuselah lived, and since those dayes, as long as many ages of men, bears not the least proportion with Gods eternity v. 4. whereas (here v. 5.) mens years are presently at an end; *from morning to evening*, from *morning* to *evening*, and *sweep, and carry away*, *thou* (i.e. God) *sweepest them away*, with the same force and swiftness that a torrent carries any thing before it, and there is no resisting it. And to the

same purpose, in another similitude, *As grass is or shall be changed, or pass away* *as dreamers shall they be*. To this I suppose בוקר *in the morning* must be annex (and not prefix to the consequents) *a dream in the morning*, as that is all one with *a dream when one awakes*, Ps. lxxiii. 20. in the notion of *vanishing*: as *a dream*, when the morning comes, and the man awakes, presently vanisheth; so shall they vanish (for to this of vanishing, and coming to nought, both here and Ps. lxxiii. the phrase is used) no considerable matter is done by them in their lives, but a few slight actions, which have but the nature of *dreams*, and suddenly they dye, or vanish, as at the coming of *morning*, this *sleep*, or but *dream* as it were of life, is at an end. Both these expressions of the *overflowing*, and the *dream*, the lxxii. by slight changes put together into one. For *thou overflovest them*, they seem to have read with other points *their flowings*, and rendering the sense, and not the word, translate that *their being turned to nothing*. Then for *dream or sleep*, from *domit*, they read *year*, and so make but one sentence of both, *their years are things of nought*; very full to the sense, though not to the letter, and the two similitudes in the Hebrew. The same again is succinctly express'd by a third similitude, *As grass is or shall be changed, or pass away* (viz. the verdure and beauty of it.) The Hebrew *signifies to alter the thing, or the place, to change, or to pass away*. The Jewish Arab renders it *to*, which in the ordinary use of the word signifies *passeth away*: and so is fitly applied to the *grass*. When that begins to fade,

to lose its fresh green colour, 'tis then said to *change* and *pass away*; *παράλθου* *pass away*, say the LXXII. and Latine, but the Chaldee *כָּרַח* *as the grass which is cut down* *כָּרַח* *they shall be changed*, i.e. lose their verdure, and wither, and so *pass*. To this of the *grass* the whole sixth verse belongs also, where we have another distant notion of *כָּרַח*. *In the morning* *כָּרַח* *they shall flourish*, *כָּרַח* *and* (not *pass away*, or *fade*, or *change* from better to worse, but, in a good sense) *change* to the better, *spring*, and *grow*, is *renewed*, saith *Abu Walid*: so that same word *כָּרַח* signifies also to *spring*, or *sprout out*, *Job* xiv. 7. *There is hope unto a tree, if it be cut down, that it will sprout out again*. The Hebrew hath *כָּרַח*, the Chaldee *כָּרַח*, *sprout out*, the LXXII. *ἀναθίσου* *re-sprout*. So *Isa.* xl. 31. *They that wait on the Lord* *כָּרַח* *shall* (we render it) *renew their strength*, but the Chaldee *כָּרַח* — *shall add* or *increase in strength*, and be *renewed* to their youth *כָּרַח* *as a sprout that grows*: and so the consequents interpret it, *they shall mount up with wings as Eagles* — And so sure 'tis here, *כָּרַח* *and it shall increase or grow*, saith the Chaldee. And the using it here in this so different sense from that of v. 5. is not without example, but poetical and elegant, oft observable in these books, in this very Psalm, where *כָּרַח* is v. 3. in the notion of a *year*, but v. 5. of a *sleep* or *dream*; Yet the Jewish Arab taketh *כָּרַח* and *כָּרַח* in the same sense in both places, and thus paraphrases the whole passage, *so hast thou set them, or constituted them* (the years foregoing) *as if they flowed, and were as a sleep, and we in our morning are as grass that passeth away. For in the morning blossoming it passeth away, and in its evening is dry, and is broken. Abu Walid* rendring the latter *is renewed*, declareth not his opini-

on of the former which he subjoyneth to it. And then it follows, *In the evening* *כָּרַח* *it shall be cut down* *כָּרַח* *and be dried up or wither*. In one and the same day it thus alters its fate, it is *florid* and *thriving*, *sprouting out* and *growing in the morning*; and before the end of that very day, it is *cut down*, and *witthers* instantly.

V. 9. *As a tale* *כָּרַח* (from *כָּרַח* to speak, and that either with the tongue or heart) signifies either a *thought* or *speech*, and being here used to express the shortest duration imaginable, it may most probably signify a *thought*, as that which alone is quicker than a *word* is spoken. When the Latines would express the greatest swiftness, they do it by *dicto citius*, and this *Castellio* hath chosen to make use of here, *finimus annos nostros dicto citius*, we end (so *כָּרַח* literally signifies) *our years sooner than one can speak*; and that sure is as soon as one can think. If this be not it, then it must be remembered that *כָּרַח* signifies also *geminis* and *balium*, a *fish* and a *breath*, and accordingly the Chaldee render it here, *כָּרַח* *as the vapour or breath of the mouth in winter*; agreeable to which is the definition of our life in Saint James c. iv. 14. *What is our life? It is even a vapour, that appears for a little while, but afterward vanisbeth*. The LXXII. here read *τὰ ἔτη ὡς ἀράχης ἐμεδίταν*, *our years as a spider have meditated*; and the Latine, *sicut aranea meditabuntur*, or (as the conformity with the Greek exacts) *meditabantur did meditate*, reading for the noun *כָּרַח* the verb *כָּרַח*, and for *כָּרַח* by a light change of *ח* into *ט*, *כָּרַח* which the learned *Schindler* mentions (from *כָּרַח* to spin) as all one with the Chaldee *כָּרַח* or *כָּרַח* a spider. For this the learned *Hugo Gratius* hath a more remote conjecture, supposing them for *כָּרַח* to have read *כָּרַח*, the

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the word which is used for a spider *Prov. xxx. 28.* But besides that סִבְיָה is very distant from זָקֵן (nothing but זָקֵן common to them) there would, in that supposed reading, be nothing to answer the Greek ἀνθρώπων, and though that also may be conceived to have been by them added by way of supply to an Ellipsis (as sometimes it is) yet still that makes the conjecture the more remote, which hath two such difficulties in it. Meanwhile their meaning, in these words, though somewhat obscure, may probably be this, *Our years as a spider have meditated, or exercised themselves, or been employed, viz. in weaving such webbs as the next broom sweeps away; our age is spent in fruitless slight labours, which presently come to nothing.* And so this they might take for no inconvenient paraphrase of *our years as a breath, or thought*, which they found in the Hebrew, referring the וְיָמֵינוּ we have finished or ended to the former part of the period.

f. V. 10. *Threescore years*] In this verse what is said of the age of man, that it is but שִׁבְעִים שָׁנִים seventy, or at most חֲמִשִּׁים eighty years, is thought by most to belong to later ages than that of *Moses*, by whom the Psalm is supposed to have been composed. The period of life is indeed by *Salon* thus set, εἰς ἑβδομήκοντα ἔτη ἔσται τῆς ζωῆς ἀνθρώπου περὶ ἑπταήμιον, the terme of a mans life is seventy years, saith *Heraclitus* of him, l. 11. and so *Laertius* in his life, ἑβδοκοντα εἰς ἑπταήμιον, *Salon* saith seventy years are the terme of mans life. But in *Moses's* time it was sure much larger, *Moses* himselfe was *xxx. years old*, and his eye was not dimmed, nor his natural force or vigor abated, *Deut. xxiv. 7.* and was eighty years old when God made him Captain of his people, as *Aaron* likewise was eighty three

before he was made High-Priest, *Exod. vii. 7.* which is evidence enough, that that age of eighty was not an extreme decrepit age at that time. This hath made many resolve that this Psalm was of a far later date than that of *Moses*. But with how little reason they have thus resolved, will soon be made manifest, and the difficulties of this verse sufficiently cleared, by remembering the subject matter of the whole Psalm, the afflictions, and shortness of life, not absolutely to all at that time, but peculiarly לְבָנִים to them that are there spoken of; לְבָנִים to or among them

saith the Syriack, ἐν ἀνθρώποις the *xxii.* the Latine *in ipso, in or among them*, i. e. to the children of *Israel* in the desert, when for their murmurings and other provocations which they were guilty of, Gods wrath and oath was gone out against them, that of all that were numbered of them at their coming out of *Egypt*, not one, save onely *Caleb* and *Joshua* *Numb. xiv. 29, 30. Deut. i. 35.* no not *Moses* himself *Deut. xxxii. 52. Numb. xvii. 13.* should enter into *Canaan*. This oath of Gods was to be exactly performed in the space of forty years (whilst they wandered in the Wilderness from place to place, without any house or city to dwell in) the whole number of those that were then numbred, all the males from twenty years old and upward that were able to go forth to war, except only those two, were consumed. How great that number was, appears by the list appointed to be made *Numb. i. 3.* six hundred thousand, and three thousand and five hundred and fifty, *Numb. i. 32.* Of this number then, all that were but twenty years old were ('tis evident) cut off before they exceeded the sixtieth year of their age; of all that were but thirty years old, none



out-lived the seventieth year; of all that were forty, none, save only those two out-lived his eightieth. And of these that exceeded not forty, and were not under twenty at the coming out of Egypt, who consequently, all but two, died before they attained to eighty years, certainly the number must be very great, probably near three hundred thousand, it being unlikely, that the number from forty to the age of discharge from war, should doe much more than equal that from twenty to forty; and consequently the reason of the complaint very considerable in that age, beyond any other age of those times, that without any Epidemical disease, so vast a number should dye before eighty years old. This I suppose the meaning of the addition here וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה and if in vigor, fourscore years. בָּנִי is a strong man, and בָּנִי ordinarily used for a warlike person, and בָּנִי 2 King. xviii. 20. strength for warre; and the prime age for such was about or under forty years old. Those then that at their numbring were not above forty years old, might possibly live to fourscore, but falling (all but two of them) in the Wilderness in the forty years space, they cannot be imagined to have survived that age. And for all others, those under twenty years old, that were not numbred at the coming out of Egypt because of their youth, the next part of the period seems to belong to them, וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה and the strength of them is labour and sorrow. By וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה (from בָּנִי strong) Abenezra and Rabbi Solomon understand the strength of youth, i. e. of the best of mans age, the strength, or firmness that is in, or to a man in those dayes. And thus it may signify Synecdochically (as by the Youth of the nation we mean in ordinary stile) those under twenty years old.

The lxxii. reads τὸ πλεον αὐτῶν, which the Latine renders, *Quod amplius eorum, the overplus of them*, taking וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה in the notion of וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה from בָּנִי multitude; so Abu Walid, reading וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה, doth yet render it, *the overplus, what exceeds of them*. And thus the sense will well bear, *the overplus of them*, that is the youth that were not numbred; and to this the Chaldee and Syriack seem to refer, who both render it וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה and the increase of them, not *plerique ipsorum, the most of them*, as the translator of the Syriack renders, but *the increase of them*, i. e. of the Israelites, viz. their little ones Num. xiv. 31. which God there promised to bring into the land of Canaan, when all that were numbred, should fall in the Wilderness, v. 29, 30. Of these therefore it is added, that though they were not so short-lived, yet for that while they had little comfort of their lives; though they survived and entered into Canaan, Num. xiv. 31. yet all the space of the forty years in the Wilderness, it was most true of them what here follows, their life for that space was וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה hard travail or moyle, the lxxii. duly renders it וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה lassitude or wearisome toyle; וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה and sorrow or labour, וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה say the lxxii. dolor the Latine, both joyned to express the wearisomness of their tedious desert-marches. This later passage seems to be here set in a parenthesis (to give some account of the overplus, those that were not numbred, as well as the former words did of those that were) for not to them, but the former belongs the conclusion of the verse, with the causal particle in the front; וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה — for it is suddenly cut off, and we flee away; so to all them it was that were numbred at the coming out of Egypt, save only to Caleb and Josua, in the space of forty years their carcases fell all and every of them

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וְהָיוּ כְּבָדֹרָם שְׁמִינִים שָׁנָה



them in the wilderness, and so they were *unmowed grass*, or *stubble*, cut up by the roots, (to the word signifies from *ו* to pluck up) and like stubble before the wind, or a rolling thing before the whirlwind Isa. xvii. 13. they fled away. The Jewish Arab reads, when the harvest is nigh, we flee, so taking it from *ו*. If it be deduced from *ו* it may then be compared with the Arabick *ו* or *ו* to pass along, and so R. Solomon renders it by *ו*. But to the rest this cannot be applied, who did survive in Canaan, and were not thus cut off. This the lxxii. have much transformed, *ἔτι ἐπὶ λαοῦ πρῶτον ἐπ' ἡμᾶς, καὶ παύσασθαι μεμαρτα*, and so after them the Latine, for multitude is come upon us, and we shall be stricken. How they came thus to render the words, is not, that I finde, taken notice of by any. That which seems to me most probable is, that the Greek copies are corrupt, and that their original reading was, *ἔτι ἐπὶ λαοῦ πρῶτον* or *πρῶτον ἐπ' ἡμᾶς καὶ παύσασθαι μεμαρτα*, as now we have it, but *ἔτι ἐπὶ λαοῦ πρῶτον, καὶ ἡμᾶς παύσασθαι μεμαρτα*, it is early gone and we shall be smitten. For to *ו* and *ו*, which signifies to cut off, signifies also to pass and goe away, and so might probably be rendered *ἔτι ἐπὶ λαοῦ* is gone away; and *על* earlier quickly, might as fitly be rendered *πρῶτον* early, as that is frequently used for quickly (see v. 14.) and so the Chaldee here adds in the end of the verse, *בבוקר* in the morning, to express the swiftness of the flight. And then for *ו* from *ו* to flee, they seem to have deduced it from *ו* to smite, changing the *ו* into *ו*, and so to have rendered it *καὶ ἡμᾶς παύσασθαι μεμαρτα* and we shall be smitten,

V. 11. Thy fear ] All difficulty will be removed from this verse, if only the *ו* in *ו* may be taken, as an expletive, insignificant,

for then the words will ly plainly thus, *who knows the power of thy anger, וְיִירָאָה עֲצָרְתָּךְ and thy terror or terriblest of thy wrath* Thus the Syriack have taken it, rendering *וְיִירָאָה* by *וְיִירָאָה* and the terror.

Thus to know the force and terror of Gods wrath, is to discern the cause of it, our sins, and to be truly affected with it, so as to prevent it by seasonable reformation. This is the interpretation of knowledge in Scripture-style, as 'tis used for spiritual prudence, and practice proportionable to our knowledge. And this the Chaldee have paraphrastically and more largely express, *וְיִירָאָה עֲצָרְתָּךְ — who is he that knoweth to avert the strength of thy anger, but the just who fear thee and appease thy fury* The rendering the particle *ו* as, or according to, seems not here so facile or agreeable; for by that according to thy fear, signifying our fear of God, 'tis certain that Gods wrath is not proportioned to our fear of him. And that our fear of God should signify our want of that fear, to which only his wrath is apportioned, is very remote and without example. *Aben Ezra* would have it to signifie the same with those words of the Law, *Levit. x. 3. I will be sanctified in all them that come nigh me*, viz. that Gods anger is encreased according to our knowledge of him, and so *Jarchi*, and *Kimchi*. But seeing the knowledge of God is oft separated from obedience to him, but the fear of God in the sacred style is not so separable, and therefore they that know God, and so only approach him, may incurre his highest displeasure, but they that fear God cannot be imagined to do so; therefore I cannot adhere to that notion. Yet if the former shall seem remote, then I shall propose this third, that the phrase *וְיִירָאָה עֲצָרְתָּךְ* as thy fear thy wrath, shall bear proportion with

that way of speaking *Jud. viii. 21.* כִּי אִישׁ כִּי כֹחַ *as a man, his strength*; which proverbial forme may probably have been transferr'd to other things, and then the meaning here may be, that Gods *wrath* is equal to what men *fear* or *apprehend* of it; God affrights not with vain, empty *terrors*, but will really inflict on impenitent sinners to the utmost of his threats, or of what they can apprehend, or expect. This may not improbably be the meaning of the phrase. Yet the context seems better to accord with the other, the prayer following, *So teach us*, being fitly opposed to the former complaint, that no man takes notice, or layes to heart the *terribleness* of Gods *wrath*, in cutting off so many daily before their eyes. And therefore of that only I have taken notice in the paraphrase. For indeed that which follows in our books, as the beginning of v. 12. לִמְנוּת יָמֵינוּ *to number our days*, will best be adjoynt to this v. 11. and so the *xxii.* joyne יִשְׂמְחוּ אֲנִי וְעַמִּי *—* (only for וְעַמִּי *our days*, they seem to have read יְמֵינוּ *thy right hand*, and so render it δεξιῶν σου.) If thus we set it, the sense will be most current in the first way of interpretation, *who knows the power of thine anger, &c.* — to *number*, i. e. *to know the power of Gods anger, and terror of his indignation*, as thereby to be moved, or to learn to *number his days*, i. e. to look upon his life as short and fading (for so we *number* that which is short, *pauperis est numerare pecus*, the poor man, that hath but a few cat-*tles*, may *number* them, the flocks of the rich are innumerable) and accordingly to spend it the more to his eternal advantages. The asking the question מִי יָדָע *who knows* signifies a strong negation, and complaint, that no man *knows*, they fall every day, and no man considers it so (in the example of others)

as to *number his own days*, or apply it to his own benefit or amendment. And then follows a prayer to God הֲלֹא יָדָע *Doe thou so teach us* or *make us know*, that we may *apply*—or as that phrase may better be rendred, וְנִבְיָא לִבְבֵּנוּ *that we may bring an understanding heart*; so הֲלֹא יָדָע *an understanding spirit* *Ex. xxviii. 3.* and *Isa. xi. 2.* and in many other places: and then by that will be signified that *knowing the terribleness of Gods wrath*, the want of which was matter of the complaint, v. 11. And so this is a facile and obvious rendring of these two verses. Yet it is not admits to mention other descants. The Jewish *Arab* seems not to take עֲבִירָה v. 11. for *wrath*, but (according to an Arabick use of that word) for *consideration*, and so goes in his interpretation far different from others, thus, מִי יָדָע *&c.* *And who knows the power of thy wrath, so as to consider thy fear? As the number* (or *according to the numbring*) *of our age which is known*, that we might bring an heart of wisdom, or wise heart. Adding in a note, that the meaning is, that our days are *numbred and known*, and if we did continually know (or acknowledge) the power of thy *wrath*, and punishment, as we acknowledge that our days and ages are fading, we would come before thee with a wise heart, and by repentance turn unto thee. וְהֵן he seems to take not for the Imperative, but for the preterperfect-tense passive. *Abu waled* takes that in another sense, and thus interprets it, *According to the measure of our age, so discipline* (or *chastise*) *us, exceed not measure in chastising us, because our age is short, &c.* and he compares it with *Job vii. 19.* *How long wilt thou not depart from me, nor let me alone, &c.* But this *Kimebi* in his *Rootes* seems not to like of. *R. Moses*, mentioned by *Aben Ezra*, thus makes

the meaning, He that knows the force of thy wrath, and knows how to number our dayes, the truth is known to him.

# The Ninety First Psalm.

The ninety first Psalm is a meditation of the special security of the truly pious man, who relies on God alone for it, together with all other blessings of this world, as the reward of his firme adherence to God. (Tis affirmed by the Chaldee and Lxxii. and Latine to have been composed by || David, in reference perhaps to Gods being intreated for the land, and removing the pestilence, 2 Sam. xxiv. 25. just as it was seizing on Jerusalem, see note b. and hath its most eminent completion in the Messias.)

Paraphrase.

† remains  
in the pre-  
tension—

1. **H**E that † dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.

He that adheres to God, that seeks and expects all his safety from his sole protection, (and accordingly qualifies himselfe for a capacity of that, keeps in those wayes to which God hath promised his safeguard) shall be sure never to faile of receiving it; His tenure cannot faile, as being founded on so sure a title, as is the promise of him that hath all power and dominion over all creatures in the world, and can certainly, and as undoubtedly will performe, whatsoever he hath promised.

2. I will say of the Lord, he is my refuge, and my fortress, my God; in him will I trust.

This general never-failing axiome gives the confidence cheerfully to repose my whole trust and reliance in God, as the most sacred inviolable sanctuary, the most strong, provided, impregnable fort, the supreme and divine power, that governs and overrules the whole world, and hath by his promise obliged himselfe never to desist me that thus hang on him.

3. Surely he will deliver thee from the snare of the fowler, and from the noysome pestilence.

In this his safeguard I shall be secured from those dangers that are in the eye of man most unavoidable, the most secret ambush that is most cunningly laid, and the most killing poyson that propagates itselfe most insensibly.

4. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

For as an Eagle or other bird doth with her wings protect and secure her feeble young ones from all approaching dangers, and

to that safeguard they confidently resort, without seeking or soliciting any other (from whence, and by analogy with which it is, that in the Holy of holies the Cherubims with their wings overshadow the mercy-seat, to signify Gods gracious care and protection over all that there address themselves to him) so shall God guard and defend me, and in his protection will I repose all my hope and trust, the power of the Almighty being abundantly sufficient, and (upon his promise given) his fidelity engaged to afford his continual defense to all that are thus qualified for it.

5. Thou shalt not be afraid for the terror by a night, nor for the arrow that flieth by day,

To this it is consequent, that I have no cause to apprehend with terror either the most secret or the most open dangers, the most unavoidable evils that can

6. Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.

threaten destruction or mischief to me, either by night or day.

Those judgments which seize on multitudes of wicked men, on every side of me, shall (like the plagues that swept away the Egyptians, but pass over the Israelites, or the plague that slew seventy thousand from Dan to BeerSheba, but fell not on Jerusalem) be forbidden to seize on me.

All the fence of evil which I need fear, is in its seizing on others, not on my selfe, the beholding the ungodly deaths of many others, such as is by the law denounced to ungodly men (but in time of epidemical diseases, it seizes upon others as well as them.)

b.

I have placed all my assistance in the Lord, and thereby secured my selfe of all the protection and safeguard that the omnipotent Monarch of heaven and earth can bestow on me.

By strength heretofore no kind of mischief shall by any mishap befall or approach me.

God having set a guard of his about me, given charge to the holy Angels, that all ways attend and execute his commands, that as long as I cleave fast unto him, they shall secure me from all manner of evil that his providence shall permit to approach me.

When any such approacheth, those holy officers of his shall be ready with their aide, and preserve me safe from it.

The most ravenous and venomous beasts, which prey on and mischief all they meet, shall not be permitted to annoy me, but as so many conquered creatures acknowledge my power over them. This was most eminently to receive its completion in the Messiah, here typified by the Psalmist in the miraculous power which he had over the whole creation, healing all manner of diseases, and casting out devils, and communicating this power to his Disciples, see Mar. xvi. 18.)

I have placed my whole joy and delight in God, most faithfully observed all his commands, and revealed them to others, given them knowledge of his will, how he expects to be served by them; (This had its eminent completion in Christ's espousing the will of his father, and preaching it to the world) and this shall be sure to be rewarded by him with preservation or delivery from all danger, if any approach and involve me, he shall be sure to rescue me out of the power of it. (This was most literally verified in the resurrection and ascension of Christ.)

God hath obliged himselfe by promise, and shall certainly performe it, whatsoever request I address to him, shall certainly be granted me; when my affliction comes, I am secured of his support under it, rescue out of it, and higher degree of exaltation attending it, great length of dayes in this world (This belonged not to Christ, but was abundantly made up by his resurrection) even as great as I can desire, and then a joyfull vision of him in another world.

7. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.

8. Only with thine eyes shalt thou behold, and see the reward of the wicked.

9. Because thou hast made the Lord, which is my refuge, even the most High thy habitation.

10. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11. For he shall give his Angels charge over thee, to keep thee in all thy ways.

12. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13. Thou shalt tread upon the Lion and \* adder; the young Lion and the Dragon shalt thou trample under feet.

14. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name.

15. He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.

16. With long life will I satisfy him, and shew him my salvation.

80 Lord  
am my hope,  
then hast  
made the  
most High  
thy refuge  
or refuge  
(see Psal.  
xc. 2.)

† carry thee  
in their  
hands

\* Adder  
or  
asp. or  
adder.  
in the  
Basilica  
see, Luc. 11.

delighted  
in me  
פניו כי

## Annotations on Psalm XCI.

2. V. 5. *Night*] In this verse, saith the learned *Joseph Scaliger*, Ep. ix. is an enumeration of the several sorts of evils that humane life is subject to, and those distinguished by the several parts of the natural day, by the vicissitude of which our time and whole age is made up. The parts, saith he, are four, midnight, and midday; the beginning of night, and beginning of day. The two former here express by 1. לַיְלָה *night*, 2. חֲצִי הַיּוֹם *mid-day*; the two latter by 1. זָרְחָה *dusky* or *twilight*, (fit to denote the evening which is such) and 2. יוֹם *interday*, the *day-time*. To these four, saith he, are appointed four sorts of evils, 1. פֶּחַח *fear, terror, consternation*, (those dangers or evils, that falling out in the *night*, are by the darkness and solitude of that much improved, as *ludain assaults*, or *fires* &c.) 2. חֶץ *the arrow flying by day*, (any disease or open assault, any calamity that usually befalls men) 3. מַכָּה *the pestilence*, (any infectious disease, that invisibly diffuses it self, and can no more be prevented than an assault in a mist or twilight.) 4. שָׂחַד *a wasting slaughter*, (when with all the advantages that *midday* can give to an open assault of overpowering enemies, an utter desolation and spoils is wrought.) This the LXXII. renders *ἀποκαταστασὶς*, *ἀποκαταστασὶς* *καταστασὶς*, *a midday accident and devil*; for which *Scaliger* there professes to know no reason, (it is no doubt according to their custom of taking one word for some other that hath affinity with it, for *יוֹם* reading *עַד*, which they render elsewhere *ἀκαταστασία*, *Psalm* cvi. 37. and *Deut.* xxxii. 17.) But after all his care in approving this

his Critical observation, he hath not made it probable that יוֹם *is* the *day time* should have any propriety to the *morning*, the fourth part of his *νυχθημερον*, (not otherwise accounted for) which indeed upon all occasions is opposed to לַיְלָה *the night*, and never to the *crepusculum*, or *evening*. 'Tis therefore much more probable, (and agreeable to the practice of poetick writers) that the two latter, the *darkness* and *noon-day*, should be but an explication of the two former, by *night and by day*, and so but the two known parts of the *νυχθημερον* be referred to, the *night* and the *day*; and proportionably the evils here mentioned by the Psalmist will be at most but of two sorts, the *night terror* being no more than the *pestilence that walketh in darkness*, and the *arrow that flyeth by day* the same thing with the *destruction that wasteth at noon-day*. But indeed both these in effect but one, the *destroying angel*, which by the *pestilence* swept them away both by *night* and *day*: and accordingly the Chaldee interpret the *terror* by *night*, the *fear* דְּכֹרֵן *of the devils that walk in the night*; the *arrow* by day, the *arrow* מַכָּה *of the Angel of death*; the *destruction that wasteth at noon*, סִפְתָּ שִׂירָה *a company or troop of devils*; all three, as well as the *pestilence*, named, to signify the *destroying angels*, instruments of those Epidemical diseases sent from God. That the Psalmist here principally pitcheth on this instance of *pestilential diseases*, or *destroying angels*, may probably be in reference to that *plague*, which for the sins of the people first 2 *Sa.* 24:1. and then for *David's* sin in numbring the people, fell upon *Israel*, and



logue betwixt David and Solomon, understand this, as the former part of the verse, of God also, that he *hath set the house of his Majesty on high*, and so the Syriack also, *thou hast set thy house on high*; yet the Lxxii. and Latine, not discerning two persons in the Psalm (beside God) but onely the Psalmist and his own soule, have agreed to understand it of the soule making God her *refuge*, τὸν ὁπίσσω ἔδει καταφυγὴν σου, *altissimum posuisti refugium tuum, thou hast set, or made, the most High thy refuge*. And indeed in this manner hath the whole Psalm proceeded, sometimes in the first person, ver. 2. יְיָנִי I will say of the Lord, *He is my refuge* — then in the second person ver. 3. *Surely he shall deliver thee* — i. e. thee, my soule, which is in effect my selfe: and so the most perspicuous way of paraphrasing the whole Psalm is, by understanding it throughout in the same, i. e. first, person; but that so, as to extend it as applicable to all other pious men, as well as the Psalmist, (according to the general aphorisme in the first verse,

He that dwelleth —) and in a most eminent manner to the Messiah, to whom the devil applies it *Matth. iv. 6.* If thou be the son of God &c. for it is written (*ver. 11, & 12.* of this Psalm) he shall give his Angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. And so saith *Aben Ezra* of the last verse, and shew him my salvation, it refers *משיח* *משיח* to the days of the Messiah. And so *R. Gaon*, and *Kimchi* also. And to especially the latter part of the Psalm, though in a lower sense it may agree to *David*, yet hath its fuller completion in *Christ*. The Jewish *Arab* takes the whole Psalm for a Colloquie, or discourse by *David* directed to a Godly man: and therefore as he reads the first verse of the Psalm, *O thou that dwellest under the covert of the High, &c.* I say of the Lord &c. *v. 2.* so he renders this ninth verse, *Because thou hast said to the Lord, Thou art my refuge, and hast made the High thy habitation.*

*The Ninety Second Psalm.*

*Paraphrase.*

Day of  
Schubert,  
inc. note C.

**A** Psalm or Song for the || Sabbath day.

toward his people, and his judgments on wicked men, appointed in the Jewish Church to be acted on the Sabbath day; not so much to commemorate the Creation, and Sabbath following that, as to foretell their peace and prosperity in this world, and withal, that rest from persecutions which God had promised to give his Church under the Messiah. See note a. on the title to the Romans, and a Thes. i. note a. and Heb. iii. c. (The Jewish Arab ascribes this Psalm also to David.)

**The ninety second Psalm**  
is a joyous meditation on  
the gracious works of God

ה' ע"ה  
שבת  
the age to  
come of the  
Messiah  
which shall  
be all Sat-  
sabbath. Sol:  
Targi.

**1. 10**

There is nothing that better becomes a pious man than to confess and laud and magnify the great and glorious name of Almighty God, morning and evening every day to proclaim his gracious goodness in promising, and his fidelity in performing what he hath promised, and to do this with all the advantage that art and all sort of Musical Instruments and voices can add to it; there being no proper and seasonable employment for all these, as that of worshipping and glorifying the great and good Creator of all the world, and faithful protector of his servants.

The works of thy creation were all exceeding good, and thy continued protections and preservations, the glorious, all-wise and all-gracious dispensations of thy providence, are matter of the most ravishing transporting exultation.

Thy actions and thy counsels are evidences of thy transcendent unfathomable power, and wisdom, and goodness,

Such, as wicked men, that go on prosperous and uninterrupted in their course, do not at all discern or comprehend the meaning of; for when they from their successes gather matter of triumph, applaud and congratulate their prosperities, this is a most gross and sad mistake in them: The only true account which is to be made, or conclusion to be collected from these their temporary successes, being rather this, 1. that now they are hastening to their extinction, their bravery like that of a flower being a most certain indication of their approaching ruin, whilst the righteous flourish like a Palm or Cedar, v. 12. get height and strength and glory from their age; and 2. that Gods vengances due to them, and not yet inflicted, will one day come upon them the more discreetly and unavoidably for these their present short prosperities, even utter ruin and destruction.

And herein Gods power and justice and fidelity is, and shall be most eminently discernible, to the eternal disconsolation and confusion of all the enemies of him and his Church.

For God shall certainly distinguish and make a difference betwixt wicked and pious men, his enemies and his friends and faithful servants; and what ever indiscrimination there appears between them here in this world for some time, he will undoubtedly make the separation, he will visibly seize on the ungodly, the oppressors and persecutors of his Church, blast their greatest prosperities, dissolve their strength, rout their armies, bring them to nought, and adjudge them to irremediable perishing.

Whilst, on the other side, the truly pious men shall have all their oppressions and sufferings repaired, and be rewarded abundantly with honour and exaltation, deliverance and peace here in Gods season, advancement to a flourishing condition here in this world, and eternal bliss in another life.

And this change shall be most visible and illustrious; the judgments of God and destructions that fall upon the obstinate enemies of God and his Church, shall be very stupendous and remarkable.

1. *It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most Highest;*  
2. *To shew forth thy loving-kindness in the morning, and thy faithfulness every night;*

3. *Upon an instrument of ten strings, and upon the Psaltery, upon the || harpe with a solemn sound.*

|| song or loud voice (see Ps. iii. 6.) on the harpe.   
 יְהִי הַקּוֹל לַיהוָה

4. *For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.*

the glorious, all-wise and all-gracious dispensations of thy providence, are matter of the most ravishing transporting exultation.

5. *O Lord, how great are thy works! and thy thoughts are very deep.*

goodness,

6. *A brutish man knoweth not, neither doth a fool understand this.*

7. *When the wicked spring as the grass, and when all the workers of iniquity do flourish, \* it is that they shall be destroyed for ever.*

\* that they may be destroyed

this is a most gross and sad mistake in them: The only true account which is to be made, or conclusion to be collected from these their temporary successes, being rather this, 1. that now they are hastening to their extinction, their bravery like that of a flower being a most certain indication of their approaching ruin, whilst the righteous flourish like a Palm or Cedar, v. 12. get height and strength and glory from their age; and 2. that Gods vengances due to them, and not yet inflicted, will one day come upon them the more discreetly and unavoidably for these their present short prosperities, even utter ruin and destruction.

8. *But thou, Lord, art most high for evermore.*

to the eternal disconsolation and confusion of all the enemies of him and his Church.

9. *For loe thine enemies, O Lord, for loe thine enemies shall perish: all the workers of iniquity || shall be scattered.*

|| scattered

and what ever indiscrimination there appears between them here in this world for some time, he will undoubtedly make the separation, he will visibly seize on the ungodly, the oppressors and persecutors of his Church, blast their greatest prosperities, dissolve their strength, rout their armies, bring them to nought, and adjudge them to irremediable perishing.

10. *But my horn shall thou exalt like the horn of an unicorn; I shall be crowned with fresh oyle.*

and be rewarded abundantly with honour and exaltation, deliverance and peace here in Gods season, advancement to a flourishing condition here in this world, and eternal bliss in another life.

11. *Mine eye also shall see my desire on mine enemies, and mine ears shall \* bear my desire of the wicked that rise up against me.*

\* I shall look on mine enemies.   
 תִּבְּרֵנִי   
 \* bear the wicked.   
 יִשְׁמְעֵנִי



12. The righteous shall flourish like a palme-tree; he shall grow like a Cedar in Lebanon. And the prosperity and peaceable flourishing of the Church in the fruits as well as the profession of piety, in the former resembling the fertility of the palme-tree, in the latter the tallness of the Cedar, shall be as remarkable also.

13. Those that be planted in the house of the Lord, shall flourish in the Courts of our God. They that sincerely and faithfully give up their names to the service of God and his worship, shall

14. They shall still bring forth fruit in old age; they shall be fat and flourishing: at length enjoy great tranquillity, liberty of holy offices, and all other such most desirable priviledges and opportunities of piety: such trees as these, (as men are said to be trees inverted) may, without violation of the law, be planted near the altar, and flourish in the courts of God. And the Church shall be much increased by this means, propagated beyond the holy land over the face of the whole earth, and not decay with age, but herein also imitate the palme-tree v. 12. that the older it grows, is still the more fertile.

15. To show that the Lord is upright; \* he is my rock, and there is no unrighteousness in him. All this as an eminent testimony of the great justice and uprightness of Gods judgements, who although he permit wicked men to flourish, and his own people to be afflicted for a while, yet at length changeth the scene, and by interposition of his almighty power subdues the wicked, restores and advances his faithful servants to all prosperity and flourishing in this life.

† declare  
or show  
forth  
1377  
\* my rock  
1718

Annotations on Psalm XCII.

V. 7. When the wicked] The 7. and 8. verses are so to be joyned together, and read as in one period, and affix to v. 6. that they may set down the error that is there imputed to the ignorant or inconsiderate wicked man; he thinks well of his own condition, measuring by his present successes, and atheistically despising any future account that he shall be concerned in: and this is the error noted v. 6. and refuted in the two following verses; **וְהַיִּתְּלֵם** in the wicked's springing or sprouting out like grass, or flower of the field, or when, or that, or how the wicked do spring **וְהַיִּתְּלֵם**— and all the workers of wickedness doe flourish, **וְהַיִּתְּלֵם** to their destruction, or that they may be destroyed for ever; **וְהַיִּתְּלֵם** say the LXXII. that they may, this being the event and consequent of their flourishing like grass, for so, we know, the flourishing of that abodes its suddain perishing, either by excision, or na-

tural decay (which is not true of the flourishing of palmes and Cedars v. 12.) **וְהַיִּתְּלֵם** and, or but thou, Lord, art most high— They flourish, and thereby do but accelerate their ruine, and over and above, make it more sad when it comes, but God remains just and magnified in these strange turns of his providence. The Jewish Arab here refers the sixth verse to what precedes ver. 5, reading it, *How great are thy works, O Lord, and thy thoughts &c. And man is more foolish then that he should know them all, and more brutish then that he should understand it;* and then begins a new sentence with the seventh verse.

V. 9. Scattered] From **וְהַיִּתְּלֵם** participi est, whence both the Latine *partiri*, and the English *part*, (in the notion of dividing or separating) is deduced, is **וְהַיִּתְּלֵם** here in Hithpael, which the Interlinear renders *segregabuntur*, shall be parted or separated. And thus it may possibly be

וְהַיִּתְּלֵם

וְהַיִּתְּלֵם

וְהַיִּתְּלֵם

וְהַיִּתְּלֵם



have truth to this, as to some others, particularly the XC. and then that being accepted that *Moses* was the author of the Psalm, and the title of the Psalm being *A Psalm or Song* (a joyfull Eucharistical celebration) *ליום שבת* for the day of Sabbath, designing it to be used on their Sabbath-days, and probably referring to that Sabbath, that rest, which was by *Moses* promised the people of the Jews, Deut. xii. 9, 10. this may most fitly be resolved on as the primary sense of it, that God would bring his people the Jews at length, after a wilderness of troubles and many enemies, to rest in Canaan, and establish them a Kingdom in peace. But the more eminent, and that as (or more) li-

teral sense of it, pertains to the Christian Church, first *Christ*, then Christians. *Christ* the *Messias*, after his being persecuted and crucified, was to be raised and inaugurated to his spiritual Kingdom, and that commencing in the destruction of his enemies the Jews; and the Christians for some time after his death persecuted by the same Jews, were to have their rest, halcyonian days of peace (see note on Heb. iii. c.) and this express by their being *Kings and Priests unto God* (see note on Apoc. i. d.) parallel to the *horne* being *exalted as the horne of an unicorne*, and being *anointed with fresh oil* here, as it hath before been interpreted.

## The Ninety Third Psalm.

The ninety third Psalm is a brief meditation on the power of God, and his providence, as in the works of his creation, and the stability of those laws whereby all are governed, notwithstanding the tumults of this sublunary world, so in settling his Church in peace, and faithful performing of his promises to his servants. It is resolved by the Jews to have its fullest completion in the *Messias*.

|| R. Saad:  
Gam, and  
Raf, and  
Kimbi.

### Paraphrase.

1. **T**HE Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, † wherewith he hath girded himself: the world also is established, that it cannot be moved.

† he hath  
girded  
himself.  
לְבָשׁוֹת

The Lord hath now been pleased powerfully and industriously to shew forth himself, to give signal testimonies of his omnipotence, he is come out as in a royall, so in a military manner, hath secured the whole nation (see note on Mat. 24. c.) from all the dangers that encompass it, and set it free from the fear of evil; (And this an emblem of the spiritual Kingdom of Christ, see note c. on Psal. cvi.)

2. Thy throne is established of old, thou art from everlasting.

This gives us occasion now reasonably to praise and magnify him in all his glorious attributes of power and justice, which from all eternity have belonged to him, his righteousness being as eternal as his being.

3. The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves.

When the violent uprons and seditions of wicked men did their utmost to disturb and overwhelm all, imitating the waves and surges of the rivers or seas v. 4. which make a great noise and roaring. (And so when the devils and wicked men stood out against, rejected, and crucified the *Messias*.)

God was then pleased reasonably to interpolate his almighty power, to subdue and quiet them, and frustrate their most boisterous assaults, shewing them and all the world beside, that his strength is farre superior to the strength of the most riotous unruly creatures, and can, when he please, restrain and still them: (And so did he in the reformation set up the Kingdome of the Messiah.)

4. *The Lord on high is mightier than the noise of many waters, yea even than the mighty waves of the Sea.*

And according to his strength, so is his fidelity; he is able to performe whatsoever he please, and having interposed his promise, he will certainly fulfill it; he can no more faile in that, than he can renounce his holiness, which is of all others his most divine attribute, alwayes most illustriously visible in all his proceedings, and so shall continue to the end of the world. (And this discernible in nothing more, than in his making good his promises to the Christian Church.)

5. *Thy testimonies are very sure; holiness becometh thine house, O Lord, || for ever.*

|| to length  
of days  
TIN?  
—

## *The Ninety Fourth Psalm.*

The ninety fourth Psalm is an earnest prayer to God, and a confident assurance of him, that he will dissipate the attempts of wicked men, and uphold the righteous. 'Tis † thought to have been composed in Babylon, for redemption from thence.

† S. R.  
Garn. Sol.  
Jerehi, and  
Kimebi.

### *Paraphrase.*

Thou Lord of heaven and earth, to thee onely pertains that great judicial office of distributing punishments and rewards in the world; we that are injured and oppressed, as we are not able, so neither is it our duty to avenge our selves; this is the divine prerogative annext to thy sovereignty. Be thou now pleased to interpolate on our side, and resist to all, that at length thou takest the matter into thine own hands.

1. \* *Lord God to whom vengeance belongeth, O God to whom vengeance belongeth, shew thy selfe.*

\* O Lord,  
thou God of  
revenge,  
thou God of  
revenge  
—  
תשובה  
—  
תשובה

Thou art the one supreme Governor of the world, against whose Edicts it is that these proud oppressors exalt themselves. It is just with thee to deprecate those that exalt themselves, to punish the injurious; O be thou now pleased to execute thy justice upon them.

2. *Lift up thy selfe, thou judge of the earth, render a reward to the proud.*

Wicked men, if they be long permitted to thrive and prosper in their course, are apt to talk Atheistical-ly, to perswade themselves and others that they have mastered heaven, that there is no power superior to theirs, that they can carry all before them. Blessed Lord, permit them not to go on in this proud error; subdue at length and humble, and let them no longer continue under so dangerous a temptation to impiety and profaneness, as their prosperities have proved unto them.

3. *Lord, how long shall the wicked, how long shall the wicked triumph?*

4. *How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?*

When they oppress and grind the faces of the people and servants of God, riot and glut themselves with the blood of those whom by all obligations of charity they ought to relieve and support, tyrannizing over all that are weaker than they, they flatter themselves that God either doth not see, or will not call them to any account for all this.

5. *They break in pieces thy people, O Lord, and afflict thine heritage.*

6. *They slay the widow and the stranger, and murder the fatherless.*

7. *Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.*

8. Understand, O ye brutish among the people; and ye fools, when will ye be wise?

This is a strange, brutish, irrational, mad folly, for any that hath the understanding of a man to be guilty of.

9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

Certainly the Creator of eyes and ears, he by whose only power it is that any creature is endued with those faculties, cannot be imagined to want himself, or not to possess in a more

10. He that chastiseth the heathen, shall not be corrected? he that teacheth man knowledge, shall not he know?

eminent manner what he out of his own fulness hath derived in some lower degree to others. 'Twere hard to think that the sole omnipotent Creator should want any power or excellence which he alone hath imparted to his creatures: And so there can be no question of his most exact seeing and knowing all which is here done by wicked men. And as strange it were, that having taken such care as God hath done to reveal his will, to give laws to the sons of Adam and Noah, and after by Moles to the Jews (and at last to send his own son and spirit, and by those divine means to dispense his commands of transcendent purity and charity to all the men in the world) he should not after all, demand exact obedience to these commands, and chastise and punish all disobedience.

11. The Lord knoweth the thoughts of man, that they are vanity.

Let those that thus flatter themselves and blaspheme God, and think that they shall carry it away unpunished, know this, that even these very thoughts of theirs, so false, so foolish and Archaical, are perfectly discerned by God the searcher of all hearts, and shall one day be severely punished by him.

12. Blessed is he whom thou chastenest, O Lord, and teachest him out of thy law.

The prosperity of impious men is so false from being a felicity to them that enjoy it, (as these men deem) that the direct contrary to it, viz. to be punished and rebuked by God for all that we do amiss, and by that means to be reduced to the sense and practice of our duty, is indeed the greatest favour and mercy of God, and so the most valuable felicity, and evidence of Gods tender care of us (whereas they that are left in their sins unpunished, permitted to go on securely in their course, have reason to look on it as an act of the severest vengeance from God, a leaving them and delivering them up unto themselves.)

13. That thou mayest give him rest from the days of adversity, † until the pit \* be digged for the wicked.

And withall makes us capable of Gods farther mercies, in removing afflictions

and persecutions, when they have obtained their desired end upon us, reformed and what was amiss: for then without question God will or once restore rest and tranquillity to the oppressed pious man, and destroy and consume the ungodly oppressor, cast the rod into the fire, when his children have been sufficiently corrected by it.

14. For the Lord will not cast off his people, neither will he forsake his inheritance.

For though God may and sometime will fatherly correct and chastise his children, and permit them a while to abide under sharp oppressions; yet will he not utterly forsake them, but in his own chosen season restore their prosperity and subdue their enemies.

15. But judgment shall return † unto righteousness, and † all the upright in heart shall follow it.

The time shall certainly come, that all wrong judgments shall be reversed, that

the sufferings of good men shall be turned into their greatest advantages, that the righteous and truly pious man shall be the most thriving and prosperous even in this world, and all impious oppressors and oppressors the most prosperous (This was eminently fulfilled in the destruction of Jerusalem and heathen Rome, the crucifixion of Christ, and bitter persecutions of Christians, and the halcyon days that the Christians had after each of these, see Plal. xvi. 23. and Isa. xlii. 1. and Rev. i. 6.) and then shall good men have all kinde of encouragements to follow and adhere to goodness, (hereby the profession of Christianity shall be propagated over all the world) as that which, though with some mixture of persecutions, hath the promise, and is sure to be rewarded even in this life, Matth. xix. 29. and 1 Tim. iv. 8. (and not only in that which is to come.)

But this is to be wrought, not by any humane aid or means, by armies raised to defend piety against impiety; when these are wanting, and impiety is backed with the greatest visible strength, then shall God himself by his own ways and means in his due time interpose, and relieve his faithful people from the utmost imminent destruction.

It at any time the danger appear greater than ordinary, that the pious man is ready to think himself lost,

16. Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?

17. Unless the Lord had been my help, my soul had almost dwelt in silence.

18. When I said, My foot slippeth, thy mercy, O Lord, hold me up.

19. In the multitude of my thoughts within me, thy commandments <sup>†</sup> delight my soul.

When he is in the greatest anxiety and sollicitude, in compass with apparent hazards on every side, and from thence disquieted and troubled, God then chooseth most seasonably to interpose, to deal with him as a tender parent with a querulous child, provides for him whatsoever may be most grateful and satisfactory in this condition.

Let men sin never so confidently, make laws for impiety, as \* Nebuchadnezzar did for the worshipping his golden image, Dan. 3. 4. and set up wickedness on the throne or tribunal, confound all justice, and substitute oppression and rapine instead of it; the comfort is, God will never be drawn to take part with them, to favour or countenance their impiety.

20. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Be they never so violent and unanimous in their pursuit of the life of blameless pious men, and their frames of process never so solemn and legal, there is yet an appeal behind to the unerring supreme tribunal, and my resort to that shall never fail to bring me a rescue from their bloudest sentence; God shall reverse that, and protect me, and all that cheerfully depend on him.

21. They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22. But the Lord \* is my defence, and my God † is the rock of my refuge.

And he shall most certainly requite and punish the wicked oppressors, returne that mischief on them which they designed to bring on others, and by making their sins their own torments and certain ruine, manifest his fatherly care and providence over his obedient faithful servants.

23. And he shall † bring upon them their own iniquity, and shall cut them off in their own wickedness; yea the Lord our God shall cut them off.

### Annotations on Psalm XCIV.

a. מוֹסֵר

V. 10. He that chastiseth מוֹסֵר, from מוֹסֵר to instruct and institute, (as well as to correct) is in all reason to be understood and rendered here, be that instructs מוֹסֵר the nations, all the people in the world. The xxxii. duly render it מוֹסֵר אֶת הָעַמִּים, he that instructs the nations; but the Chaldee more fully מוֹסֵר אֶת הַחֹק — be that gives the law to his people. This is here said of God, as in the end of the verse to the same sense

הַיִּשְׁרָאֵל אֶת הָעוֹלָם be that teacheth Adam or man (all the men in the world) knowledge: the first man, saith the Chaldee, referring to those precepts which were given in the creation, called the precepts of the sons of Adam (as after of Noah.) Now these two being the attributes of God (as well as that of planting and forming the eye and ear in the creation, and ever since in procreation v. 9.) that which is in the midst,

† If EN  
Chald. יְהוָה  
LXXII. 64

† have been  
refreshed or  
refreshed

\* to me †  
a defence  
? מוֹסֵר  
† for a rock  
of my refuge  
? מוֹסֵר  
† render or  
returne  
? מוֹסֵר

midst, *לֹא יִכָּחֵם* shall not be rebuke or punish? from *יָכַח* increpavit, corripuit) must in all reason belong ἀπὸ κοινῆς to both those, and to that purpose be best rendred in the end, after both, *He that instructeth — and he that teacheth — shall not be rebuke or punish? Is it possible, saith the Chaldee, that God shall have given law, וְיָכַח יְהוָה and when they have sinned, shall they not be rebuked or punished?* what is added by the English translation in the end of the verse, *shall not be know?* is not in the Hebrew, but was added as a supply to a supposed Ellipsis. But the right rendring of the verse hath no need of that aid, the sense is much more perspicuous without it.

V. 11. *Vanity*] From *בָּהֶלַח* which first signifies to vanish or come to naught, (*Jer. ii. 5. they walked after בָּהֶלַח vanity, וַיִּהְיוּ and vanished, or came to naught*) is *בָּהֶלַח* here; and if in that notion, then it must signify vanishing, transient, that soon comes to nothing; and so the Syriack renders it, *בָּהֶלַח a vapour,*

(as they do *Ja. iv. 14. where our life is called a vapour*) and thus we have it *Ps. cxliv. 4. man is like בָּהֶלַח to a vanishing transitory thing, for as it follows, his dayes are as a shadow that passeth away.* But there is another notion of *בָּהֶלַח*, by metaphor lightly varied from hence, for *stultescere growing foolish*; so *Ps. lxii. 11. it is best rendred from the Hebrew, trust not in oppression and rapine, וַיִּהְיוּ נֶפֶשׁ become not vaine, i. e. fools, to signify that those that so trust, that depend on unlawfull means for the enriching themselves, will certainly be deceived, since this the most perfect folly in the event. And this of folly being that by which the Atheist is most frequently exprest in Scripture, will be most agreeable to this place, where the Atheists co-*

gitations are described, v. 7. confident of Gods *not seeing, not regarding;* which thoughts of his, as they are Atheistical, and so false, and so foolish in one sense, as folly is ignorance, so are they most impudent, (which is practical, and the greatest folly) will never secure his wicked actions of impunity, but on the contrary will betray him to all the ruine in the world. And to this sense it is, that verse 8. we finde in the like style, *Understand, O ye brutish; and ye fools, when will ye be wise?* and so this is the adequate notion of the word here.

V. 12. *Untill*] The rendring of *עַד* untill, in this place, may much disturb the sense, and make it believed that the *rest* *עַד מִיָּמַי* from the evil dayes, i. e. from persecution (see *Eph. v. 16.*) which God gives to good men, is to continue till the pit be digged up for the ungodly, i. e. till the measure of their sins be filled up, and so destruction be ready for them: whereas the contrary to this is evident, that either the destruction of the wicked is first, and the quiet and rest of the good, (oppressed by them) a natural effect of that, and so subsequent to it; or that both of them are of the same date, at once tribulation to them that trouble you, and to you who are troubled, rest, 2 *Thess. i. 6, 7.* And this is evidently the meaning of it here, and so will be discerned, if only the *עַד* be rendred *dam, whilst,* (as it is elsewhere used, *Jon. iv. 2. וַיִּהְיוּ עַד* whilst I was, *Job i. 16. וַיִּהְיוּ עַד* whilst he was speaking) for then thus it will run very fitly, *That thou mayst give him rest — whilst the pit is digged —*

V. 15. *Unto righteousness*] The notion of *עַד* righteousness for charity and mercy hath oft been observed; only the Emphasis of the preposition *עַד* unto here offers it self to consideration, which will best be exprest by *even unto,* as when



Gen. xiv. 23. we read, *from a thred* *וְעַד אֶל אֶבְרַת לַחֶבֶט*, and Gen. vii. 23. *Every living substance was destroyed from man to beast, to creeping things,* *וְעַד אֶשְׁמַרְאֵל* saith the Interlinear, *and even to the souls of beaven* (which were in least danger to be destroyed with water.) And thus here it seems to import, that the present rigour of their enemies shall by Gods judging, or taking their part, not only be removed, but be even *converted into the greatest mercies*. Thus in every revolution of state it is ordinary, none are so likely to escape and be favoured by the conquerer, as they that were oppressed by the former government. And so was it to the Jews of the Captivity (of whom the learned Jews understand this Psalm) when the Persian executes judgment on the Babylonian, when the sacrilegious drunken Tyrant is taken in his city, as in a *pit or snare*, v. 13. the Jews then are no losers by their former oppressions, but receive preferments in the commonwealth, Dan. vi. 5. and licence to returne to their own country. And the same observation held both in the destruction of the Jewish and Heathen enemies of Christ, the Christians were not only freed from their persecutions, but became most *flourishing*. And this is the full importance of *judgments returning even to righteousness*; God not only pleading their cause and delivering them (which is meant by *judgment*) but even converting their former sufferings into their greatest advantages. To this is added *וְאֵת כָּל הַיָּמִים* 27 *וְאֵת* and after it all the pure in

heart. What *וְאֵת* signifies, may be learned from Judg. v. 14. *וְאֵת בְּנֵי בִנְיָמִן* after thee Benjamin, i. e. saith the Chaldee, *Saul the son of Benjamin succeeded Joshuah*, noted before by Ephraim. And so after this all the upright in heart, i. e. to this shall immediately succeed the flourishing prosperous condition of all pious men: *וְאֵת* they shall be redeemed, saith the Chaldee; but it is somewhat more, they shall returne to a flourishing condition; and so this very fiely agrees to what went before, and is as the proof of it. The severity of their enemies is turned into *mercy*, and then follows the prosperity of all pious men.

V. 19. *Delight* *וְעַד*, from *וְעַד* to look upon with delight, is in Piel doubled, and used for looking kindly and lovingly, imbracing, and making much of, doing any thing that is gratefull to another. So the Chaldee understood it, rendring it *וְעַד*, from *וְעַד* to make much of: so they use the word Prov. xxix. 21. for that which we render, *delicately bringeth up*. And hence it is that the Lxxii. render it here *ἐν ἀγαπῇ*, have loved, i. e. behaved themselves in a loving manner, so as they which love are wont to do. Isa. xi. 8. it is used for *playing or sporting, dealing friendly and with confidence with any*; and Isa. lxvi. 12. for *being dandled on the knees like a child by the nurse or parent*; and by analogy with all these, being here applied to Gods consolations, it will most significantly be rendred, *have cherished, or refreshed, caressed, or gratified my soule*.



## The Ninety Fifth Psalm.

The ninety fifth Psalm is an invitation to all to blefs and praise the name of God, and to live obediently before him. 'Tis affirmed to be written by *David*, Heb. iv. 7. and may probably have been fitted by him, among others here put together, for the solemnity of bringing the Arke to the place of Gods rest, v. 11. and is by the Jews \* confest to refer to the duties of the Messias, as we see it applied, Heb. 3, 8 & 4.

\* R. Gaild  
Ref. Kabb.  
chi.

### Paraphrase.

1. **O** Come, let us sing unto the Lord; let us make a joyfull noise to the rock of our salvation.  
The Lord of heaven is he from whom all our deliverance and strength doth come (see note on Ps. 89. 1.) O let us uniformly joyne in praying and glorifying his name.
2. Let us come before his presence with thanksgiving, and make a joyfull noise unto him with Psalms.  
Let us make our daily constant addresses to him with all the acknowledgements and expressions of thankfull hearts;
3. For the Lord is a great God, and a great King above all Gods,  
As to him that is the supreme God of heaven and earth, the only supereminent Monarch over all powers and dignities, the Angels his ministers in heaven, and the mightiest Princes his vicegerents upon earth.
4. In his hands are the deep places of the earth; the strength of the hills is his also.  
The bowels and bottomes of the earth are in his disposal, and (what is emblematically intimated by them) the meanest and lowest men or creatures on the earth are particularly respected and ordered by his providence in all that befalls them here; and so likewise the loftiest and stoutest hills, and the mightiest men in the world are bounded and governed by him.
5. The sea is his, and he made it; and his hands formed the dry land.  
It is he that framed the whole orb of the sea and dry land, and contrived them so, the one in the bowels of the other, that neither should incommode the other, but both together make up an usefull globe for men and all other creatures to inhabit;
6. O come let us worship, and bow down, let us kneel before the Lord our Maker.  
O let us joyntly adore, and praise, and pray unto him, and make the members of our bodies partners and witnesses of the real devotion of our hearts, joyne inward and outward reverence together, even the submissif and lowlyest gestures, to signify and express the sincere humility of our souls, a tribute most due to him who is both Lord and Creator of all.
7. For he is our God, and we are the people of his pasture and sheep of his hand; To day \* b if ye will hear his voice,  
For although we have oft rebelled against him, and so oft deserved his dereliction, and oft smarted for it, yet is now at length we shall be wrought on by his calls and warning, and performe sincere obedience to him, he is most ready to accept us, to take us into his care and protection, and secure us from all our enemies.

Hebrew  
part  
תְּהִי  
הַיָּם

† or, deserv-  
nim  
\* or if you  
will as day  
before—

a;  
b.

Our Ancestors, when they had been delivered by him, with the greatest manifestation of his almighty power, from the hardest oppression and slavery in Egypt, were yet so unthankfull and obdurate, that they repined and murmured at every turn, ten times one after another, Num. xiv. 22. apostatizing from and rebelling against him, they would not believe and rely on his power, though it were abundantly testified to them by miraculous effects of it, but still required more miracles and assurances of his presence among them, and hereby they most sadly provoked Gods wrath. O let not us, that have so liberally tasted of his power and goodness and long-suffering, and are yet afforded his calls to repentance, imitate these in our ingratitude and impenitence.

8. Harden not your hearts as in the provocation, and as in the day of temptation in the wilderness,

9. When your fathers tempted me, proved me, || and <sup>for, though they</sup> saw my works.

him

Those Ancestors of ours for the space of forty years (wherein God for their sins detained and perplexed them in the wilderness of Sin) did very frequently provoke God to

10. Forty years long was I <sup>grieved</sup> with this generation, and said, It is a people that do erre in their hearts, <sup>waried</sup> for they have not known my ways.

11. Unto whom I swore in my wrath that they should not enter into my rest.

NOY\*  
NINWU  
a people  
whose idols  
are in their  
hearts.  
Chald.

indignation, made him resolve that they were a most stupid, idolatrous people, that preferred the service of the \* irrational Egyptian false Gods, and devils, before the obedience and worship of the one true God of heaven and earth: and therefore being as it were tired out with their continued provocations, God at length by an oath obliged himself irrevocably, that of all the many thousands that were lifted after their coming out of Egypt, none, but only Caleb and Joshua, should enter the promised land of Canaan. O let us not offend after their example, lest we follow them in their punishments also, and be denied our part in Gods rest here, the privileges of the Ark and presence of God among us, in Jerusalem, where he hath promised to rest and dwell for ever, if we do not provoke him to forsake us. (How this was applicable to the Jews under the times of Christ, see note b.)

### Annotations on Psalm XCV:

a.  
BY  
מְרִיבָה  
מִן הַיָּד

V. 7. His pasture] When the Psalmist useth these two phrases together, מְרִיבָה וְיָד people of his pasture, and מִן הַיָּד sheep or cattle of his hand, 'tis obvious to discern the seeming impropriety, and withall to cure it, by interchanging the adjuncts, and annexing the hand to the people, and the pasture to the sheep. But it is more reasonable to fetch the explication from the different significations of מְרִיבָה, as for feeding, so for governing, equally applicable to men and cattle, from whence it is but analogy, that מְרִיבָה which signifies a pasture, where cattle are fed, should also signify dominion or kingdom, or any kinde of πολιτεία, wherein a people are governed. And then the other part, the sheep of his hand, will be a fit, though figurative expression, the shepherd that feeds, and rules, and leads the sheep, doing it by his hand, which mana-

geth the rod and staff. Ps. xxiii. 4. by which they are administered. The Jewish Arab reads, the people of his feeding, or flock, and the sheep of his guidance.

Ibid. If] וְאִם, which is here rendred If, is elsewhere oft used for an operative signe, and expression of a wish. So Luk. xix. 42. εἰ ᾔγινω, If thou knewest, for, O that thou knewest; and Luk. xxii. 42. εἰ βέλαις πατερὺν μου, If thou wilt, for, O that thou wouldst remove this cup from me. So Exod. xxxii. 32. אִם יִסְתַּח, If thou wilt, for, O that thou wouldst forgive them. And if so it be here, then the rendring must be, וְאִם יִשְׁמַע &c. O that to day you would hear his voice, live obedient to him, as people to a Ruler, or sheep to a Pastor. And this may be thought needfull to the making the sense compleat in this verse, which otherwise is thought to hang (though not so

b.  
וְאִם

fitly)

fitly) on the eighth verse, and not to be finished without it. But it may be considered also, whether this verse be not more complete in itself, by rendering *if*; thus, *Let us worship, and bow down, and kneel before the Lord our maker; For he is our God, and we are the people of his pasture, and sheep of his hand; if ye will hear his voice to day, (or, as the Jewish Arab reads, sheep of his hand, or guidance to day, i. e. speedily, if ye will hear his voice, perform obedience to him) setting the words in forme of a conditionate promise, thereby to enforce the performance of the condition on our part. The condition to the performance of which they are exhorted v. 6. is paying God the worship and lowly obedience due to him; and the promise secured to them on this performance, that he will be their God, and they his people of his pasture, &c. i. e. that God will take the same care of them that a shepherd of his sheep, preserve them from all enemies, Midianites, Philistines, Canaanites &c. and that though for their rebellions and disobediences against God, they had hitherto been oft disturbed, and not long since the Arke taken by their heathen enemies, yet if now, to day, they shall at length hear Gods voice, and performe this obedience sincerely, they shall also be secured, that their enemies should no more disturb them, their Arke should no more be captive, but enjoy a rest v. 11. with them for ever in Jerusalem. That to this of Jerusalem, the rest spoken of by David referred, as well as to the land of Canaan, in Moses's time, is the observation of Rab. Solomon, *למנוחיהם קראתה ארץ ישראל* to the land of Israel, and also Jerusalem, which is called a rest, as 'tis said, *This is my rest for ever, here will I dwell.* And so their enjoying this rest of Gods, these privileges of the Arke and*

Gods presence among them, was the completion of the promise on Gods part, that he would be *their God, and they his people, &c.* And according to this sense of this verse, the Apostles discourse seemeth to be framed, Heb. iv. 6, 7. thus, *seeing they to whom it was first preached entered not in because of unbelief: Again he limiteth a certain day, saying, To day &c. i. e. notwithstanding all former rebellions, if you will now come in, the promised rest shall be made good to you. Which the Apostle there applies to the Hebrews, under the preaching of the Gospel; not as if it had no completion in Davids time, by the carrying up the Arke to Jerusalem, and Gods resting, and their worshipping him there; but because beyond that, the Psalm had a farther completion in the Messiah, (as the Jews themselves, Rab. Kimchi and others confess,) in whom God did much more eminently dwell, then he ever did in the Ark, or Temple at Jerusalem. From whence therefore the Apostle concludes, that there then remained a rest to the people of God, the persecuted Christians, and to all unbelieving Jews, upon condition, if they shall hearken to the voice of God in the preaching of the Gospel. For then notwithstanding all their misbehaviours continued in till that time (of his writing to them that warning) they should yet be Gods people, and enjoy the glorious promises of peace and happiness under the Messiah. In which words, to day if, a farther offer of grace and pardon is made to those Jews, on condition of timely reformation. And so elsewhere, according to these grounds, the Apostle saith, 'twas necessary that the Gospel should first be preached to the Jews, but they then again refusing, it was to depart from them, and be promulgated to the Gentiles, who, in the scheme*

here

here used in this verse, are called by *Christ other sheep*, Jo. x. 16. which are not of this fold, taken in by God into his Church upon their bearing his voice, when the Jews, who, if

they would have *heard* at that time, had still continued his *sheep*, were cast out, and given over, as lost *sheep*, for their *not hearing*.

## The Ninety Sixth Psalm.

The ninety sixth Psalm is a forme of common thanksgiving and praising of God for all his works of grace and mercy, as the great Creator and Preserver, Redeemer and Judge of the world. It was first composed by *David*, and, among others, delivered into the hand of *Asaph* and his brethren, at the carrying up of the Arke from the house of *Obed-Edom* to *Zion*, 1 Chron. xvi. 23. &c. and afterward lightly changed, and is said to have been used at the rebuilding the Temple after the Captivity: And is in the prophetick sense very applicable to Christs spiritual Kingdome and the effects thereof in the conversion of the Gentiles, &c. (see note c.)

¶ See the  
Lxxii.  
their title  
of the  
Psalm.

### Paraphrase.

O let all men in the world acknowledge and bless and magnify the Lord of heaven, and this in the utmost cheerful joyous manner, every day of their lives; but more peculiarly we at this time, who have this present signal addition to his wondrous mercies, commemorating all the glorious works and mighty deliverances which he hath wrought for his people.

Let this zeal of ours endeavour to extend it self to the benefit of all the heathen people in the world, those that know not God; and by proclaiming the glorious miraculous acts of his power and goodness to his faithful servants, invite and persuade all to become proselytes to his service.

For certainly his power and goodness, his majesty and his mercy is most worthy to be adored by all rational creatures; and his divine vengeance (so lately felt by the Philistines, whose Gods were plagued by him, as well as their votaries, and by the Jews themselves, in that breach upon Uzza 1 Chron. 12. 11.) ought in all reason to be admired, and revered, and trembled at by all opposers, much more than all the feigned deities that are feared and worshipped among men, and are not able to secure their worshippers or themselves.

The choicest of those that the heathen people of the world have adored for Gods, are but either Angels, or souls of men, or celestial bodies; and what are these but the creatures of God? (who is the Creator of the highest heavens, and of all that inhabit there) and are therefore in all reason to give place to the Kingdome of the Messiah, which is to be erected in mens hearts: (see note c.)

The sanctuary or holy place appointed for the assembly to whom God will powerfully presentiate himself, is the most glorious majestic place in the world; the Angels, those splendid ministers of his, reside there, and by their ministry our prayers are heard, our wants supplied, and so sufficiency of strength imparted to those that stand in need of it, and there petition for it. And this an image and imperfect type of what shall be at the coming of Christ, that spiritual Kingdome of his among us, by the efficacy of his grace in his Church.

1. **O** Sing unto the Lord a new song; sing unto the Lord all the earth.

2. Sing unto the Lord, bless his name, shew forth his salvation from day to day.

3. Declare his glory among the heathen, his wonders among all people.

4. For the Lord is great, and greatly to be praised: he is to be feared above all Gods.

5. For all the Gods of the nations are idols; but the Lord made the heavens.

6. † Honour and majesty are before him, strength and † beauty are in his sanctuary.

7. Give

8. Give

9. Give

10. Give

7. Give unto the Lord, O ye kindreds of the people, *O Let all the nations and people of the world acknowledge him the great and glorious Creator and supreme sole Governour of all.* b;

8. Give unto the Lord the glory due unto his name, *Let them pay to him those acknowledgements which his all-wise and gracious providence and disposal, and the redemption which he hath wrought for the whole world, exact from all, and offer up themselves and their prayer (those their spiritual sacrifices) together to him in his Church.*

9. O worship the Lord in *†* the beauty of holiness: *Let them magnify and adore him in all his glorious attributes, revere and obey him in all his commands, and never fall off or apostatize from him.*

10. Say among the heathen that *†* the Lord reigneth; *Let his people of the Jews instruct the heathen world in these great Articles of their Creed, not only that the God of Israel, the Creator of the world, is also the sole Governour of it, but farther that the Messiah his eternal Son, having conquered death, shall have all dominion over his Church committed to him by his Father; that by his divine providence and power he shall so over-rule, and settle, and compose the disturbances and oppositions among men, that he shall plant miraculously, and then powerfully support his Church against all the enemies thereof, destroying in a remarkable manner those that hold out against him, and will not be subject to his kingdom.* c

11. Let *†* the heavens rejoice, and let the earth be glad; *And this is matter not of mourning, but of joy to the whole heathen world, who upon this act of divine vengeance and judicature, Christs destroying their false Gods, and casting them out of their Temples, and by their forsaking those ridiculous detestable idol-worships and all the pollutions annex to them, and receiving the Christian faith, and with it mortification of lusts, practice of all Christian virtues, and tasting the inward joyes and comforts of these, shall be obliged to bless and praise and magnify God, and acknowledge this sovereign mercy farre beyond all that ever they aspired to, and admire his justice and wisdom in this blessed turne of his providence, and withall the uprightness of his judgments, the exact justice thereof in disposing both his punishments and rewards to all the people in the world, protecting those that by adhering to him take care of their eternal well-fare, and eminently and signally destroying those that will not permit to gracious a Saviour and Redeemer (with his easy and pleasant yoke, and not only light, but beneficial burthen) to rule and reign over them.* d;

12. Let the field be joyfull, and all that is therein; *And this is matter not of mourning, but of joy to the whole heathen world, who upon this act of divine vengeance and judicature, Christs destroying their false Gods, and casting them out of their Temples, and by their forsaking those ridiculous detestable idol-worships and all the pollutions annex to them, and receiving the Christian faith, and with it mortification of lusts, practice of all Christian virtues, and tasting the inward joyes and comforts of these, shall be obliged to bless and praise and magnify God, and acknowledge this sovereign mercy farre beyond all that ever they aspired to, and admire his justice and wisdom in this blessed turne of his providence, and withall the uprightness of his judgments, the exact justice thereof in disposing both his punishments and rewards to all the people in the world, protecting those that by adhering to him take care of their eternal well-fare, and eminently and signally destroying those that will not permit to gracious a Saviour and Redeemer (with his easy and pleasant yoke, and not only light, but beneficial burthen) to rule and reign over them.*

13. *†* Before the Lord, for he cometh, for he cometh to judge the earth: *be shall judge the world with righteousness, and the people with his truth.*

*†* Before the Lord, for he cometh, for he cometh to judge the earth: *be shall judge the world with righteousness, and the people with his truth.*

## Annotations on Psalm XCVI.

V. 5. Idols] From *לֹא* not, is *לֵבָנָה* a thing of nothing, that which profits not: Job xiii. 4. *לֹא* *רֹפֵא* Physicians that profit not, are not esteemable, are not able to cure or help. So a false vision or prophecy, not fit to be heeded, or depended on, is called *לֵבָנָה* a nothing, Jer. xiv. 14. and a shepherd that leaveth the flock, that instead of visiting, *לֵבָנָה* healing, feeding, devoureth and teareth the flock in pieces, Zach. xi. 16. is called a pastor *לֵבָנָה* of nothing. From this notion, is the word used of the false Gods of the heathens, which Heeb. xiv. 11. are stiled *לֵבָנָה* things that are not; and of which therefore the Apostle pronounceth that an idol is nothing 1 Cor. viii. 4. Not simply nothing, for

for that *Physician* was not nothing, nor that *vision*, nor that *shepherd*, but, as the context there inclines to interpret, *we know an Idol is nothing in the world, and that there is no other God but one*; that the *Idol-God* is  $\text{אלהים}$  not a God, there being in the whole world but one such, the Creator and first cause of all other  $\text{אֱלֹהִים}$  *Dei* those that are called Gods; and again that the *Idol-Gods* are not able to profit, to preserve or defend their worshippers. So *Deut. xxxii. 16.* they provoked me to jealousy  $\text{אֱלֹהֵי נִכְרִי}$  with that which was not God, and *Jer. ii. 9.* they walk after  $\text{אֱלֹהֵי נִכְרִי}$  those that profit not; where the notion of the heathen Gods is, that they are not Gods, and that they profit not. In which respect they are *Eph. xiv. 10.* called  $\text{μῶλαι}$  *vain things*, and *iii. Mac.* both  $\text{κενὰ}$  and  $\text{μῶλαι}$ , empty and vain. And so hear, when the Gods of the heathen are said to be  $\text{אלהים}$ , the meaning is clear, they are not Gods, but creatures of Gods making; for be they the Angels of heaven, or the souls of eminent men, supposed to be assumed thither, or the Sun, Moon, and Stars, it is the Lord that made the heavens (as here it follows) and consequently all that is comprehended in them; and being creatures they are not able to profit their worshippers. 'Tis here observable with what variety the ancient interpreters in this place have expressed this word. The Syriack have  $\text{ܐܠܗܝܡ}$  (from  $\text{ܐܠܗ}$  *vain* or empty) the *vain things*, as  $\text{μῶλαι}$  in *Hester* and *iii. Mac.* The Chaldee have  $\text{ܐܠܗܝܡ}$  from  $\text{ܐܪܥܐ}$  *to erre*, and *to fornicate*, either as a wandering from the true to false Gods, or else as the worships of them had all manner of filthiness joyned with them. The Jewish Arab reads *Idols*. *Abu walid*, as he puts the ordinary interpretation of the name, as denoting things of no possi-

bility, and vain, so he commends another respect to be had in the understanding of it, according to the use in the Arabick of the word  $\text{ܐܠܗܝܡ}$ , in the notion of grief and *dolour*, as things bringing and causing grief, and so may be compared with that other name given to an Idol,  $\text{ܐܠܗܝܡ}$  from trouble or molestation. But the *lxxii.* and Latine have  $\text{δαίμονια}$  *demonia*, which elsewhere they use also, *Isa. lxx. 11.* for Fortune (so the Jews expound God there) *Isa. xxxiv. 14.* for  $\text{ܕܡܝܢ}$  the wild beasts of the desert, *Sayrs*, &c. *Deut. xxxii. 17.* and *Psal. cv. 35.* *Psal. xc. 6.* for  $\text{ܕܡܝܢ}$  and  $\text{ܕܡܝܢ}$  the destroyer or evil Angel, as again *Tob. iii. 8. vi. 17. viii. 2.* and *Isa. xiii. 21.* for  $\text{ܕܡܝܢ}$  the *Sayr* again, and *Bar. iv. 7. 35.* for the false Gods promiscuously, as they are there v. 7. opposed to the one true God. By all which it appears that the  $\text{δαίμονια}$  in the *lxxii.* and the Hellenists signify neither evil spirits (or devils) alone, as it is vulgarly thought, nor peculiarly the souls of men departed (as others conceive of the word) but more comprehensively all sorts of false heathen Gods, as they are opposed to the true God, whatsoever creatures have by the errors of men been deified and worshipt, in the notion wherein *Plato* uses *Dei* Gods in the plural, when, in *Timæo*, he saith that the supreme God, the parent of all things, created all the rest of the Gods. See *Augustin de Civit. Dei* l. ix. c. 23. Of the original of this creature-worship, as farre as it concerns the stars of heaven, *Maimonides* hath spoken at large, l. i. de *Idololat.* and in opposition to those  $\text{אלהים}$  no Gods, it is here literally to be understood, the Lord made the heavens; these visible spheres which they so admire and adore as Gods, the one God of the Jews did make. As for that of deified men, *Istian Milesius* hath as clearly deduced the story of

of it (see *Joseph. Chron. l. 1.*) that of the line of *Japhet* came *Zerug*, *Ζεργ* *πρῶτος ἡρώδης τῷ ἑλληνισμῷ*— who first began the *Græcian* or *heathen* worship; for, saith he; *Zerug* and they that were with him did with statues of pillars honour those which had antiently been warriors or Captains; or that did any virtuous or valiant act in their lives worth the commemorating, and worshipped and sacrificed to them as Gods. After them others arising, and not knowing their predecessors intention, viz. that they honoured them as their ancestors and inventors of good things with memorials only, they worshipped them as Gods of heaven, and sacrificed to them. And this was their forme of making Gods of them. After their deaths they put their names in the books of their Priests, and solemnized a feast to them at a set time, saying that their souls were gone to the fortunate Islands, &c. In this relation thus set down in those fragments set out by *Scaliger*, there is certainly a foule mistake, an *ex* not left out. For when of the first institutors it is here said, that they honored those Heroes *μνηστῆς πόδας* with memorials only, how can it be imagined that in the relation of that very passage foregoing, *Istians* should say, *ὡς θεὸς προσκύνουν ἡ ἑδυστάζον*, they adored them as Gods and worshipped them? It must therefore of necessity be thus read, that *Zerug*— did with statues of pillars honour their Captains— *ἡ ἑκ ὧς θεὸς προσκύνουν ἡ ἑδυστάζον*, and did not worship them as Gods, or sacrifice to them, as others arising afterward did. And of these again it is as clear, that these deified men, who were supposed to be assumed to heaven, and were no doubt many of them truly gone thither in their souls, were yet but *ἐν τῷ κόσμῳ* not Gods, but creatures of that one supreme *Jehovah*, who *ἐν τῷ κόσμῳ* made the heavens, and those most eminent saints that dwelt there. And this seems

to be the fullest importance of this verse.

V. 7. *And strength*] As (from *fortis* suit) is *strength*; so doth the same word signify what the Greeks call *ἐξουσία* power, dominion, empire. In the notion of strength or robur it may probably be used v. 6. where as *beauty*, so *strength* is said to be in his *Sanctuary*; *beauty* in respect of the glory of the divine presence, by the guard of Angels that attend there, and *strength* in respect of the assistance that is by God provided and furnished there to all that seek it by prayer. But the latter notion is fitter for this place, where it is joyned with *glory* and attributed to God; and so *1 Pet. v. 11.* which seems to be taken from hence, it is *ἐν τῷ ὀνόματι τοῦ κυρίου* to him be glory and dominion; and the Arabick there read *قوت*, a light variation from the *iv* here; and from hence Gods title of *παντοκράτωρ* is best rendered (not *almighty*, or he that hath all strength, but) he that hath the *iv* of *κυρίου* dominion or empire over all. And thus in the *Doxologie* annex to the Lords prayer, *Kingdome* as well as *power* is joyned with *glory*, when they are attributed to God. And to this accord the *lxxii.* which here render it *τιμὴν* honor, or dignity, referring to the royall power, to which that dignity belongs. And so their giving him the *power* or *empire* here, is agreeable to the proclaiming v. 10. that the Lord reigneth.

V. 10. *Lord reigneth*] That the Lord in this place is the *Messias*, is the resolution generally of the ancients, both *Jews* and *Christians*. Of the *Jews*, *R. Solomon* affirms this is spoken of the days of the *Messiah*, and gives it for a rule, that wheresoever 'tis said *שׁמַח וְשׂוֹן* a new song, 'tis meant of the future age, (and thus indeed *Rev. v. 9.* & *xiv. 3.* the new songs are sung unto Christ) And *R. Gaon* renders

b.  
iv

עֲלֵינוּ  
שִׁיר  
שׁוֹן



ders the reason, because then there shall be a new heaven and new earth. Kimchi also saith the Psalm concerns the dayes of the *Messias*. And to this  $\text{מָשִׁיחַ}$  v. 2. hath a great propriety, having a particular notion of good tidings, or Gospel, and is duly rendred by the  $\text{אֲנִי מְבַרְכֶּיךָ}$  *Evangelize*, or as a piece of Gospel preach, declare his salvation;  $\text{וְיִשְׁכְּלֶיךָ}$  his redemption, saith the Chaldee. Of the Christians see *Justin Martyr* in his Dialogue with *Trypho* the Jew p. 298. 8cc. And the Psalm being (as appears 1 Chr. xvi. 23.) first composed on occasion of the bringing of the Arke to *Sion* (though afterward lightly changed and fitted, if we believe the Greek title of it, to the rebuilding of the Temple after the captivity,  $\text{ἔτε ὁ δὲ θεὸς ἐκδόξασται ἐν τῇ αἰχμαλωσίᾳ}$ ) may thus fitly be understood in its prophetical extent to embrace *Christ's* ascending to heaven in his humane nature: By his assumption of humanity he did truly dwell among us, and that much more eminently than ever he did in the Arke or Sanctuary; and the carrying of this to heaven was answerable to the bringing up the Arke, and placing it solemnly in *Sion*. Now to this exaltation of his, the Cross was the forerunner, and ceremony, as it were, of his inauguration, his Kingly office commencing at his resurrection from the grave, to which the Cross conveyed him,  $\text{τὸν μὲν τὸ σταυρῶσαι ἀποθνήσκειν, καὶ βασιλεῖν παύσης τῆς γῆς κατέλιπον, ὁ θεὸς ἀφ' ὧν τῆς γῆς κατέλιπον, ὁ θεὸς ἀφ' ὧν τῆς γῆς κατέλιπον}$ , God after his death upon the Cross having given him the Kingdome of all the Earth, saith *Justin* p. 300. A. This is the meaning of the words, and of that ancient Scholion which S. *Augustin* on the Psalms, and *Arnalins* and || others after him, and (of the most antient) † *Justin Martyr*, and \* *Tertullian* recite, as from this place,  $\text{Ἰσχυρὸν ἀπὸ τοῦ σταυροῦ}$ ,

The Lord hath reigned from the wood or tree, i. e. from the Cross. That these words  $\text{ἀπὸ τοῦ σταυροῦ}$  from the wood, or Cross, were once in the text, and by the Jews taken out from thence, though it have the authority of *Justin*, and be eagerly defended by *Lindanus*, hath no degree of probability in it. The very  $\text{אֲנִי מְבַרְכֶּיךָ}$  (which alone are concerned in the charge) in the copies which have come down to us, have it not, nor the vulgar Latine, nor yet the Arabick, nor Æthiopick, which all follow the  $\text{אֲנִי מְבַרְכֶּיךָ}$ , no nor the version of S. *Jerome*, much less the Chaldee or Syriack, from all which it cannot with any shew of reason be pretended that the Jews have rased or stolne it out; (for how was it possible for them to corrupt the Greek Bible throughout the world, many of which were in the hands and libraries of heathens?) or that the universal Church, which for many hundred years hath allowed of, and confirmed the Original Copies, and all these translations, hath joyn'd with the Jews in their sacrilege, and opposition to Christianity, and that after it had received warning from so great a person as *Justin* was. Many other evidences are produced to this purpose by our learned Country-man *Nicholas Fuller*, *Miscell.* l. iii. c. 13. and his conclusion is unquestionable, that it was but a Scholion of some of the antients written in the margin of his book, (as the result of his observation of the Kingdome of *Christ*, discernible in this prophecy) which after by some unskillfull scribe was inserted in the text, and so perhaps in more then one, found by *Justin*, and by his writings communicated to others, who examined not the truth by the Hebrew text, or more antient copies of the  $\text{אֲנִי מְבַרְכֶּיךָ}$ . Meanwhile by this gloss, and the reception of it with *Justin*, and *Tertullian*, and *Augustin*,

|| *Patristic*  
in  
*Hyem. Ro-*  
*pina sunt*  
*que concu-*  
*rit David*  
*sed et cor-*  
*am, Di-*  
*cens in se-*  
*ntentibus,*  
*Regnum d-*  
*igne Deus.*  
† *Apoc.* i.  
p. 80. A. &  
*Dial. cum*  
*Trypho.* p.  
298, 299.  
\* *advers.*  
*Judeus* c.  
x. & xlii.  
† *advers.*  
*Marc. lili.*  
c. 19, 21.



*gustin*, &c. it competently appears to have been the opinion of the first Christians, those before as well as after *Justin*, that these words *the Lord reigneth*, and so this Psalm, belonged to the resurrection of *Christ*, and the regal power wherein that installed him (and accordingly it was used in the Eastern service) and this Kingdome of his set up here in this world, in converting both *Jews* and heathens, and bringing them into the Church. This is the ground of the style wherein the verse begins, and this his Kingdome is mentioned, *Say among the heathen that the Lord reigneth*; as before v. 6. that *all the Gods of the heathens are Idols or no Gods*, but 'tis God that made the heavens, i. e. that this God, that made the heavens, should cast out all the heathen Gods out of their temples, and set up his spiritual Kingdome in its stead, throughout the heathen world, which is the interpretation of his coming to judge the earth, v. 12. thus exercising his regal power, to which he was inaugurated, in destroying idolatry through the world. From this and the like predictions it was, that as *Tacitus Hist. l. v. c. xiii.* *Sueton. in Vespas. c. iv.* and *Josephus de Bell. Judae. l. v. c. xii.* tell us, there was an universal belief and rumor scattered through the East, before the reign of *Vespasian* (soon after the re-

surrection of *Christ*) that a *King should come thence and reign over the whole world*; which the heathen ignorantly applied to *Vespasian*, but was thus verified in *Christ*; not in his birth, but in this spiritual exercise of his regality, partly in converting *Jews* and *Gentiles* to the faith, and partly in destroying their worship, the *Mosaic* rites, together with the Temple on one side, and the heathen Temples and Oracles on the other side.

V. 11. *The heavens*] *The heavens*, and *earth*, and *sea*, and *fields*, and *trees*, are here put together (alter the scripture-style, which useth by the enumeration of parts, to signify the whole) to denote the whole inferior world, which (interpreting the *heavens* of the airy regions) is made up of these, see note on 2 *Pet. iii. c.* Then for that phrase, *the whole world*, that in the sacred dialect also, *כל העולם* every creature, signifies the whole heathen world, see note on *Mar. xvi. b.* and *Rom. viii. d.* and so these two v. 11. and 12, 13. are but a poetical expression of the great causes of joy that this Kingdome of *Christ*, (expressed by the *Lord's reigning*, v. 10. and *coming to judge the world* v. 13.) which should be spiritually erected among them, should bring to the heathen world.

d.  
השמים  
והארץ  
והים  
והבית  
והעץ  
והכל  
והכל

## The Ninety Seventh Psalm.

¶ 78. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

The ninety seventh Psalm, agreeable to the ninety sixth, is the praising the God of heaven for his works of justice and mercy. 'Tis thought to be composed by *David* on occasion of his peaceable reestablishment in his kingdom, after the rebellion and destruction of *Absalom*, but it as literally contains a prediction of the *Messias* his inauguration to his regal office, and the signal exercise thereof in the destruction of his crucifiers, and all other enemies of his kingdom. See note a.

### Paraphrase.

God hath subdued all the enemies and opposers of that kingdom which he hath been pleased to erect, to seat his anointed quietly in his throne, an eminent type of the kingdom of the *Messias*, which is to commence at his resurrection, and to be set up in the hearts of believers, and shall prove matter of all true joy to all the heathen world, and the several nations thereof, as well as to the Jews.

His judgments are secret and unsearchable, and to the infinitely wise ways and depths of his providence; but all founded in, and managed with most perfect justice and rectitude.

Those that will not receive him when after his miraculous resurrection and ascension the Gospel is preached to them, shall be soon overwhelmed with signal judgments from heaven, as remarkable and formidable, and as fully evidenced to be the effects of Gods wrath, as if fire from heaven, or flames of lightnings, or Angels the witnesses of Gods presence, should visibly appear in their destruction. (And this first and in the most illustrious manner to be executed on the nation of the Jews the crucifiers, the city and temple of Jerusalem, and after upon heathen Rome, &c.)

And all Angels and men shall discern and acknowledge and proclaim the great justice of it, and the glorious manifestation of the divine power of Christ in the ruin of his malicious opposers.

This vengeance all are to expect among the nations, who do not presently forsake the worship of their false Gods (see *Psalm* xvi. note a.) that still adhere to idols, when the faith of Christ the eternal God, Creator of the world, who the very Angels adore and obey *Heb. 1. 6.* is preached among them. (There being no way to rescue Idolaters from this mine, but an hearty speedy acceptance of the Christian faith, as appeared in the *Roman Empire*.)

This was good news both to Jerusalem, and the villages and towns about, the daughters of that mother city: And all the true children of Abraham, all the believing Jews (and Gentiles, also) shall by this means be delivered from their persecutions, and so obliged to glorify the justice and mercy of God in it.

most high  
117

9. For thou, Lord, art high above all the earth; thou art exalted farre above all Gods.

For this (Messias whom we have hoped for so long) is the supreme God of heaven

and earth, whose creatures they are which all the Idolatrous people of the world have worshipped for Gods; and accordingly at the preaching of the Gospel all their oracles and worshipps shall vanish.

10. Ye that love the Lord, hate evil: he preserveth the soule of his saints, he delivereth them out of the hand of the wicked.

O let all that pretend to love or honour or serve him, fly from all pollution both of flesh and spirit, all that he hath forbidden,

all that may any way provoke his wrath, who is a God of pure eyes, and cannot behold iniquity. And if all their lives be laid out on this one care of approving themselves to him, their time will be well spent in this service; and beside the endless reward in another world, they shall not fail of the evidences of his goodness and graciousness here in giving them signal preservations and deliverances from all the machinations of wicked men, and in his time rest and cessation of persecutions, peaceable assemblies and opportunities of serving him.

11. Light is sown for the righteous, and gladness for the upright in heart.

For though the service of God under the Gospel have an annexation of tribulations,

which must be expected, and cheerfully supported in this life, being dispensed by the divine providence for many salutary and beneficial ends; yet is there that seed and foundation of joy and abundant delight in all honest and truly pious hearts sown there, that shall not fail to bring forth all comfortable and blessed effects to them even in this life, by the practice of Christian virtues, by the comfort and peace of conscience, and that lively hope that is afforded to all faithfull obedient disciples, and over and above, after this life, the fruition of endless bliss and glory.

12. Rejoyce in the Lord ye righteous, and give thanks at the remembrance of his holiness.

This therefore is matter of the greatest exultation, and thanksgiving, and commemoration of Gods infinite goodness and mercy to all truly pious men.

# Annotations on Psalm XCVII.

2.  
100  
100

V. 2. Habitation of his throne] From 10 and 102 prepared, fitted, confirmed, is 100 here, used for a place, seat, but especially a basis whereon any thing is set: from whence the LXXII. had their βασιλευς (the very Hebrew מלך) for basis, 1 King. vii. 27. The Chaldee here retains the Original 100, but the LXXII. from the notion of the verb for fitting, read καταβασίς the setting right of his throne; the Syriack by way of paraphrase, by equity and judgment 100 thy throne is confirmed: all which concur to the notion of basis and foundation, which is the thing which gives the residue first, and then the stability, to the chair or throne that is set on it. And so that is without

question the right, intelligible rendering of the phrase, Righteousness and judgment are the (not habitation, but) basis of his throne, i. e. his sentences, decrees, judicatures are all built upon righteousness and judgment, as a throne is built and established on a foundation. The Jewish Arab renders it 100 the condition, state, or manner.

V. 7. Gods] That 100 sometimes signifies Angels hath been formerly noted. And that in this place it doth so, and not as it doth afterward v. 9. and Psal. xcvi. 4, 5. the Gods of the Gentiles, the Idol false Gods, or as here the Chaldee understand it, 100 all the nations that serve Idols, is manifest not only by the LXXII. that render it 100 due to his Angels, and

the Syriack *ܠܘܠܐܠܠܐܠܠܐ* to the same sense, and so the Latine &c. but especially by the Apostle Heb. i. 6. where speaking expressly of Christs preeminence above *Angels*, and bringing testimonies of it out of Scripture, he adds that *ὅταν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν ἐκκλησίαν*, *when it, i.e. the Scripture, would introduce the first born, i.e. the Messias, into the world, i.e. that superior world call'd δικαίμηνος μέλλουσαν the world to come* c. 11. 5. *λέγει, it saith, ἡ προσκυνήσασαν αὐτῷ πάντες ἄγγελοι θεῶ, and let all the Angels of God worship him.* Which words being evidently taken from the lxxii. in this place, as they convince *ܠܘܠܐܠܠܐܠܠܐ* here to signify *Angels*, so they are a key to admit us into the full importance of this whole Psalm, that it is the introducing the *Messias* into heaven, a description of Christs middle coming, so frequently styled in the New Testament *παρουσία the coming or presence* (as here v. 5.) of the *Son of man*, and the *kingdome of God*, and of *heaven*, viz. his ascent thither, and so entering on his regal power v. 1. which he was to exercise there. To which therefore are annex the effects thereof on those that would not permit or allow him to reign over them, destroying the obstinate rebels, both *Jews* and *Gentiles*, and giving all cause of *rejoycing* to all that received the faith, and subjected themselves to his Government. That this so usefull a key to this Psalm may not be wrested from us, it is not amiss to take notice, that some shew of probability there is, that the words Heb. i. 6. may be taken from Deut. xxxii. 43. (and not from this Psalm) where the lxxii. read these very words, *προσκυνήσασαν αὐτῷ πάντες ἐν ἄγγελοι θεῶ, Let all the Angels of God worship him.* But first, the Hebrew in that place

hath no such words, but only these, *יְהוָה יְהוָה*, which the Chaldee, and Syriack, and Samaritan, and Arabick, and Vulgar Latine, all with exact accord, render, *Praise his people ye Gentiles*, (or *proclaim, depredicate his people, promulgate Gods special favour to them*) for which the cause is rendred in the next words, *for he will avenge the blood of his servants*, whereas the lxxii. as our copies now have it, presents us with this great variety, no less then foure exprets Scholi-  
ons, for this one plain sense, *Ἐυφραδίῃτε ἕθνη μετὰ αὐτῶ, ἡ προσκυνήσασαν αὐτῷ πάντες ἄγγελοι θεῶ. Ευφραδίῃτε ἔθνη μετὰ λαῷ αὐτοῦ, ἡ ἐκκλησίαν αὐτοῦ πάντες υἱοὶ θεῶ, Rejoyce ye be-  
trous together with him, and let all the Angels of God worship him; Rejoyce ye Gentiles with his people, and let all the sons of God be strong to him.* Of these it may be observed, that as only the first and the third pretend to be rendrings of the Hebrew, and the second and fourth paraphrases or explications of their meaning in them; so the false reading of *יְהוָה* with him for *יְהוָה* his people, hath begotten them both. For having rendred that in the former, *μετὰ αὐτῶ, together with him*, they have converted *יְהוָה* nations into *ἕθνη beavens*, then annex the second to render an account of that, *let all the Angels of God worship him*, signifying the *Angels* worshipping him to be that which they meant by the *heavens rejoycing together with him*, and so those *heavens*, those *Angels* in them, to be the *יְהוָה* the nations there called to, to *praise* or *rejoyce* with him. In the third they have rendred *יְהוָה* *יְהוָה* by *Ευφραδίῃτε ἔθνη, rejoyce ye Nations*, (which differs but lightly from *praise* or *proclaim ye Gentiles*) but then again for *יְהוָה* his people, they read *μετὰ αὐτῶ* with his people, which is the conjunction of *יְהוָה* and *יְהוָה* both.

As for *πεποιματισεν αὐτὸν ἄγγελοι* *Dei* let all the Angels of God worship him, it is so farre from having any the least affinity with the words in the Hebrew, that 'tis no way probable that it was in the original copies of the Greek, (but only by some scribe cast into the margin, from this Psalm) is being certain that none of those ancient translators, which use to follow the Lxxii. do follow it in this. This consideration therefore will render it very unreasonable to fetch those words, (which the Apostle citeth out of the Scripture) from this place of *Deuteronomy*, where the Original text hath nothing like it, and which the Hebrews, to whom the Epistle was written, did know was not to be found in the Hebrew, when this text in the Psalm in the Hebrew, as well as Greek, did so readily afford it. Secondly, this citation *Heb. i.* coming in comfort with many other testimonies of the Old Testament, 'tis observable that all the rest of the testimonies (save only that of *I will be to him a father, and he shall be unto me a son*, which seems to be taken from *2 Sam. vii. 14.* where they are spoken of *Solomon the son of David*, a special type of *Christ*) are taken out of this one book of *Psalms*. These are

my son, this day have I begotten thee, v. 5. from the express words *Psal. ii. 7.* who maketh his Angels spirits, &c. v. 7. from *Psal. civ. 4.* Thy throne, O God, is for ever, &c. v. 8, 9. from *Psal. xlv. 6, 7.* Thou Lord, in the beginning, &c. v. 10, 11, 12. from *Psal. cii. 25, 26.* Sit thou on my right hand, &c. v. 13. from *Ps. cxl. 1.* And therefore in all probability from the same book of *Psalms*, and therein from the express words in this Psalm, this testimony was cited by the Apostle.

V. 11. *Light*] R. *Solomon* reads *לח* here in the notion of a plant, or herbe, as we have it *Isai. xxvi. 19.* *לח* the dew of herbs, and *2 Kin. iv. 39.* where the Lxxii. read *ἀέριον*, a corruption of the Hebrew *לח*. If this might be admitted, it would be applicable to the *German David*, which was to spring up as a tender plant. But the conjunction with *gladness* here, gives it the ordinary notion of *light*, which is so gladfome, and so fitly used for joy, (as *darkness* for sorrow) the seed whereof is little, saith *Aben Ezra*, but the harvest great; which *R. Saadiah* interprets, the seed is in this world, but the harvest in that to come. The Jewish *Arab* reads, *Light is poured forth to the righteous.*

# The Ninety Eighth Psalm.

## Paraphrase.

תתצח  
תתצח  
A Prophe-  
tick Psalm  
Chald.  
† פאלס  
79 David  
LXXI. Syr.  
La. &c.  
a.

The ninety eighth Psalm, composed probably as a brievate of Moses's song at the delivery of the Israelites, and destroying Pharaoh and the Egyptians, Exod. xv. 1. &c. is (as the ninety sixth and seventh foregoing) a prediction of Christ's Kingdom, and the bringing the Gentile world in subjection to it: it is thought to have been composed by † David.

It is now a most opportune season to praise and magnify the Lord of heaven, for all the miraculous deliverances which he hath wrought, but especially for that glorious resurrection of the Messiah out of the grave (the pawn and pledge of ours) a work of his omnipotent power, and an evidence of his fidelity in making good his promise to him.

This mighty work of his in raising the Messiah from the dead, and the exact completion of his predictions and promises therein, is by God appointed to be annunciated and proclaimed to all the men in the world; to the Jews first, beginning at Jerusalem, Luk. xxiv. 41. (see v. 3.) and then through all the Gentile regions, to every creature.

And this not as a miracle only, though of a most stupendous nature, but as an act of infinite goodness and promised mercy, and so of fidelity in performing it; the benefits whereof as they were first reached out to his own peculiar people the Jews, so were they to extend, and soon after to be preached and promulgated to the utmost nations of the world, who have all their parts in the redemption from sin and Satan achieved and wrought by it.

This is true matter of the greatest joy and exultation to all men, and deserves to be celebrated in the most solemn manner, with all the instruments of Music used in the service of God; and all little enough to express the glory of the work, and the infinite advantages designed to us, by Christ thus entering on his regal office, and subduing all the world to the power of the Gospel, that Scepter of his Kingdom.

The whole habitable world, the heathen people that have been long under the servitude of their false Idol-worships, shall now be redeemed from that slavery of sin and Satan, their oracles and temples destroyed, and the doctrine of the true God, and practice of piety and justice and charity, set up in their stead, and thereby a most happy joyful reformation wrought among men, which deserves all the acknowledgments of humble and thankfull hearts. See Psal. xvi. 11, 12, 13. and note d.

## A Psalm.

1. O sing unto the Lord a new song, for he hath done marvelous things: his right hand and his holy arme hath \* gotten him the \* victory.

\* helped him, or brought him salvation, or deliverance.

2. The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen.

3. He hath remembered his mercy and truth to the house of Israel: all the ends of the earth have seen the salvation of our God.

4. Make a joyfull noise unto the Lord all the earth; make a loud noise, and || rejoyce and sing praise.

5. Sing unto the Lord with the harpe, with the harpe, and the voice of a Psalm.

6. With Trumpets and sound of Cornet, make a joyfull noise before the Lord the King.

7. Let the Sea † roar and the fulcress thereof, the world and they that dwell therein.

8. Let the \* floods b clap their hands, let the hills || be joyfull together

9. Before the Lord, for he cometh to judge the earth; with righteousness shall he judge the world, and the people with † equity.

|| cry out  
bravely  
Ps. xvi.  
12.

† make a loud noise  
Ps. xvi.  
11.

\* Rivers  
|| cry out  
bravely  
† upright  
ness

## Annotations on Psalm XCVIII.

a. <sup>השיקה</sup>  
17  
V. 1. *Victory*] From <sup>וה</sup> to deliver, is <sup>השיקה</sup> here in Hiphil, and being in construction with <sup>ו</sup> the dative case, signifies to bring help or relief to any. The Jewish Arab reads, *And his right hand and his excellent power hath holpen his people.* So Psal. cxvi. 6. *I was brought low, וְהִשְׁקָהּ and be helped me.* The Chaldee <sup>לִיה פְּרִיקָהּ</sup> hath relieved, or redeemed him: the LXXII. <sup>σωσας</sup> *saved*, and the Latine *salvavit sibi*, hath saved for him; the Syriack <sup>ܐܘܪܝܬܐ</sup>, as the Chaldee, hath relieved or redeemed him. This being here applied to God, that *his right hand and holy arme hath relieved him, helped him, brought him salvation or deliverance*, though by some figure it may be interpreted of Gods relieving his people, and setting forth himselfe victorious in the eyes of men, yet most literally it belongs to the prophetick sense, accomplished in the resurrection of Christ; for then in an eminent manner did the divine power, called <sup>יְהוָה</sup> his, i. e. Gods, right hand, and Gods fidelity in making good his promised relief (*he will not leave my soule in hades*—) fidly stiled <sup>יְהוָה</sup> his holy arme, bring him, i. e. Christ, relief, in raising his dead body out of the grave, and exalting him personally to Gods right hand in heaven: and this peculiarly seems to be the <sup>נִפְלְאוֹת</sup> the wonderful things, the complication of miracles, which are here mentioned in the beginning, and are the matter of the solemn thanksgiving in the ensuing Psalm.

b. <sup>יְהוָה</sup>  
קָם  
V. 8. *[Clap]* <sup>יְהוָה</sup> shall clap the hands, is here applied to <sup>יְהוָה</sup> the rivers, as an expression of great joy. The whole heathen world

are here exprest by the several parts of this visible globe, *Sea, and World, and Rivers, and Hills*, as before by *Earth, and Sea, and Field, and Trees*, Psal. xcvi. see Note d. and so the joy that is here attributed to each of these, being the joy of men in the world, is fitly described by those expressions of joy which are frequent among men, yet so as may have some propriety to those inanimate parts, of which they are literally spoken. In triumphs and ovations it is ordinary among men to make a loud and vehement noise, and the roaring of the sea is not very unlike that; and so likewise the mugitus which hath sometimes been heard to break out from hills, in an earthquake: and accordingly <sup>וְהִשְׁקָהּ</sup> make a loud noise, is here applied to the sea, v. 7. and <sup>וְהִשְׁקָהּ</sup> cry vehemently, to the hills v. 8. And so the clapping of the hands being a token of delight and approbation, and the striking or dashing of the water in a river being, for the noise of it, a resemblance of that, the rivers are here said to *clap their hands*. The Chaldee, saith Schindler, explain it by <sup>יְהוָה</sup> they shall strike or play on the timbrels with the hand, but here that is a false reading of the Chaldee; the more emendate copies read <sup>יְהוָה</sup> let the rivers clap their hands together, &c. and to the LXXII. <sup>εγρήσουσι χερας</sup>, shall clap the hand. The same phrase is used of trees, Isa. lv. 12. and there both Chaldee and LXXII. agree in the rendering, <sup>יְהוָה</sup>, *εγρήσουσι τὰς ἀλάδας*, they shall clap the hand, or applaud with the boughs, the clashing of boughs together in the tree, being a like sound to that of clapping of hands. The

The Jewish Arab reads. And let mountains all of them cry aloud or the people of the rivers strike or clap <sup>shoute.</sup> their hands, and the people of the

## *The Ninety Ninth Psalm.*

*¶ Psalms  
of David.  
A Psalm of  
David.  
LXXII.  
Syr. Lat.  
Rs.*

The ninety ninth Psalm, anciently || attributed to David, seems first to referre to his quiet establishment in that throne to which God had chosen him, but prophetically also (as the former) to the Kingdome of the Messias.

### *Paraphrase.*

2. The omnipotent God of heaven, that God that hath promised to be present in his sanctuary, and appointed the Cherubims to be placed covering the propitiatory, thereby to denote his presence there to all that seek him and pray to him, hath at length been pleased to shew forth his power in behalfe of his servant David, hath discomfited the Canaanites and Jebusites, and other his heathen enemies, and now quietly seated him in his throne (a lively image of his erecting the Messias's kingdome in mens hearts) and so shall firmly continue in despite of all commotion or opposition whatsoever. (The gates of hell shall not prevail against the Church, the spiritual Kingdome of Christ here.)

And herein hath God magnified himselfe in the sight of all the people round about, the God that is worshiped and presentiates himself in the Arke, now placed in Zion, is discerned even by heathen men to be sure too strong for any nation to resist or oppose.

This they now are forced to acknowledge, to dread his power and vengeance, and confess that it is most justly evidenced on them, to the subduing of them, and magnifying his people. (This was more eminently fulfilled in the conversion of the Gentiles to Christ.)

All the strength and ability that David hath had to bring him to this height and peace and stability, he hath received wholly from God: and that God which hath thus holpen him, hath done it to this great end, to punish sin, and set up all manner of virtue, casting out and destroying the detestable idolatry, severely visiting their unatural sin upon them, and by excellent laws, and Rulers after his own heart, endeavouring to advance the practice of all purity and justice and charity among the Jews.

¶ let us all make our humblest united approaches unto him: and as they that petition a Prince on earth, use to cast themselves prostrate at his feet, so let us be prostrate in his sanctuary (see v. 9.) that place of his peculiar residence, where we are appointed to assemble: and let us there uniformly adore, and praise, and magnify him for this signal act of his glorious goodness and mercy towards us, and offer up our prayers and supplications unto him, as to one that never fails to make good his promise of hearing and answering the prayers of his faithful servants, which are ardently addrest to him.



b. chief men

6. *Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the Lord, and he answered them.*

eminent instances there are of it recorded. One Exod. xxxii. 11. when at the prayer of Moses God was propitiated after the great provocation of the golden calf. A second Num. xvi. 46. when upon Aaron's making the atonement for the people in the business of Coreb, the plague was stayed. A third 1 Sam. vii. where upon Samuel's burnt-offering v. 9. and prayer v. 8. and crying importunately and constantly to God for the people v. 8. the Lord heard him v. 9. and the Philistines were discomfited v. 10.

† pillar of cloud

7. *He spake unto them in the † cloudy pillar: they kept his testimonies, and the ordinances that he gave them.*

With every one of these God was pleased to communicate and talk, as a friend with a friend, giving them vocal answers out of a bright cloud which encompassed them; a wonderful signification of God to those faithful servants of his which obeyed and observed his commands.

\* O God thou wert propitiated for their sakes, even punishing, or when thou wert punishing them in chastisement.

8. *Thou answeredst them, O Lord our God, \* thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*

And when the people had provoked God, and God's wrath was already gone out against them for their crying sins, these men's prayers were so effectual with him, as to avert the plagues, and obtain remission for them.

9. *Exalts the Lord our God, and worship at his holy bill; for the Lord our God is holy.*

O let these unspeakable dignities of his, and signal answers unto the prayers of his servants, bring us all to his sanctuary on our knees, to praise and adore his sacred and glorious majesty, and offer up our continual and ardent prayers unto him.

## Annotations on Psalm XCIX.

a. 117

V. 1. Tremble ] Of 117 we have spoken before (see note on Ps. iv. c.) and observed the notion of it, as for anger so also for fear (so faith *Abu Walid* of this root, that in the Arabic it signifies trembling and commotion, and is sometimes from anger, sometimes from fear, and other occasions) the word generally signifying motion or commotion, either of body or of minde, and both these being equally commotions of minde. Here the context may seem to direct the taking it in the notion of commotion simply, as that signifies *ἀναστασις* sedition or tumult of rebels or other adversaries. And then the sense will be thus, *The Lord reigneth, 117 let the people be moved*, i. e. Now God hath set up David in his throne, and peaceably settled the kingdom on him, in spite of all the commotions of the people. The

117. render it to this sense (as Ps. iv. 4.) *ὑπὸ τῆς ὀργῆς*, let the people be angry, or regret it, as much as they will. The Chaldee and Syriack use the same word 117, from 117 to be moved, which competently agrees to this notion, as also the latter part of this verse: for as 117 is in the participle, be that sitteth on or inhabiteth the Cherubim, is all one directly with 117 the Lord, so 117 from 117, which, as 117 also, signifies motion and agitation, is exactly the same with 117, and accordingly the Chaldee renders it 117, the former word 117 or 117 reduplicated, and so to the very same sense; the 117. have *σαλευθήσονται* be shaken, the Latine *moveantur* be moved, the same also. Yet may it also be read as in the future, and in the notion of fearing and quaking; *The nations shall tremble, and the earth shall*

b.

c.

d.

תשב

תנו

117

shall be moved, as appearances of God are wont to be received with trembling and amazement, and at the giving the law, the people trembled and the earth shook, and this will be a fit expression of the subjecting the heathen world to Christ's kingdom. *Abu Walid* doubts whether *וַיָּנֶחַ* should be referred to *וַיָּנֶחַ* to signify let the earth be moved, the same with *וַיָּנֶחַ*, or whither to God, and so be of the signification with *וַיָּנֶחַ* in Arabick, to hang, making the earth the accumulative case, be that sitteth between the Cherubims hangeth (fast) the earth, according to that of Job xxiii. 7. and hangeth the earth upon nothing. And thus in an Hebrew-Arabick glossary it is rendered *וַיָּנֶחַ* hanging.

V. 6. Priests] *וַיָּנֶחַ*, from *וַיָּנֶחַ* to minister, is a common title of civil as well as Ecclesiastical officers. Hence it is that *Exod. ii. 16.* where the Hebrew hath *וַיָּנֶחַ*, the Chaldee reads *וַיָּנֶחַ* the Prince of Midian. So *Exod. xix. 22, 24.* *וַיָּנֶחַ* clearly signifies, not the sons of Aaron, but the first-borne or chief of the families. So *2 Sam. viii. 18.* *David's sons were וַיָּנֶחַ*, not Priests, but Princes or chief Rulers; *וַיָּנֶחַ* great men, saith the Chaldee, the same called *וַיָּנֶחַ* principal or chief men at the hand of the King 1 Chron. xviii. 17. Of which sort was *Ira*, called *וַיָּנֶחַ*, not a Priest, but a chief Ruler about David, *2 Sam. xx. 26.* And in the more general notion of the word, as it comprehends both civil and Ecclesiastical Rulers, it is evident that *Moses* as well as *Aaron* are here rightly recited *וַיָּנֶחַ* among God's Rulers or chief men.

V. 7. Cloudy pillar] What *וַיָּנֶחַ* station or pillar of cloud here signifies, as farre as refers to *Moses* and *Aaron*, there is no difficulty. For as in their passage out of Egypt, God conducted and protected them by a bright cloud, *Ex. xiii. 21.*

which is there, as here, called *וַיָּנֶחַ* a pillar, signifying thereby the forme or similitude of an hollow pillar, or concave body over their heads, coming down to the ground on every side of them, and so like wings encompassing and shielding them (see note on 1 Cor. x. 2.) to when 'tis added c. xiv. 1, that the Lord spake unto *Moses*, saying, that Lord that in the verie immediately foregoing went before them in a pillar of cloud, there can be no doubt but God, as here is said, spake unto them in a pillar of cloud. So *Exod. xvi. 10.* the glory of the Lord appeared in the cloud, and the Lord spake unto *Moses* saying: so *Exod. xvii. 6.* when God saith unto *Moses*, I will stand before thee upon the rock in Horeb, and thou shalt smite, and water shall come out, this is again this *וַיָּנֶחַ* pillar, or (according to the notion of the theme *וַיָּנֶחַ* standing of the cloud on Horeb. So *Exod. xix. 9.* Let I come to thee in a thick cloud, that the people may bear when I speak with thee, and believe thee for ever: and so v. 16. as there were thunders and lightnings, so there was a thick cloud upon the mount, and the Lord descended v. 18. and answered *Moses* by voice v. 19. and to this commerce *Aaron* was admitted v. 24. So c. xx. 21. *Moses* drew near to the thick darkness (all one with the cloud) where God was, and the Lord spake unto *Moses* v. 22. All the difficulty is, what relation this of the pillar of cloud can have to *Samuel*, in whose time this is not reported. To this the answer might be, that although the answering them v. 6. were common to all the three persons, *Moses* and *Aaron* and *Samuel*, yet there is no necessity that the pillar of cloud should be common to them all; 'twere sufficient that it is applicable to *Moses* and *Aaron*, though not to *Samuel*. But yet even of *Samuel* it is evident, that (as 'tis here) God spake unto him, calling him by his name,

Gods wrath from the people, Gods being propitiated for them (or as the **xxii. ὁλοκαρῶς αὐλοῖς**, easily propitiated by them) is Gods pardoning not them, but the people for their sakes, or at their requests. This signal dignation of Gods to them, in being thus propitiated and reconciled to the people for, or by their prayers, is here farther set off by the addition of **נָקָם**— (literally,) and revenging their inventions, i.e. when thou wert revenging or punishing their wicked deeds, when thou wert just enquiring on the works, then thou wert propitiated. Thus in the first example, that of *Mos's*, it is visible; The people had terribly provoked God, and God was just punishing them, and he was stayed only by *Moses* prayers, *Exod. xxxii. 10.* Now therefore let me alone, saith God, that my wrath may wax hot, and that I may consume them, and I will make of thee a great nation; i.e. Gods wrath was gone out against them to the destroying of some of them, for this idolatry of theirs; so it appears *v. 35.* the Lord plagued the people because they made the calf i.e. the Lord was **נָקָם עַל עֲוֹנוֹתָם** *Ex-dixit ut ei redderetur malum propter scelus*, avenging, or doing revenge on their deeds or machinations, and some of the people were allready fallen by Gods hand, and three thousand in one day were slain by the Levites at *Moses's* command *v. 28.* and if *Moses* would have let God alone, they had been all utterly consumed: and now, when Gods wrath was thus high, and engaged in the execution, *Moses* besought the Lord *v. 11.* and God repented him of the evil which he thought to do unto this people *v. 14.* So in the second example, that of *Aaron*, *Num. xvi.* God saith to *Moses v. 45.* Get you up from this congregation, that I may consume them as in a moment, and it follows, they fell upon their faces (and prayed to God) then *v. 46.* *Moses* said to *Aaron*, Take a

U 4      Center.

U 4      Center.

Censer, and put fire therein from off the Altar; and put on incense, and goe quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord, the plague is begun, and v. 47. behold the plague was begun among the people: (and so God was literally *מִשְׁפֵּט* avenging or punishing their deeds) and he, i. e. Aaron, put on incense, and made atonement for the people, and stood between the dead and the living, and the plague was stayed. The like is also intimated in the third instance, that of Samuel, 1 Sam. vii. For there 'tis evident the Israelites were sore prest and worsted by the Philistines, and afraid of them v. 7. and Samuel tells them, that if they doe return unto the Lord with all their hearts, then they must put away their

strange gods—and God will deliver them out of the hand of the Philistines, v. 3. And they do as he bid them v. 4. and kept a solemn fast v. 6. (certainly for the averting some judgement under which they were) and they said to Samuel v. 8. Cease not to cry unto the Lord our God for us, that he will save us—And just then it was, that God was propitiated by Samuels prayers, Samuel took a lamb and offered it, and cried unto the Lord for Israel, *יְיָ יֵשׁוּעָא* and the Lord answered him, as here in the beginning of the verse, *יְיָ יֵשׁוּעָא* thou answeredst them, O Lord our God. And so in every of the examples here specified, this appears to be the full and ready importance of this passage.

## The Hundredth Psalm.

### Paraphrase.

The hundredth Psalm being made up of lauds and praises of God for all his mercies, was appointed to be used at the offering of those peace-offerings which were for a thanksgiving, Lev. vii. 12. the psalm or psalter beginning, and singing,

**A** Psalm || of praise.

for thanksgiving.  
*לְתוֹחָה*

O let all the people in the world bless and worship and praise, and offer up their prayers and supplications to the God of heaven, resort daily to his sanctuary, and constantly attend his service, and count this the most estimable and delectable task, the most renowned and glorious employment:

1. Make a joyfull noise unto the Lord, all *†* ye lands;
2. Serve the Lord with gladness, come before his presence with \* singing.

† the earth  
*הָאֵרֶץ*  
\* elevation  
or triumph  
*בְּרִנָּה*

As being our way of conversing with the great and glorious omnipotent creator of heaven and earth, to whom we owe all that we have, our very being and conduct and preservation, and to whom we are obliged to pay all the obedience and observance that the meekest creatures in nature pay to those that have care and conduct of them.

3. Know ye that the Lord he is God, || it is he that hath made us, and *²* not we our selves: we are his people and the sheep of his pasture.

|| he hath  
*וְהוּא*

O let us make our solemn addresses to his sanctuary, that Court or Palace where his divine Majesty is specially pleased to exhibit himselfe, and to testify his peculiar residence, and favourable audience to them who assemble there, by the presence of his holy Angels in that place; let us come thither with all the humility and devotion of loyall thankfull hearts, and praise and magnify his name for all the mercies we have ever received from him. To which beginnings of the psalm, the whole quire of Priests answer,

4. Enter into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and bless his name.

5. *b* For the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

minion over all, to which therefore all the performances of our lives are but a most unproportionable tribute; but also his abundant benignity, his rich promises of a never failing mercy, and his constant fidelity in performing to every man, that is qualified for receiving it, the utmost that he ever promised, to any.

To this we have all imaginable obligations, not only that of his sovereign dominion, but a most unproportionable tribute; but also his abundant benignity, his rich promises of a never failing mercy, and his constant fidelity in performing to every man, that is qualified for receiving it, the utmost that he ever promised, to any.

b.

## Annotations on Psalm C.

a. V. 3. *Not ne our selves*] The Jewish-Arab follows here another reading, not *ל* but *ל* to him, and accordingly interprets it, *we are ל* to him, or *his*, his people, and the sheep of his pasture. And so the Chaldee also, he hath made us, *והיה לנו* and *we are his*; but the Syriack and lxxii. and Latine and Arabick accord in the other reading *ו*, *εχ* *hucis*, and *not we*.

b. *כי כיה* V. 5. *For the Lord is good*] That the Psalm was appointed to attend the oblation of the peace-offering, appears by the title of it, *למנוח* a Psalm of confession, acknowledgment, thanksgiving, proportionable to that sacrifice of thanksgiving, so styled, *Lev. vii. 12*. Now as in the offering of such, the priests prepared and fired the sacrifice, so

the singers prepared and began the lauds. And this Psalm being, in the former part of it, an admonition to blessing and praising, (which was the Levites office, as the Deacons in the Primitive Church, who was therefore styled the *monitor*, that invited or called upon them to pray) *Make a joyful noise, serve, Come before his presence, Know ye, Enter, be thankful*—but in this last verse a General forme of prayer, used upon all occasions, *the Lord is good, his mercy is everlasting, and his truth endureth*—this last seems to be the Response of the whole Chorus of the Priests, at the instant of the firing of the sacrifice, the praefect or praecentor having begun the rest.

## The Hundred First Psalm.

## Paraphrase.

A Psalm of David.

lution of all care of piety both in his own person and family, and in the administration of the regal office, to encourage and advance virtue, and rebuke and chastise impiety. It seems to have been composed on occasion of bringing up the Ark to the city of David, to qualify them for the presence of that amongst them: and it is an excellent direction to all persons in the greatest or lowest place of authority on earth, whose sole end and designe it is to be, if they desire Gods blessing upon them, to people the world with virtuous living, and to discountenance all wickedness.

1. *I will sing of mercy and judgment; unto thee, O Lord, will I sing.*

This Psalm will I address unto the Lord of heaven, the subject of it being a firm resolution and vow that I have inwardly made to him, for the setting up all goodness in my own, my servants, and subjects hearts, and for the managing of that office to which he hath raised me, so as may most tend to the encouraging of piety, and repressing of impiety, by distributing rewards and punishments with that impartial justice as shall most contribute to those ends.

- a. Now that God hath restored my peace, and established me in the Kingdom, and afforded me this signall testimony of his presence, the Arke of his Covenant, I am obliged to endeavour my utmost to fit and qualify my selfe for so great mercies, and am therefore stedfastly purposed, that from the day of his Arkes coming into Ierusalem, I will with all the wisdom and prudence with which he shall indow me, set my selfe to the most exact performance of my duty, and in all things endeavour to approve my selfe to him, ordering all my affairs and actions, those especially of my Court, and of publick administration, so as may best demonstrate the sincerity of my heart, and the uprightness of my desires and purposes in his service.
2. *I will behave my selfe wisely in a perfect way: O when wilt thou come unto me? I will walk within my house with a perfect heart.* † *inshall in the perfect-  
† when he  
shall come  
unto me,*
- I will not entertain any one unlawfull designe, though it should proceed to reason of state, or appear to contribute to worldly advantages never so much. The least declination from the rules of justice, whatsoever the plausible pretence be, I will for ever detest and avoid, and never permit my selfe to be thus insinuated by the politick maximes of the world, as to admit that as prudentiall, which is not exactly consonant to the strictest laws of justice and piety.
3. *I will set no wicked thing before mine eyes: I hate the worke of them that turne aside, it shall not cleave to me.*
- b. He that shall think to obtain my favour, or gain admission into my court or Councils, by being more shrewd or subtle or cunning than other men, by being able to direct me to wayes of serpentine wisdom, shall much faile in his project: There is none I shall more solicitously avoid, and banish from my secrets or service, than such, being absolutely best never to make use of any one such art in all my deliberations.
4. *A froward heart shall depart from me: I will not know a wicked person.* † *or cunning  
or knowing  
no  
will  
וְלֹא  
אֶפְרָיִם*
- c. Those wayes of whispering and detraction, by which men are wont to gain confidence and favour and employment from Princes, shall not only misse of that success with me, but be sure to be severely punished, whensoever I meet with them: As for those whose pride, and ambition and insatiable desires of insinuating or advancing themselves, do put them forward to seek offices or employments under me, I will have no patience for them, affording my selfe that those that designe such advantages to themselves, are never likely to intend the good of the publick.
5. *Who so privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart, will not I suffer.* † *wicked  
וְלֹא*
- In the choise of Counsellors, or servants and officers, this shall be my constant rule, to seek out those that are of most tried fidelity and exact honesty, that for any advantage whatsoever, even the preservation of the Kingdom, will not admit of any unlawfull practice: such and none but such I shall expect will do me service; and I will not admit any else, but such as shall thus approve themselves, into my employment about me.
6. *Mine eyes shall be upon the faithfull in the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.*
- d. A subtle, cunning, false person shall be so far from getting advancement in my Court or Councils, or being preferred to the supreme offices of state, that he that hath been found guilty of such arts as these, that makes no conscience of injustice or deceit, shall not be indured in my presence.
7. *He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.* † *in the  
midst of  
וְלֹא*
- When wicked men are brought before my tribunals, I shall judiciously proceed against them, and extirpate them out of the nation, and reforme and reduce all this people, called by Gods name, to the practice of all godlines, leaving, if it be possible, never an obnoxious notorious sinner among them.
8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.* † *in the  
morning  
וְלֹא*

## Annotations on Psalm CI.

V. 2. *Behave my selfe wisely* ] From *למד* to understand, is *למד* here in Hiphil, *I will make wise, or instruct*; to Psal. xxxii. 8. *למד* I will instruct thee. The Chaldee interprets it as a speech of God to David, *למד* I will instruct thee; but the rest of the Psalm favours not this interpretation, being all in sequence to the first verse, in the first person, applicable to none but David himselfe. Of him therefore the word here in Hiphil being used, it must be applied in relation to his Kingdome, or family, that he will instruct them, or perhaps as 'tis sometimes used intransitively, *I will understand*, or (as elsewhere 'tis frequent) in the notion of Hithpacl, reciprocally, *I will instruct my selfe*: which the xxxii. have sufficiently exprest by *למד*, *I will understand*, and the Syriack by *למד* and *I will walke*, which is the paraphrase, though not the literal rendring of it; the only end and use of his knowing, learning, or instructing himselfe in the way, being the walking in it. And indeed knowing in the scripture-style so frequently signifying doing (viz. the practical knowledge) and wisdom being used for piety, as folly for sin, 'tis but regular, and agreeing to rules of analogy here, that *understanding*, or *instructing ones selfe in the right way*, should signify the *walking in it*. The Jewish Arab here reads, *I will shew understanding or deal with understanding in an upright way*, or *I will consider the perfect way, till thy enlargement or refreshment come unto me, and I will walk in perfectness or uprightness of my heart, in the midst of my family*. But if we consider the latter part of the verse, which may most probably direct us to the occasion of compo-

sing this Psalm, we shall finde reason to apply it to others as well as himself, and indeed particularly to his household, or family. When David resolved to bring up the Ark of the Lord to Jerusalem, 2 Sam. vi. they brought it on a cart out of the house of Abinadab, and Uzza driving the cart and taking hold on the Arke, God smote Uzza and he died v. 7. On this David was displeased v. 8. and afraid v. 9. and said, *How shall the Arke of the Lord come to me? And David would not remove the Arke unto him into the city of David, but carried it aside unto the house of Obed-Edom, and there it continued three months*. But then being encouraged by the blessing of the Lord on Obed-Edom and his household, v. 12. he returned the enterprize again, &c brought up the Arke of God into the City of David with gladness, and offered sacrifice v. 13. &c danced v. 14. &c offered burnt offerings and peace offerings v. 17. and blessed the people v. 18. and dealt to all the people to carry one a portion of bread, and flesh, and wine, v. 19. and then David returned to bless his household v. 20. Where beside the solemnities of carrying up the Ark, two things are observable in order to this present verse of this Psalm: 1. his being afraid of the Lord, which caused him to say, *How shall the Arke of the Lord come to me?* v. 9. and 2ly, his returning to bless his household v. 20. These two passages had in all probability relation the one to the other. He was afraid, the sins or unworthiness of his family might to larr unqualify them for receiving benefit by the presence of the Arke, that it might bring a curse instead of a blessing upon him; and although by the experience of it on Obed-Edom, he was encouraged to hope well, yet



as soon as he had brought up the Arke, he omits no time, neglects no care, to fit and prepare his family for such a blessing; and that sure was by instructing them in the rules of Gods worship and obedience, purging out all unreformed evil livers, not permitting one wicked person, slanderer, liar, to remain in his household, which as it is the meaning of his *returning to bless his household* (in the notion of blessing, *del. iii. 26.* for *turning every one from his iniquities*) and withall, the interpretation of what we read in the latter part of this Psalm, *A forward bear. shall depart from me: I will not know a wicked person v. 4. who so proudly slandereth his neighbour, him will I cut off: him that hath an high look and proud heart, I will not suffer v. 5. Mine eyes shall be on the faithful, that they may dwell with me, and serve me v. 6. He that worketh deceit, shall not dwell in the midst of my house; he that tells lies shall not tarry in my sight v. 7.* so it is exactly equivalent to his *instructing in a perfect way*, he (which therefore probably must be interpreted to belong, as the *blessing* did, to his *household* or *family*, yet including himself as his first care, the chief member of it.) Thus again to those words of his, caused by his fear, *אני אלהים איך אלהים* how shall the Arke of the Lord come to me? the next words here are answerable, *אני אלהים* when it shall come to me, by it meaning the Arke or God, which hath that his peculiar residence in the Arke. (Alen Ezra reads, *I will understand the perfect way, when it, i. e. that way shall come unto me.*) By this accordance we have little reason to doubt, but this of the second preparation of bringing up the Arke to Jerusalem, was the occasion and season of composing this Psalm, and his resolution of purging, and so blessing of his household, the subject of it: and this will prove a fit key to let us

in to the meaning and full importance both of this verse, and the rest of the Psalm; and therefore I have thus far enlarged on it.

V. 4. *A forward bear*] From *שפץ* *b. שפץ* *pervertit, curvat, to bend the wrong way, or make crooked, is שפץ crooked, or cunning; he, or that, which recedes from straightness or directness; and so 'tis to be taken here, in sequence to them that decline or turn aside, v. 3.* The *לxxii.* render it *καρδια σκαμνη* a *crooked heart* (so *saith Helychius, σκαμνης σκαμνης, the word signifies crooked*) in opposition to *directness* and *clearness* of dealing; and so the Chaldee *שפץ* from *שפץ* *oblique or crooked.* All to express that serpentine subtilty, made up of *crooked* motions and *deceits*, which are most opposite to *upright* and *honest* and *clear* dealings.

V. 5. *Proud heart*] From *רחב* *lat. dilatus est, is the noun רחב here, broad, or wide, or large, and being applied to the heart or soule, it notes largeness of desires. So Pro. 28. 25. רחב רחב he here that is large in soule, The lxxii. fitly rendered ἀπληστος insatiable, applying it either to wealth or honour, the insatiable desire of either of which (as there it follows) stirs up strife. And so here they have rendered it again, ἀπληστος καρδια, he that cannot be filled in the beavi, i. e. the covetous or ambitious man: the Syriack read רחב wide or broad, so the Jewish Arab, Him that is high of eyes, and wide of heart, I can have no patience with those two.*

V. 8. *Early*] The judicatures for the examination and sentencing of wicked men were wont to be in the Morning, saith the Learned *Hugo Grotius*, who thinks this also to be the meaning of *Job xxxviii. 13. where of the morning 'tis said, that wicked men are driven away by it.* And thus 'tis possible that phrase of being

סוף  
תבואה  
אל

רחב

d.  
למקום



being dispelled or driven away may be used for the cutting them off in judicature, for so Psal. i. 4. the *un-  
godly being driven away by the wind,*  
is attended with their *not standing in  
judgment.* But it may perhaps in  
that passage in *Job* more probably  
refer to the *dispensing* of thole,  
whom the darkness of the night in-  
courage to wickedness, thieves,  
treacherous persons &c. whom the  
light would discover. To these  
the conseqnents seem to refer it;  
the learned *Castellio* on that  
place. However of the cuttome it  
telle there can be no doubt, both as  
to sitting in Courts of Judicature,  
and to executions, that among  
them, as among us, they were usu-

ally in the morning, at least began  
then, when they continued till the  
evening. And to this most proba-  
bly *בבוקר* in the plural, *in the  
mornings,* here refers, the season  
wherein *David*, as a Judge, entering  
on the Tribunal, *destroyer and cuts  
off the wicked-doers.* The former  
part of the Psalm contains his reso-  
lution for choite of Counsellors  
and officers of state, preferring the  
plain, honest, and not the subtillest  
contrivers; and this last for the ex-  
ecution of justice, discountenancing,  
and judicially cutting off all wicked  
men. The Jewish *Arab* reads ac-  
cording to the passing of the mornings,  
i. e. continually, day after day, eve-  
ry day or morning.

## The Hundred Second Psalm.

### Paraphrase.

**A** Prayer of the afflicted, when he is overwhelm-  
ed, and poureth out his complaints before  
the Lord.

the \* Captivity (see v. 12, 14. &c.) probably by *Nehemiah*, after the return of *Ezra* with  
commission for rebuilding the Temple, see *Nehem. i. 3. &c.* and is a fit forme for any that  
is sore afflicted and ready to faint under the weight, and cut of a mercifull soule attedio-  
nately addresseth his prayer to God.

The hundred and second  
Psalm, styled from v. 17.  
and 23. the prayer of the  
afflicted, seems to have  
been composed in time of  
the Jews' captivity in  
Babylon, as the  
title of the  
Psalm, *in the  
captivity*,  
Kinsch. *So*  
Chald. v.  
24.

1. Hear my prayer, O Lord, and let my cry come unto  
thee.

2. Hide not thy face from me in the day when I am in  
trouble: incline thine ear unto me, in the day when I  
call, answer me speedily.

poure out my soule unto thee, to cry and call for thy relief, O he thou graciously pleased to  
admit my address, and not to reject or call me from thee, to hear and answer my petitions,  
and that, as the exigence of thy people requires, with all speed possible.

3. For my days \* are consumed like smok, and my  
bones are burnt up as || an hearth.

\* are consum-  
ed in the  
smoke,  
or as in  
smoke,  
by the wood  
of the fire

4. My heart is smitten, and withered like grass, † so that  
I forget to eat my bread.

not to take my ordinary food, and that being fainting and feebleness upon me.

5. In reason of the voice of my groaning my bones  
have to my skin.

O blessed Lord, that hast  
promised thy seasonable re-  
lief to all that in time of di-  
stress humbly require it  
from thee, I am now over-  
whelmed with sorrow (see  
*Nehem. i. 4.*) and desire to  
O he thou graciously pleased to  
admit my address, and not to reject or call me from thee, to hear and answer my petitions,  
and that, as the exigence of thy people requires, with all speed possible.

If thy relief be not speedy,  
we shall soon be consumed,  
our life will be suddenly or  
nigh exhausted.

The punishments which we  
progn under are so pres-  
sing, that they permit me

My grief and sorrow is such  
that it hath wholly con-  
sumed me.

- b. And for any relief from  
 pain, I am as destitute and  
 hopeless of it as the most  
 solitary Pelican in the desert, which complains so sadly, or the ewe that constantly takes up  
 his lodging in ruinous houses,  
 Or the sparrow, that having  
 never a mate, sits very sad  
 and solitary and mournful,  
 expecting the returne of her company, and in the mean time hath no provision of food nere  
 her, no allay of her sorrow or solitude
6. *I am like a Pelican of the wilderness, I am like an ewe of the desert.* || wast place, or desolation.
- c. My adversaries employ  
 both their tongues and  
 hands, make no scruple of  
 the foulest flanders and perjuries to mischief me.
7. *I watch, and am as a sparrow alone upon the house top.*
- d. This hath been matter of  
 excessive continual sorrow  
 to me, and accordingly I  
 have solemnly betaken my selfe to fasting and mourning.
8. *Mine enemies reproach me all the day, and they that are sworn against me are sworn against me.* || my slanderers have
- e. And the principal ingredi-  
 ent in my sorrow is the  
 consideration of that great  
 displeasure of thine, to which I am to impute all these sad and direfull effects of it.
9. *For I have eaten ashes like bread, and mingled my drink with weeping; I have solemnly betaken my selfe to fasting and mourning.* || wherefore
10. *Because of thine indignation and thy wrath, for thou hast lusted me up, and cast me down.*
- f. My condition is every day  
 worse and more hopeless  
 than other, my joyless life  
 hastening to its fatal peri-  
 od: and in which thou please  
 to interpose thy sovereign  
 power, I am utterly and  
 finally lost. But herein  
 this one great comfort re-  
 mains, that thy strength is beyond our weakness, thy eternity is opposed to our frail transi-  
 tory state, thy mercy surmounts our wants and misery; and in this I still found an hope and  
 confidence, that thou wilt in thy good time returne the captivity of our Church and nation,  
 restore us to the priviledges and blessings of peaceable assemblies, and that it will not now be  
 long ere that most desirable and acceptable time come.
11. *My dayes are like a shadow that inclineth, and I am withered like grass.*
12. *But thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.*
13. *Thou shalt arise and have mercy upon Zion; for the time to favour her, yea the set time is come.*
- g. To this hope I am induced  
 by thine own promise, that  
 whensoever thy people are  
 carried captive by heathen enemies, if they shall be truly sensible of thy punishments, and  
 humbled for their sins, thou wilt then remember thy Covenant, and restore them. And this  
 is our condition at this time. Now thy Church is laid waste among us, (see Nehem. i. 9) we  
 cannot choose but be sensible of our loes and our sins, and with all compassion and affection  
 be transported, when we think of either. At present the want of outward prosperity hath  
 not rendered her less desirable in our eyes, but rather enhanced the value of those interdicted  
 felicities, and made us vow all readinesse to endeavour the repairing of those ruines, whenso-  
 ever thou shalt please to grant us that welcome opportunity.
14. *For thy servants & I take pleasure in her stones, and I favour the dust thereof.* || restore, & will fa-  
 vour, or  
 deal kindly  
 with
- When that blessed time  
 shall come, it shall be an  
 effectual means to bring in  
 whole heathen nations,  
 Princes and people to thy  
 service, when they see so  
 great a deliverance wrought  
 for thy people, their cap-  
 tivity returned, and their  
 Temple reedified, evidences as of the omnipotent power of God, so of his readinesse to hear  
 the prayers of those that are brought to the lowest ebbe of misery and destitution.
15. *So the heathen shall fear the name of the Lord, and all the Kings of the earth thy glory.*
16. *When the Lord shall build up Zion, he shall appear in his glory.*
17. *He will regard the prayer of the destitute, and shall not despise their prayer.* || shall
- The wonderfullness of this  
 deliverance shall be recor-  
 ded to all posterity, and in  
 probability be a means of bringing in those that have not yet any being, to be profelytes to  
 the service of so great and compassionate a God;
18. *This shall be written for the generation to come, and the people which shall be created shall praise the Lord.*

19. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth,  
20. To hear the groaning of the prisoner, to loose those that are appointed to death,  
21. To declare the name of the Lord in Zion, and his praise in Jerusalem,  
22. When the people are gathered together, and the Kingdoms to serve the Lord.

When they hear how signally he doth exercise his power and providence in affairs of the world here below, and how ready he is to relieve and rescue those that are in the greatest distress and destitution, to return their captivity, and restore them to their country again, there to bless and praise, and proclaim his constant solemn resort thither.

23. *h* He weakened my strength in the way, he shortened my days.  
24. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

When I consider the sad-ness of our state, the misery and shortness of our lives, and on the other side the strength and eternity of God, I cannot but say, and restore us to some

address my prayers unto him, with some hope that he will spare prosperity, and not cut us off in the most flourishing part of our lives.

25. Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands.  
26. They shall perish, but thou shalt endure; they all shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed:  
27. But thou art the same, and thy years shall have no end.

'Twas he, that by his almighty power at first created the whole world, and all the parts thereof; and though by the same he will in his due time either destroy, or change them quite from the condition of their creation, yet through all these transmutations he shall continue the same to all eternity.

28. The children of thy servants shall continue, and their seed shall be established before thee.

And this irresistible power and immutable will of his is a ground of firm hope and confidence to me, that there shall be a time of rest to Gods faithful servants, that upon our sincere returne to him, and reformation of our sins, he will returne our captivity: and if this fall not out in our dayes, yet our children and their posterity shall receive the benefit and comfort of it, and be continued a people to him, and thereby for ever engaged to serve him.

Annotations on Psalm CII.

V. 3. Like smok ] For *שָׁחַח* in smok, which we read in the Hebrew, the Chaldee and LXXII. are thought to have read *שָׁחַח* as smok, and accordingly they render it *שָׁחַח* as smok. But 'tis more probable that they so express what they thought to be the meaning, then that they read it otherwise then we do: For the Jewish Arab, though reading *שָׁחַח*, yet renders it *כִּבְשָׁת* &c. as smok is consumed or vanisbeth. The Syriack read *שָׁחַח* in smok, and so

the sense will best bear, either my dayes or time of my life *שָׁחַח* consume, and wither in smok, as Ps. cxix. 83. a bottle in the smok, afflictions have had the same effect on me, as smok on those things that are bung in it, dried me up, and deformed me: or perhaps *שָׁחַח* end, or faile, or consume in smok (as when any combustible matter is consumed, smok is all that comes from it, and so it ends in that: ) and to that the latter part of the verse may seem to incline it, *שָׁחַח* and my bones, or members, or body, *שָׁחַח* are burnt up,

as that is all one with consumed; so **לח** signifies *actus, exustus est*, Isa. xxiv. 6. the inhabitants of the earth **לח** are burnt up, **לח** saith the Chaldee, are consumed; and Ezech. xv. it. it is cast into the fire for fuel, the fire devoureth both ends, and the midst **לח** is burnt up; and Ezech. xxiv. 10. speaking, as here, of the bones **לח** let them be burnt up. As for **לח**, that is added, the interpreters differ in the understanding it. The word coming from **לח** *accensus est*, may be either the place where the fire is, or the pot which is heated by the flame of the fire, or the wood which is set on fire. The Syriack seems to take it in the first notion, rendering it, *my bones are grown white, as the hearth*, for so the chimney or hearth doth with the fire constantly burning on it. The Chaldee reads **לח** as one of the stones that is set under the pot or cauldron, for that is the most probable meaning of **לח**, and the Arabick **لحم**, see note on Psal. lxxviii. 2. But the lxxii. read **δρξίς ξηλός** as dry wood (**ξηλός** **ξηλός** saith Hesychius) and the Latine, *sicut cremum, as dry combustible wood*, and that is most applicable to the matter in hand; the bones or members of the body their being burnt up as dry wood, notes the speedy exhausting of the radical moisture, which soon ends in the consumption of the whole. And then the whole verse fitly accords, *My dayes are withered away in the smook, or perhaps end in smook, my bones are burnt up like dry wood.*

b.

**לח****לח**

V. 6. Desert] From **לח** to be destroyed, or laid wast, Isa. lx. 12. Jer. xxvi. 8. Zeph. iii. 6. is **לח**, a wast place, or desolation, the ruines of an house, or an house ready to fall down, being uninhabited. In this sense it must here be taken, so as to fit it for the *owl* (so **לח** signifies Lev. xi. 17. Dem. xiv. 16.) here mentioned, for that is known to choose its lodging or place of abode

in such ruinous places. The lxxii. render it **ἐν δικοινίδει** in the foundation of an house that is fallen; though the Latine mistook it, when they read, *in domicilio, in an house*. The Jewish Arab read wast desolate places, or ruines.

V. 8. Mad against me] **לח**, which ordinarily signifies *laudavit*, signifies also to behave ones selfe indecently, like a mad-man, and in the Chaldee and Syriack dialect to reproach, or slander. Thus Ps. lxxv. 5. I said **לח**, the Chaldee renders it **לח** to the scoffers, **לח**, they read again **לח** scoffe not, and so the sense best bears there, speaking of the rebels that depraved and defamed and slandered him. And so here **לח**, adjoynded to **לח** my enemies reproach me, are most probably my reproachers, or slanderers; the Chaldee reads again **לח** my scoffers or backbiters, and to them most properly belongs, **לח** they have sworn against me, confirmed their slanders by oaths, or execrations upon themselves if they be not true, see Num. v. 21. The lxxii. read **οἱ ἐπαινεῖσάν με** they that commend me, from the first notion of **לח** *laudavit*, and the Syriack and Latine and Arabick agree with them.

V. 9. For] That sometimes is a note of the cause, sometimes of the effect, and accordingly is sometimes rendred **διὰ** for, or because, sometimes **διότι** wherefore, see note Luk. vii. d. And to the latter sense the context inclines it here, his eating ashes for bread, i.e. his mourning (see note e.) and plenty of tears, being sure the effect of the reproaches and slanders precedent, caused by them, and therefore not to be thought mentioned here as the cause of them, as the Greek **διὰ**, and Latine *Quia*, and English *For*, must import.

*ibid.*

c.  
TEN  
יְהוָה

R in viat.  
FRANC. S.  
cinere con-  
ſuebat  
cibaria.

*Ibid. Eaten aſhes like bread*] The importance of this phraſe *יְהוָה I have eaten aſhes*, may perhaps be miſtaken by thoſe who interpret it literally, of feeding on aſhes, or mixing aſhes with their food, whether it be by *eating panem fulcineritum*, bread baked in the embers, which is not cleaned from the aſhes that ſtick to it, or whether by making aſhes one of the ingredients in their bread, or (as || Bonaventura ſaith of S. Francis) *caſting aſhes upon his meat*. The uſe of aſhes in mourning is frequently mentioned in Scripture, but that not as of a kinde of diet, but as of that which accompanied ſackcloth, and was caſt upon their head, or tumbled and wallowed in, or lay in. See 2 Sam. xiii. 19. Eſth. iv. 1, 3. Job ii. 8. & xlii. 6. Iſa. lviii. 5. & cxi. 3. Jer. vi. 26. Lam. iii. 16. Ezech. xxvii. 30. Dan. ix. 3. Jon. iii. 6. And that certainly was the uſe of aſhes among the Jews to diſguiſe them (ſee 1 King. xx. 38. & 41.) to make them look ſadly and neglectedly. But this had no relation to eating, but was generally uſed in their times of humiliation and faſting, when they eat nothing at all. Only Iſa. xli. 20. we read, *He feedeth on aſhes*, but that certainly in a prophetic, i. e. figurative ſenſe; for it is applied to the Idol-worſhipper v. 17. who prayed to that which cannot hear or help him, any more than aſhes would nourish; he cheats and abuſeth himſelf, *a deceived heart hath turned him aſide*, as there it follows. It remains therefore that this one place here in this Pſalm, which ſpeaks of *eating aſhes like bread*, be looked on as a poetical phraſe, to be interpreted by the context, and by the general uſe of aſhes in the Scripture. The context ſpeaks of ſadneſs and mourning, and aſhes were the ſolemn rite thereof, being caſt upon the head &c. and then

faſting being joynd with mourning, the union of theſe two are here poetically expreſt by *eating aſhes like bread*, i. e. *eating no bread*, taking no food at all, but inſtead of that, entertaining themſelves with aſhes, though not eating them, but ſitting down or wallowing in them. And this being the importance of this phraſe, the other that follows *יְהוָה I mingled my drink with weeping*, muſt be underſtood by analogy therewith, not literally, that he put any of his tears into his drink, but that inſtead of drinking (which is expreſt by *mingling of drink*, becauſe they commonly drank their wine mixt with water) he ſpent his time wholly in weeping and lamenting. Thus Pſal. xlii. 3. *my tears have been my meat*, is no more, but inſtead of *eating* I weep; as when Chriſt ſaith Jo. iv. 34. *My meat is to do the will of him that ſent me*, i. e. he follows that taſke incumbent on him from his Father, and his doing ſo ſupplies the place of eating, he doth this inſtead of that: and ſo Pſal. lxxx. 5. *Thou feedeſt them with the bread of tears, giv'eſt them tears to drink*, i. e. they weep and faſt, or eat nothing. And ſo that is the utmoſt importance of this whole verſe, mourning and faſting accompanied with aſhes, the ceremony, and tears, a natural conſequent of both theſe.

V. 10. *Lifted up*] What is meant by *יְהוָה thou haſt lifted me up*, &c. is to be judged by the immediate antecedents, *יְהוָה indignation and wrath*; by theſe is meant a vehement diſpleaſure and anger, and in God, in whom anger is not found, effects that bear analogy with thoſe which proceed from angry men. To ſuch it is ordinary to caſt to the ground any thing that they are diſpleaſed with, and when the diſpleaſure is vehement, to lift it up firſt as high as they can, that they may caſt it down with more violence,

f.  
יְהוָה

lence, and dash it in pieces by the fall. And this is the meaning of the phrase here, and so is a pathetic expression of his present affliction, heightened by the dignity of the publick office wherein *Nebemiah* was at the time of writing this mournfull Psalm, *Nebem. i. 1. and ii. 1.* The greater his place was at *Shushan*, the deeper this sorrow for his countrey-men, and for *Jerusalem*, *Nebem. i. 3.* pierced him, whereupon he complains that God by way of indignation hath dealt with him, as those that take an earthen vessel, and throw it against the pavement, and that they may beat it to pieces the more certainly, *Lift it up* first, as high as they can, to throw it down with more violence. This the lxxii. have fitly rendered *ἐνέβηξ κατέσπασσέν με*, and the Latine *elevans illissi me, having lifted me up, thou hast dasht me to pieces.* The Jewish Arab reads, as if thou hadst carried me, and then cast me to them.

V. 14. *Take pleasure in her stones*]  
 The fullest meaning of *אֶת־בְּרִיתִי אֶת־אֲבִנֶיהָ* will be fetched from the promise of God to the Jews, *Lev. xxvi. 41.* that when they are carried captive by the heathens, and there pine in the enemies land, if they shall confess their iniquity—and if their uncircumcised heart be humbled, *וְאִם יִכְרְעוּ לִבָּם וְיִשְׁתַּחֲוּוּ וְיִשְׁמְעוּ אֶת־קוֹלִי וְיִשְׁמְעוּ אֶת־קוֹלִי* we read, and accept of the punishment of their iniquity, then will God remember his Covenant with Jacob &c. and remember the land. In those words it is certain, that *וְיִשְׁמְעוּ אֶת־קוֹלִי* (as we render it) the punishment of iniquity, see *1 Sam. xxviii. 10.* and such surely was the demolishing of the Temple, the ruine of that fabrick, which is here expressd by *אֶת־בְּרִיתִי* her stones, i. e. rubbish, or heaps of the ruinated stones of the Temple. So that in what sense soever *וְיִשְׁמְעוּ אֶת־קוֹלִי* is taken in *Leuiticus*, applied to *וְיִשְׁמְעוּ אֶת־קוֹלִי* punishment of iniquity, in the same it must be taken here,

where 'tis applied to the stones or ruins of the Temple; and that is sure a passionate resentment with humble melting sorrow, to look upon the judgments inflicted, assenting to the equity of them. In this sense, I suppose, *וְיִשְׁמְעוּ אֶת־קוֹלִי* must be taken in the thirty fourth verse of that *xxvi. of Levit. אֶת־בְּרִיתִי אֶת־אֲבִנֶיהָ וְיִשְׁמְעוּ אֶת־קוֹלִי* then shall the land resent (we misrender, enjoy) her sabbaths, speaking of the desolate countrey, lamenting and bewailing the loss of those precious opportunities which they formerly had, and made not use of. And thus in *Vespasians* coyne, in memory of the conquest of *Palastine*, there was on one side a woman sitting weeping under a Palme-tree, and *Judas Capta Jery* taken, in the reverse. And so of this Captivity the Psalmist tells us, *Psal. cxxxvii. 1. By the waters of Babylon we sat down, and wept when we remembered thee, O Sion.* To which kinde of melting resentment seeing the promise is made in that place of *Levit.* that God will then remember the Covenant, and the land, the Psalmist here fitly endeavours to prove that the time is come, in which God should have mercy upon *Sion*, v. 13. by this argument, for or because thy servants *וְאִם יִכְרְעוּ לִבָּם* passionately resent her stones, &c. referring in all likelihood to that promise of God, of which that resentment was the express condition. As for that which follows, *וְיִשְׁמְעוּ אֶת־קוֹלִי* it will best be rendered (as it is) in the future tense, they will or shall favour, or deal kindly with her dust or rubbish, i. e. they now promise most affectionately to repair her ruins, according to that of *Zorobabel*, *Zach. iv. 7. he shall bring forth the head-stone thereof with shoutings, וְיִשְׁמְעוּ אֶת־קוֹלִי* grace, grace to it, or favour, favour, in accord with *וְיִשְׁמְעוּ אֶת־קוֹלִי* shall favour the dust of it here: they that now passionately bewail and lament those ruins, and their own

own and their fathers sins, as the causes of them, shall hereafter joyfully joyne in the repairing thereof, and celebrate their finisht worke with the same tender, though more gratefull or pleasing passion. The Jewish Arab thus renders the verse, *For now thy servants are pleased with the stones thereof, contented [or contentedly] and are tenderly affected towards its dust, in honour [or honouring it:]* and he explains himselfe in a note, that whereas formerly they let light by the Sanctuary, and sinned against it, they now sought after it, *vestigium post oculum* (an Arabick phrase proverbially signifying the seeking after that which one hath let goe) magnifying, or honouring the dust thereof, how much more the building thereof, if it might be built?

V. 23. *weakened*] From the different acceptions of *חָלַל* for answering and afflicting, and by reading *חָלַל* for *חָלַל*, the LXXII. have much deformed this ver. 22. rendering *חָלַל בְּדֶרֶךְ הַיָּם* *he hath afflicted or humbled my strength in the way*, by *ἀπερελθὼν αὐτῶν ἐν ὁδῶ ἰσχυροῦ*, *he answered him in the way of*

*his strength*; and the Latine take it from them, *respondit ei in viâ virtutis suæ*; but the Syriack depart from them, and read *ܥܕܕܐ*

&c. *They have humbled my strength on earth.* Then to *חָלַל בְּדֶרֶךְ הַיָּם* *he hath shortened my dayes*, the LXXII. connect the *חָלַל* I will say, following, and render it *τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀπὲρ γαλῶν μου* — and the Latine likewise, *paucitatem dierum meorum nuncia mihi*, declare to me the paucity of my dayes. And herein the Syriack also agree with them; only the Chaldee divide them, and render them aright, *My strength is afflicted through the labour of the journey of my exile, my dayes are shortened, I will say before the Lord.* And this is surely the full rendring of the verse. The Jewish Arab reads, *He hath weakened in this way my strength, and shortened my age from it*, i. e. saith he, the way of patience, or enduring and calling [out on thee] and we being in captivity our strength is weakened from [or by it, or from bearing] it, by reason of the length of it.

## The Hundred and Third Psalm.

### Paraphrase.

David.

### A Psalm of David.

abundant mercies and deliverances of God, especially that of pardoning of sin, and not exacting the punishments due to it, which must interweave in every mercy or deliverance which is bestowed on sinful men, whose demerits have to much provoked the contrary. It was composed by David, as 'tis thought, on a recovery from sickness, and is also a prophetic description of the state of Christians under the Gospel.

1. *Bless the Lord, O my soule, and all that is within me bless his holy name.*

2. *Bless the Lord, O my soule, and forget not all his benefits:*

all my most ardent affections of devotion, to bless and praise his name for all the mercies and favours which in great bounty he hath afforded me,

The hundred and third Psalm is a solemn acknowledgment of the great and

When I behold God in himselfe and his glorious divine attributes, but especially in his works of mercy toward me, I am obliged with my whole heart, and

† To Aben Ezra and Kimchi. *חָלַל בְּדֶרֶךְ הַיָּם* it was spoken by prophets, Chald.

Particularly that for some time having corrected me for my sins, to bring me to repentance he hath now returned to me in mercy, pardoned my sins, which most justly deserved his wrath, and withdrawn his punishments from me; and not only rescued me from the greatest dangers hanging over my life, nor of the bowels of his compassion to his distressed creature, but restored me to a perfect health, and to a most prosperous condition, a confluence of all mercies, to surround me, and satisfy all my desires, and to make my old age like that of the Eagle, when the hath flourished as in youth it ever had been; hereby exercising that signal property of his, to vindicate the cause of all those that suffer injuries, to punish the oppressor, and relieve those that are not able to defend themselves.

3. *Who forgiveth all thine iniquities, who healeth all thy diseases :*

4. *Who redemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies :*

5. *Who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagles.*

6. *The Lord executeth righteousness and judgment for all that are oppressed.*

† *mercy*  
† *compassion*  
† *restoration*  
† *of bowels*  
† *רחמים*

Thus did he once proclaim his name to Moses and the Israelites, Exod. xxxiv. and therein his glorious nature, and the manner of his dealing with men, all

according to the rules of the most abundant mercy. In giving and forgiving, and sparing sin, and never sending out his thunderbolts or destructions, till our provocations, continued in impenitently, exert and force them from him.

7. *He made known his wayes unto Moses, & his \* ails*

8. *The Lord is mercifull and gracious, slow to anger, and plenteous in mercy.*

\* *inclination*  
\* *out of nature*  
\* *mercifull*  
\* *רחמים*

And this is Gods constant course; though he rebuke and express his just displeasure, and punish us for our sins, yet upon our reformation and serious returne to him he takes off his punishing hand again, and will not proceed with us according to that measure that our sins might justly expect from him.

9. *He will not allwayes abide, neither will he keep his anger for ever.*

10. *He hath not dealt with us after our sins, nor rewarded us according to our iniquities.*

On the contrary, to them that love and fear and serve him faithfully, his mercy is most abundantly poured out, as much above the proportion of their services, as heaven is above the earth, nay infinitely more, there being indeed no proportion between them.

11. *For as the heaven is high above the earth, so great is his mercy † toward them that fear him.*

† *as above*

And by that mercy of his it is, that at this time he hath so perfectly reconciled himselfe to us, and freed us from the punishment due to our sins :

12. *As farre as the East is from the West, so farre hath he removed our transgressions from us.*

And so he constantly will deal with all that sincerely repent from their sins to new obediences, having the bowels of a father to all such, which will never permit him to be wrath with penitents, to scourge but rather compassionate that child that reforms that for which the punishment was sent.

13. *Like as a father pitieth his children, so the Lord pitieth them that fear him.*

For he knows and considers the frailties and sicknesses and great infirmities

14. *For he knows our frame, he remembereth that we are dust.*

of our leaped full nature, our first original out of the dust of the earth, an emblem of our meanness and vileness, to which the corruption introduced by Adams first sin, (see note on Psal 51. 3.) and hereditarily derived to us, hath added wicked inclinations, which oft betray us to actual sin, if we do not strictly watch and guard our selves : and such is our weakness in this last state, that the most perfect, being not able to keep allwayes upon so diligent and strict a watch, do oft slip and fall : All which God is graciously pleased to weigh, and not to deal in rigor with us, to punish us, or to cast us out of his favour, or withdraw his grace from us for every sin that we commit through this weakness, but in all his proceedings with us, to make an allowance for such sins as are committed through infirmity, sudden surreption, continual incurison of temptations, &c. and for these to afford his mercy (in Christ) to all that sincerely endeavour his service, and do not indulge themselves to any deliberate sin.

וְיִצְרָא  
בְּיָמָיו  
דְּמַחְשֵׁי  
חַטָּא

Our evil  
concupi-  
scence that  
hinders us  
to sin.  
Child.



[The layers  
of man-  
dun  
107]

15. *As for man, his days are as grass; as a flower of the field, so he flourisheth.*

16. *For the wind passeth over it and it is gone, and the place thereof shall know it no more.*

17. *But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto childrens children,*

18. *To such as keep his covenant, to those that remember his commandments to do them.*

If they adhere faithfully to him in constant loyalty to his precepts, performe their part of the Covenant made with him, that of uniforme, sincere, though not of never-finning obedience, his mercies shall continue to them even after death (and then what matter is it, how short their present life is?) to their persons in eternal innumerable joy and bliss in another world, and to their posterity in the blessings of this life, which he hath promised not only to the third and fourth, but to the thousandth generation, Exod. xx. 6. and being thus by promise obliged, will be sure to performe it to all those that are carefull to observe the condition of it.

Man is a pittifull, weak, feeble, frail creature, fit to be compared with the most short-lived herbe, or flower, which in its height of flourishing is suddenly blasted and destroyed, and gone, never to returne againe. And herein is the infinite mercy of God toward his servants to be seen, that it is much more durable than their lives:

19. *The Lord hath prepared his throne in the heavens, and his kingdome ruleth over all.*

ing in heaven as a great Monarch in his throne, and exercising dominion over all creatures in the world, who are all most ready to obey him, and doe whatsoever he will have them. But most eminently this will he doe, by sending his Son the Messias into the world, the Spring of all grace and mercy, who, after his birth and death, shall rise, and ascend, and enter on his regal office in heaven, subduing the whole heathen world in obedience thereto. See Rev. iv. 2.

This is he surely able to do, being the omnipotent God of heaven and earth, sitting

† at bra-  
ving the—

20. *Bless the Lord, ye his Angels, that excell in strength, that do his commandments, † bearkening unto the voice of his word.*

21. *Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure.*

Angels of heaven (meant by those living creatures) those Courtiers that attend his throne, and are by him indued with the greatest power of any, that compass him, many Myriads of them, and do whatsoever he commands them with all the readines and speed imaginable, these glorious creatures that are witnesses and ministers of his great and wonderfull acts of mercy, should for ever bless and magnify his sacred name.

A natural and proper consequent to this is, that (as Rev. iv. 8. at the erecting of Christs throne, all the living creatures rest not day and night, saying, Holy, holy—so) the An-

22. *Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soule.*

And that all the men in every corner of the world acknowledge and bless and praise his name, as being all the subjects of his kingdome as well as works of his power; among whom it is most just that I, that have received such mercies from him, should take up my part of the Anthem, make one in the quire and consort of those that sing continuall praises to him.

gels of Christs throne, all the living creatures rest not day and night, saying, Holy, holy—so) the An-

## Annotations on Psalm CIII.

a. **V. 5. Thy mouth]** What **לשון** here signifies, is not agreed among interpreters. The Chaldee renders **לשון סביבתי** *the days of thy old age*, referring it, saith Schindler, to **לשון** old, worn out clothes, opposed to the *renewing of the age*, which here follows. But the word is used for the *mouth* *Psalm xxxii. 9.* **לשון** whose mouth must be bolden — the *lxxii.* there render it *συναγγρας αὐτῆς his janes*. According to this notion it is that the Syriack here render it **ܠܫܢܐ** *thy body*, but the *lxxii.* **ἐπιθυμίας αὐτῆς, thy desire**, or *sensitive appetite*, the *satisfying of which* is the providing for the *body* all the good things it standeth in need of, and so is a commodious paraphrase for *filling the mouth*, the organ of conveying nourishment to the *body*. *Aben Ezra*, and *Kimchi*, that refer this Psalm to *David's* recovery from sickness, give this farther account of the phrase, because in sickness *the soule refuseth meat*, *Job xxxiii. 20.* and the Physician restrains from full feeding, and prescribes things that are nauseous: In which respects the blessing of health is fitly described by the contrary. *Abu walid* recites two interpretations; 1. that of our translators, 2. taking **לשון** in the notion of ornament, that *multiplieth thy adorning with good*, i. e. that *abundantly adorneth thee with good*, *Aben Ezra* approves the notion of ornament, but applies it to the *soule*, the ornament of the *body*, i. e. *who satisfieth thy soule with good*: And an Hebrew *Arabick Glossary* renders **לשון** *thy body*.

b. **Ibid. Thy youth is renewed like the Eagles]** Of the Eagle *S. Augustine* affirms, that the beak grows out so

long, that it hinders her taking her food, and so would endanger her life, but that she breaks it off upon a stone; and of this he interprets the *renewing her youth here*. But *S. Hierome on Isa. xl. 30.* more fitly expounds it of the *changing of feathers*. Of all birds it is known, that they have yearly their moulting times, when they shed their old, and are afresh furnished with a new stock of feathers. This is most observable of Hawks and Vultures, and especially of *Eagles*, which when they are near an hundred years old, cast their feathers, and become bald, and like young ones, and then new feathers sprout forth. From this shedding their plumes, they seem to have borrowed their name, **אֶיָּס** an Eagle from **אָס** or **אָסָא** *desidit, defluxit to fall or shed*. To their bareness, or baldness, the Prophet *Micah* refers, c. 1. 16. *inlarge thy baldness as the Eagle*, **כְּנִשְׂרָא דְּנִשְׂרָא** as the Eagle whose feathers shed. And to the coming again of their feathers *Isaiah* relates, c. xl. 30. *they that wait on the Lord shall renew their strength* **וְעָלְמוּ כְּנִשְׂרָא** as Eagles they shall send up their feathers: **וְנִשְׂרָא** *they shall sprout out their feathers*, say the *lxxii.* and so the Syriack

**ܠܫܢܐ** they shall send out their wings; but the Chaldee **וְנִשְׂרָא** and they shall be renewed to their youth, just as here **וְנִשְׂרָא** *thy youth shall be renewed as an Eagle*; which therefore in all reason must refer to the new or young feathers, which the old Eagle yearly sprouts out. *Aquila longam atatem ducit, dum vetustis plumis satisfecit, nova pennarum successione renovescit. The Eagle is very long-*

long-lived, whilst the old plumes falling off, she grows young again with a new succession of feathers, saith S. Ambrose Serm. liv. So the Jewish Arab reads, So that thy youth is renewed like the feathers of Eagles.

<sup>c.</sup>  
<sup>לְהַלְלוֹתָ</sup> V. 7. His acts] From <sup>לְהַלְלוֹתָ</sup> to machinate, to designe, to study, to attempt to do any thing, is <sup>לְהַלְלוֹתָ</sup> here annex to <sup>לְהַלְלוֹתָ</sup> his way, by these to signify the nature and ways of God, or his dispensations toward men. The place here evidently refers to Exod. xxxiii. There Moses petitions God, shew me thy way that I may know thee, v. 13. and I beseech thee shew me thy glory, v. 18. by his way and glory meaning his nature, and his ways of dealing with men, that they might discern what to conceive of him, and expect from him. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord, v. 19. by which his nature is signified: and what that name is, is set down by enumeration of his attributes, c. xxxiv. 6. The Lord, the Lord God mercifull and gracious, long-suffering and abundant in goodness, just as here in the next verse, The Lord is mercifull. Which concludes that God's <sup>לְהַלְלוֹתָ</sup> here are his nature, that which in men would be called studium or indoles, disposition or inclination, as <sup>לְהַלְלוֹתָ</sup> his way is his dealings, his methods or course of dealing with men, the first his attributes, the second his actions, all which are totally made up of mercy and compassion, and grace, not punishing his servants according to their sins. The lxxii. fitly render it <sup>לְהַלְלוֹתָ</sup> his wills, or inclinations, but the Chaldee עֲוֹנֵי his doings (and so the Syriack <sup>לְהַלְלוֹתָ</sup>) but the learned Castellio most fully to the sense of the place in Exodus, naturam suam, his nature. The Jewish Arab <sup>לְהַלְלוֹתָ</sup> his nature or properties in the plural (for so the word here is.)

V. 11. Toward] Though <sup>לְהַלְלוֹתָ</sup> signify on, and toward, as well as above, or over, and be fitly so rendered v. 13. and 17. where (as here) God's mercy is said to be <sup>לְהַלְלוֹתָ</sup> upon his children, and <sup>לְהַלְלוֹתָ</sup> upon them that fear him; yet the comparison that is here made between the heaven and the earth, and the height or excellence of one <sup>לְהַלְלוֹתָ</sup> (not upon, but) above the other, being answered, in the <sup>לְהַלְלוֹתָ</sup>, by the greatness or strength (so <sup>לְהַלְלוֹתָ</sup> signifies) of Gods mercy <sup>לְהַלְלוֹתָ</sup>, that phrase must by analogy be rendered, above, not upon, or toward them that fear him. And then the meaning must needs be this, that whatsoever our fear or obedience to God be, his mercy toward us is as farre above the life or proportion of that, as the heaven is above the earth, i. e. there is no proportion between them, the one is as a point to that other vast circumference; nay the difference farre greater, as Gods mercy is infinite, like himself, and so infinitely exceeding the pitifull imperfect degree of our obedience. The other expression that follows v. 12. taken from the distance of the East from West, is pitcht on, saith Kimchi, because those two quarters of the world are of greatest extent, being all known and inhabited. From whence it is that Geographers reckon that way their Longitudes, as from North to South their Latitudes.

V. 20. Harkning] The notation of <sup>לְהַלְלוֹתָ</sup> in this place seems best expressed by the Arabick, statim asque audiant, as soon as they hear, for that is the character of the Angels obedience, that as soon as they hear the voice of Gods word, as soon as his will is revealed to them, they promptly and presently obey it. The Chaldee render it <sup>לְהַלְלוֹתָ</sup> at his voices being heard, the lxxii. τὸ ἀκούειν as they hear, or as soon as they hear.

## The Hundred and Fourth Psalm.

The hundred and fourth Psalm is a most elegant pious meditation on the power and wisdom of God, in framing and preserving all the creatures in the world. 'Tis uncertain by whom it was composed, though in || some translations it hath *David's* name in the inscription of it.

¶ Greek,  
Latin,  
Syriack,  
Arabick,  
Aethiopic.

### Paraphrase.

There is no more constant employment or exercise for the soule of man, whose chief end and hope it is to come to the vision

of God, then to ponder and meditate on his glorious essence and attributes, his power and providence or wisdom, the greatness and vastness of the one, and the infinite goodness and excellence of the other, such as cannot but be liked and admired by all that consider it. To which if I adde his grace and mercy, wherein he hath revealed himself to me, not onely as a Lord and Prince of the whole creation, but withall as my most gracious God, and Father, and preserver, and Redeemer, I shall be obliged to acknowledge my selfe under innumerable engagements to bleis and magnify him with my very soule, and all the faculties thereof.

1. **B**less the Lord, O my soule: O Lord my God, thou art very great, thou art clothed with <sup>†</sup> brightness and majesty;

† glory and  
beauty,  
TUT  
TUT

He hath set up his throne and palace in the highest heavens, that place of the

2. **who coverest thy selfe with light as with a garment, who stretchest out the heavens like a \* curtain;**

\* tent.

greatest splendor, which was at first all light, the chief work which is mentioned of the first dayes creation, Gen. i. 3. In this he afterwards on the fourth day placed those glorious luminaries, the Sun, Moon, and multitudes of Starrs, Gen. i. 14. and on that glorious spangled robe, the great Iehova seems to shroud himselfe from humane view; and whensoever he appears, or exhibites himselfe to his servants (being in himselfe an infinite spirit, and so invisible to the eye of flesh) he doth it in a bright shining cloud, a weak image of that immense splendor and glory, thereby to challenge that admiration and reverence which is most due to him. Then under that pure luminous body of the heavens, he framed on the second day the regions of the aire, Gen. i. 6. erected them as a spacious tent or Tabernacle or pavilion, expanded and extended round about, so as to encompass the earth, which was placed in the midst of that great globe, as the center of it, and by his secret power he hath ever since sustained it in this posture.

In the middle region of this element of aire he placed also vast receptacles of waters, Gen. i. 6. which he dispensed to things below, as he sees convenient for them, and so also a multitude of clouds; and if at any time he will evidence his special presence, come down in judgment, or in mercy, among us men, those clouds are his high triumphant chariot, as it were, wherein he sits, and the wind as it were the wheels of that chariot, on which, as on the wings of Cherubims in the Arke, overshadowing the mercy-seat (i. e. by the ministry of Angels) he is pleased to descend toward us.

3. **who laiest the beams of his || chambers in the waters, who maketh the clouds his charer, who walketh upon the wings of the c wind;**

† upper  
rooms

As for the globe of the earth, which is encompassed with the regions of aire and celestial spheres, and hath no visible support to sustain so heavy a body, hanging in the midst of such an expansion, yet hath God seled and established it at fume as if it rested on the most solid basis or foundations, fitted to strange a place for it, that being an heavy body, one would think it should fall every minute, and yet which way soever we would imagine it to stir, it must contrary to the nature of such a body fall upwards, and so can have no possible ruine but by tumbling into heaven. Thus hath God provided for its sustentation, and so shall it be sure to continue till the end of the world.

For though he be able to doe all things by himselfe, to administer the whole world, as he first created it, by a word, by saying, and it was done, yet is he pleased to make use of the ministry of Angels, who some of them in subtile bodies of aire, others of fire, come down, and execute his commands here upon the earth.

4. **who maketh his Angels † spirits, his ministers a flaming fire;**

† winds,  
see note c.

As for the globe of the earth, which is encompassed with the regions of aire and celestial spheres, and hath no visible support to sustain so heavy a body, hanging in the midst of such an expansion, yet hath God seled and established it at fume as if it rested on the most solid basis or foundations, fitted to strange a place for it, that being an heavy body, one would think it should fall every minute, and yet which way soever we would imagine it to stir, it must contrary to the nature of such a body fall upwards, and so can have no possible ruine but by tumbling into heaven. Thus hath God provided for its sustentation, and so shall it be sure to continue till the end of the world.

5. **who \* laid the foundations of the earth, that it should not be removed for ever.**

\* hath built  
the earth  
upon her  
bases  
PUN  
TUT  
TUT

6. Thou coveredst it with the deep as with a garment, the waters stood above the mountains.

7. At thy rebuke they fled, at the voice of thy thunder they hasted away.

the highest mountains, were then all under that liquid element: But in the second day a division was made, and the Firmament placed betwixt the upper and lower waters, Gen. i. 7. And then as at Gods command v. 9. these inferior waters were all gathered together into one place, and dry land appeared, and in the cavities of the earth large room was made for an Ocean of waters, and for many lesser streams and lakes, and so the earth became habitable by this means, and a bare word of God did all this; so the other portion of those waters were made to float aloft in the aire, and when they are ready to discharge themselves, thereby to drown what is beneath them, at the blast of an unseen wind, as at a rebuke of Gods, they disperse and hide themselves, and at the voice of thunder which purifies the aire, they immediately vanish, and are so far from overflowing the earth, which their posture seemed to threaten, that they are not discerned to be at all, save only to refresh us sometimes with their seasonable showers.

At the first creation, the earth was covered all over, and as it were clothed with the great deep, that vast expansion of aire and waters; those that are now

8. d They goe up by the mountains, they goe down by the valleys, unto the place which thou hast founded for them.

higher than the other, it pleased God that the water which was thus placed in the lower abyss or ocean, should by lesser passages through the bowels of the earth, where it meets with an advantage to rise by, ascend far above its level, and so break forth and spring in those mountains, and from thence tumble down into the valleys, and so again by a perpetual alternation return unto the Ocean;

This great body of waters being thus disposed, and withall the earth distributed into mountains and valleys, some parts much

9. Thou hast set a bound that they may not pass over, that they turne not again to cover the earth:

swelling and totting it selfe, labouring to overflow and overflow them by its waves, and billows, and surges, daily threatening to recover its old position of encompassing the face of the whole earth, yet hath God set such boundaries and banks to it, and by his own power so wonderfully restrained it, and promised alwayes to do so, that it observes a regularity in its disorder, a temper in its madness, keeps still a just return of ebbing and flowing, seldom transgresses the known water-marks, and so frees us from all fear that it shall ever be able to prevail to drown the earth (see Jer. v. 22.)

And being there inclosed, though it be perpetually tumultuous, forming and

10. He sendeth the springs into the valleys, which run among the hills.

11. They give drink to every beast of the field, the wild Asse quench their thirst.

12. By them shall the fowls of the aire have their habitations, which sing among the branches.

waters; and having from the hills, as they pass, still fresh supplies, they grow at length into deep and navigable rivers, from which all the wants of men and beasts and fowls of the aire (that feed on flies and insects, and fishes generated there, and are sheltered with the thickets which that moisture plentifully produces, and fill the woods with variety of sounds) are sufficiently provided for.

But on the other side, the water thereof God dispenseth through veins of the earth, which sweats and takes off all the brackishness of it, and then pours it out in springs, and those fill the hollow or low places, let by him for receptacles of

13. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14. He causeth the grass to grow for the cattel, and herb for the service of men, that he may bring forth food out of the earth,

15. And wine that maketh glad the heart of man, and oile to make his face to shine, and bread which strengtheneth mans heart.

for men, bread and wine and oile, all manner of provision both for necessity and delight, for daily food and festivities; all which are by this means demonstrated to be the special productions of Gods all-wise and gracious providence.

As for those superior parts of the earth which are not thus furnished, the clouds are a store-house for them, and those God by his special care and providence empties out upon the earth, when he sees fit, and given it its fill of moisture, whereby it is enabled to bring forth grass for the beasts, all manner of plants and grain

And the same wife providence extends to the trees of the forest, affords maintenance even to the tallest and goodliest of them, the Cedar and the Fir; and that in the most improbable soile, the tops of the barrenest mountains, never

16. *The trees of the Lord || are full of sap, the Cedars of Lebanon which he hath planted;*

17. *Where the birds make their nests: as for the storke, the & fir-trees are her house.*

18. *The high hills are a refuge for the wild goats, and the rocks for the h conies.*

manured or planted by humane industry, in the midst of rock and flint, where no grass can grow to any height, and where 'tis hardly imaginable how the roots of such trees should fasten: This fore an act of no less then a divine power and wisdom, designed for some more then common end. The Cedars are of such excellent use for buildings, that they seem to have been planted and nourished by God on Lebanon on purpose for the most magnificent structure of the Temple; and both that and the fir-tree grow to a vast height, so as to secure the birds that build in them, as the tops of the steepest hills secure the goats (that have the peculiar faculty of climbing them, where no hunter can follow them) and as the holes in the rocks are a safe retreat for the rabbits, passing a mine and building themselves an house, where no crows of iron could make entry.

A special work of the same providence it is, that by the motion and influences

19. *He appointed the moon for seasons, the sun knoweth his going down.*

of the moon, the six seasons of husbandry and other humane actions are measured and directed, according to the different quarters thereof; on this depend the fluxionary returns of tides, the growth of plants, the increase and decrease of humours in the body even of man, and peculiarly his brain, the seat of his understanding, is much concerned in it. In all which respects it is, that the sun, which hath so much to do in the governing and blessing every part of the world, doth not allwayes keep up in any horizon, but leaves some part of every natural day to that other luminary to manage.

And as between these the day and the night are divided, so there are evidences of Gods wisdom in each of these, special uses for each. The darke of the

20. *Thou makest darkness, and it is night, wherein all the beasts of the forest † creep forth.*

21. *The young Lions \* roar after their prey, and seek their † meat from God.*

night is usefull to beasts of prey, which are pursued by mankind, and are fain to keep in their holes and caverns all day, when if they should come abroad, they would much disturb the quiet of men, but then by advantage of the darkness of night are enabled to ravage, and feed, and sustain themselves; and though the Lions for want both of swiftness and of sense be ill qualified to provide for themselves, yet hath divine providence taken care of them, directed them to make use of another creature which is swift, and of a quick sense, and that joyne in league with them, and having leised the prey, stands by, till they have filled themselves: A wonderfull dispensation, to which, and to the hand of God in it, they owe their food as discernibly as they would doe, if God in answer to their roaring, as by way of returne to our prayers, immediately pow'd down, or bestowed their food upon them.

And the day is more eminently usefull for other offices, the doing all the works incumbent on us, for the culture of the earth, &c. and for this a fair space

22. *The sun ariseth, they gather themselves together, and lay them down in their dens.*

23. *Man goeth forth to his work, and to his labour untill the evening.*

is assigned from sun-rise till sun-set, all which space those beasts of prey lie close in their dens, to which they gather themselves in companies, though by the same providence it is ordered that they go not out in herds, (if they did there would be no resisting them) and thither they betake themselves at the same time that men rise to their labour, i. e. constantly every morning.

Thus hath God created and disposed not onely these, but all things else, in all variety of excellencies; his wisdom and his bounty is seen in all things; and not onely in the earthly part of the globe, but in the other as to appearance barren and desolative element, that most vast and spacious ocean, furnished with such a multitude of fishes of all sorts and sizes, usefull also to the benefit of men by navigation, and famous for the great sea-dragon, the whale, which is fortified against all force and art, so as to contemn all assaults of men.

24. *O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.*

25. *So is || this great and † wide sea, wherein are † things † creeping innumerable, both small and great \* beasts.*

26. *There go the ships, there is that † Leviathan, whom thou hast || made to † play therein.*

with such a multitude of fishes of all sorts and sizes, usefull also to the benefit of men by navigation, and famous for the great sea-dragon, the whale, which is fortified against all force and art, so as to contemn all assaults of men.

27. These

† shall be satisfied: 1926

† tread or move, see note h. \* roaring for prey, and to seek. עֲרִיב עֲרִיב עֲרִיב

† the sea, great and wide in space † swimming † living creature, see note h. † formed to swim, or to triumph, or converse.

27. These wait all upon thee, that thou mayest give them their meat in due season.

And for all these hath God made abundant provision of food, to support and refresh them when they stand in need of it, and that by wayes of his own wife dis-

28. That thou givest them, they gather; thou openest thy hand, they are filled with a good.

pending, without any care or sollicitude of theirs, requiring no more of them than to partake of that festival entertainment which he hath prepared for them.

29. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

And from him their very life, and all the joyes and comforts thereof every minute depend. The withdrawing his favour and benigne aspect and conser-

30. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth.

rence, and sustentation, is the cause of all their misery, of all the strokes and judgments that light upon any part of this lower world, and of their present death, and returne to the elements whereof they are compounded, when he sees fit to summe them. And as at first by his bare will and command, as by a breath and word of his mouth, all these were created out of nothing; so by the same omnipotent creative power and wise disposal, of his own sweet will and pleasure, he continues the species of each by seed and succession, by which, as by a natural stock of supply to all that decays and departs, he doth yearly and daily renew the world, and keep it up as full as if nothing ever perished in it, (an emblem of his future dealing with us men in the resurrection.)

31. The glory of the Lord shall endure for ever; the Lord shall rejoyce in his works.

This method and course of Gods, for the setting out and illustrating the glory

of his infinite power and providence, shall thus last as long as this world continueth; and as God in the first creation, had his rest and Sabbath, took delight in his own work, lookt on it altogether, and beheld it was exceeding good; the same complacency hath he in the continuance, and managery of it ever since. (O let not us men be the only ungratefull part of his creation; let us for ever praise and glorify his name, transcribe that festival Sabbath of his; and returne him the tribute of our obedience and our most pious acknowledgements for these and all his abundant mercies, afford him that equitable content and delight, of our pouring out his benefits on such unworthy receivers as we men most frequently are, and as we shall be, if we live not in uniforme obedience, in all works of piety before him.)

32. He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

And as his providence, so his sovereign power and dominion is continued over

all the creatures in the world. As one breath or act of his will created all, so one look of his, one least expression of his displeasure, is enough to set the whole earth a trembling, and the loftiest parts of it, the mountains, a smoaking (and so to cast the stoutest proudest sinners into agony of horror and dread. 'Tis a most formidable thing to fall into the hands of the living Lord. As the Law was given on Sinai with thundrings and lightnings and earthquakes; so shall our obedience be exacted of us, and our disobedience avenged in a most fearful manner. And the foresight of all that may very reasonably chaine us to all duty and observance.)

33. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being.

On both these accounts every faithful servant of his having a rational soule to apprehend, a spirit inflamed and enlightened to observe, and a tongue and

34. My meditation of him shall be sweet; I will be glad in the Lord.

voice to speak these wonders, will finde very frequent occasions of continuing to bless and praise his name as long as God allows them life and faculties to do it: They will take care to be constantly and diligently exercised in performing this most acceptable duty to him, and take more pleasure in it, than in all the most delectable diversions or transpiring sensualityes in the world, and never be fully cheared but in some exercises of piety or virtue, which they are assured is gratefull to him, and will be it selfe a reward to him that is thus exercised; and yet hath assurance of much more, God himselfe will be to all such their joy and gladdens.

35. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord O my soule. Praise ye the Lord.

As for those that will still stand out against his so just, so reasonable, so honorable, so joyous an imployment, and in spite of all convicti-

on and obligation maintain their stubborn disobedience against the all-wise, all-powerfull, all-mercifull Creator, and force him to the exercise of his justice, they can look for nothing but perishing and utter destruction. O let my lot be among them that praise him here, and shall for ever praise him hereafter, I will therefore make hast to joyne with the blessed Saints and Angels in heaven, and now early beseech and practice that which I hope to chane out for ever, and end, as I began, by calling all men to joyne with me in an Hallelujah. Blessed be the name of the Lord now and to all eternities.



## Annotations on Psalm CIII.

2. <sup>הַיָּעוֹר</sup> V. 2. *Curtain*] What <sup>הַיָּעוֹר</sup> properly signifies, will appear by Ex. xxxvi. there we finde <sup>הַיָּעוֹר</sup> of fine twined linen — v. 8. and those being coupled one unto another became one Tabernacle, v. 13. Over this he made <sup>הַיָּעוֹר</sup> of goats hair for the tent or covering over the Tabernacle. Here 'tis evident that both the sides of the tabernacle, such as we usually call curtains, and the top, which in a bed we call a Tester, in a tent the covering, were indifferently called <sup>הַיָּעוֹר</sup>; which concludes it to be any expansum, whether of linen or skin, of which tents were wont to be made, and from thence the tent it selfe, which consisted of such. So 2 Sam. vii. 2. the Arke of God which was then in the Tabernacle or Tent, was said to dwell <sup>בְּתוֹךְ הַיָּעוֹר</sup> in μέσσω τῆς σκηνῆς, say the lxxii. in the midst of the Tent or Tabernacle, as that is there opposed to an house of Cedar. So Cant. i. 5. the <sup>הַיָּעוֹר</sup> of Solomon are to be understood by analogy with the tents of Kedar precedent, from which they differed as faire from black, those being plain and black, but Solomons (as all the rest of his furniture) sumptuous and magnificent, but still both of them of the same common nature of Tents, though one much finer than the other. From hence it is that Jer. iv. 20. dwellings are expressed as by tents, so by <sup>הַיָּעוֹר</sup>, which the Chaldee there renders <sup>בְּתוֹךְ הַיָּעוֹר</sup> my towns or cities. So that still the word signifies a Tent or Tabernacle, or the materials whereof such were made, which being ordinarily skins, the lxxii. here render it <sup>δέρμα</sup>, the Latine *pellis* a skin, the Syriack and Chaldee retaining the Hebrew word. And being here applied to the heavens or body of the aire

(which is oft exprest in the Scripture by this word <sup>שָׁמַיִם</sup> heavens) it must probably signify not the uppermost part of the tent, the tester or canopy only, but the whole tent, canopy and curtains both, for by that the aire which incompasses the earth is most fitly resembled, in respect of us here below, for whose use it is that God hath thus extended or stretcht it out. Agreeable to this it is that Gen. i. 6. the aire, which there divideth or separateth, (as <sup>אֵרֶץ</sup> from <sup>אֵרֶץ</sup> in Arabick is to separate as a curtain doth) betwixt the waters, is called <sup>רָקִיעַ</sup>, which we render firmament, but coming from <sup>רָקַע</sup> expandit, is better rendred expansum, expansion, being thus extended over all the earth, as a tent about it; so that the earth is placed (as it was said of the Arke 2 Sam. vii.) <sup>בְּתוֹךְ הַיָּעוֹר</sup> in the midst of a Tent or Tabernacle. This Tent God is said to stretch out, by his secret invisable virtue doing that which in Tents here below is wont to be done with cords.

V. 3. *Chambers*] <sup>עֲלִיָּה</sup> from <sup>עָלָה</sup> ascendit, signifies any upper room, to which they ascend. So 2 Sam. xviii. 32. he went up to <sup>עֲלִיָּה</sup> the chamber over the gate. Accordingly the lxxii. here render it <sup>ὀψώνιον</sup> an upper room, and the Latine *superiora ejus*, his upper stories. By <sup>עֲלִיָּה</sup> therefore must be meant, though not the supreme, yet the superior or middle region of the aire, which is here described as an upper story in an house, laid firme with beams (accounting the earth and the region of aire about that as the lower room) and this floor is here said poetically to be laid in the waters, those waters which Gen. 1. are above the expansum. This is most



most evident by v. 13. where God is said to *water the mountains* מַעֲרִיכֵי מִן שָׁמַיִם *from these his upper rooms*, these clouds, whence the rain descends: the Chaldee calls them *בֵּית הַמֶּלֶךְ* *the house of his superior treasures*, where plenty is stored up, and from whence it is rained down upon us. And so as v. 2. the highest heavens are in the first place set down, express'd by *light covering God*, (a luminous palace where he dwells especially, who is every where present, and next after that, the element of *aire*, as a *Tent* or *Tabernacle* for the earth; so here in the third place we finde the *waters*, that part of them which remained in the middle region of the *aire* (when the lower region of the *aire* called *אֶרֶץ* *the expanse* Gen. i. 6. divided the waters from the waters, the superior waters kept in the *aire* from the inferior which now fill the Ocean) in which, saith the Psalmist, *the beams of these upper room were laid*; (see note 4. on Psalm cxlviii.) i. e. whereas in the building of an *upper story*, there must be some walls or pillars to support the weight of it, and on that the *beams* are laid, God here by his own miraculous immediate power *laid*, and ever since supported these *upper rooms*, there being nothing there but *waters* to support them, and those, we know, the most fluid tottering body, not able to support it self: and therefore that is another work of his divine power, that the *waters*, which are so fluid, and unable to contain themselves within their own bounds, should yet hang in the middle of the *aire*, and be as walls or pillars to support that region of *aire*, which is it self another fluid body.

*Ibid. wind*] What רִיחַ, which sometimes signifies *spirit*, sometimes *wind*, which is nothing but *aire moved*, is set to import here, might be somewhat uncertain,

were it not for the next verse, where 'tis said of the *Angels*, *He maketh his Angels רוחות*, and his ministers a *flaming fire*, (which the Apostle Heb. i. 7. exactly expounds of the *Angels*.) There as *Angels & ministers* are but several names of the same divine creatures, so רוחות and *fire* are but expressions of the several appearances of them, sometimes in *airy*, sometimes in *flaming clouds*. In this part of v. 3. is described the use of *clouds* for Gods appearing to us here below, express'd by mention of his *chariot* and *walking*. He is we know an infinite Spirit, and so invisible to any material, created, finite faculty; yet he is said to come down to us to presentiate and exhibire himself to us at some times more than others, then especially when the *Angels*, who are the attendants and officers of his Court, the *satellitium* or *guard* that wait upon him, *mentemque profundam circummeant*, and *incompass this profound minde* (as the Platonists styled God) do visibly appear unto us. And these again being in their own nature either spiritual, and so invisible substances, or else, if bodies, of a most subtle, indiscernible nature, are wont (when they purpose to appear) to come in *clouds*, either *airy*, or (that *aire* being ascended) *fiery* and *flaming*. In which respect that *airy* or *fiery cloud*, when it is in motion especially, is fitly resembl'd to an *Eagle with wings*, in which those *Angels* descend, and overshadow first, then perhaps light on us, as an *Eagle*, or *Dove* doth first hover over, then light on any thing, and then God is agreeably said to *come*, or *fly*, or *walk on these wings of the wind*, or *moved aire*, or *white cloud*, i. e. to be eminently present, where the *Angels* thus appear. From hence therefore it may be resolv'd that as רוחות in the plural in the next verse are the *minds*, i. e. *agitated aire*, or *clouds*, wherein

+ Beeth.

wherein the *Angels* appear, and those defined (by their opposition to *flaming fire*) to be *clouds of pure air*, white not *fiery* clouds; so the אנל here is the generical word, belonging to both those sorts of *clouds*, which the *Angels* make use of to descend and appear in, and those *clouds* of such a breadth, as to resemble the wings of an Eagle or great bird: and then God who makes the *clouds* his *chariot*, his *vehiculum* to bring him down, may fitly be said to *walk on* these *wings* toward us. Thus *Psal. xviii. 10.* God's riding on the *Cherub*, is again exprest by *flying on the wings of אנל* which we more also render the *wind*. There the *Angels* are sure meant by the *Cherub*, and those (as in the *Arke*) pictured with *wings*. Now in the *Arke* the wings of the *Cherubim* were so placed one toward the other, that they made over the *Propitiatory* a kinde of *Seat*, and that was looked on as the seat of God; and accordingly the אנל or *spirit*, there and here, on whose *wings* God is said to *fly* there, and *walk* here, must be those agitated *clouds*, whereby, as with *wings*, the *Angels* fly down to us; and so God is said to *walk*, or be present on them. This makes it necessary to render אנל in the same sense in both verses, and that (according to the original notion of it) *air*, or *wind*, which are exactly all one, save that the latter intimates motion, and so is the fitter to exprest these *clouds* by which the *Angels* descend, most frequently with some incitation, *περιεὶν πρὸς βύλα, a violent rushing blast, Aē. ii. 2.* *Aben Ezra* and *Kimchi* in this fourth verse are willing to take the word אנל winds in the genuine notion, and *Angels* in a metaphorical, interpreting it by *Psal. cxlviii. 8.* *nid and storme fulfilling his word*, where the *wind* is described as a kinde of *minister*, and so *Angel* of God. But

the Apostle *Heb. i. 7.* exprestly applying the words of this fourth verse to the *Angels*, obligeth us thus to interpret them.

V. 8. *They goe up by the mountains—* It is not here certain whether אנל mountains, and אנל valleys or plains, be to be read as in the nominative, or as in the accusative case. If they be in the nominative, then we must read as in a parenthesis (*the mountains ascend, the plains or valleys sink down*) joyning the end of the verse, *unto the place—to hast away, v. 7.* thus, *The waters once stood above the mountains, those places which now are such, but at the uttering Gods voice, they fled and hast away (the mountains ascending, and the valleys descending) unto the place which thou hast prepared for them.* Thus the *xxxii.* and *Latine* understood it, *ἀναβαίνον ὄρη, καὶ καταβαίνον πεδία, ascendant montes, & descendant campi, the mountains ascend, and the plains descend,* referring to the change that was made in the *earth*, from being perfectly round and incompassed with *waters*, into that inequality wherein now it is, great *mountains* in some parts, and great *cavities* in other parts, wherein the *waters* were disposed, which before covered the face of the *earth*. But they may be more probably in the accusative case, and then אנל the *waters* v. 6. which were understood v. 7. though not mentioned (for it was the *waters* that there fled and hast away) must be here continued also, viz. that the *waters* אנל ascend or climb the *mountains*, and אנל descend or fall down upon the *valleys* or *figures*, or *bollow places*, *ditches* and the like receptacles of *waters* (for so אנל now signifies among the *Rabbin.*) And this sense the *Chaldee* follow, *they ascend from the abyſſe אנל to the mountains, and they descend אנל into the valleys, to the place—* And this is the clearest exposition

possession of it, rendering an account of the course of *waters*, since the gathering them together in the Ocean, that from thence they are by the power of God directed to pass through subterranean *meatus* to the uppermost parts of the earth, the *hills* and *mountains*, where they break forth in *springs*, and then by their natural weight *descend*, and either *find* or *make* channels, by which they run into the Ocean again, that מקום place which God hath hewed out as a receptacle for them; and by their thus passing they are profitable for the use of men, in *watering* the *cattel*, and the *fruits* that grow on the *earth*, v. 10. &c.

V. 11. *Quench*] שָׁבַר from שָׁבַר to break, and applied to hunger, or (as here) to thirst, must signify to *allay*, or *quench*, to debilitate, and take off the keenness of the appetite. The phrase is communicated to other languages, and is usual among us, who take *breaking* of *fast*, for *eating*. The Lxxii. here read *περοδοξῶναι εἰς διψᾶν*, they expect or wait for their thirst; and so the Latine, *expectabant*, reading no doubt שָׁבַר from שָׁבַר with ש (not ש) which signifies to expect or wait: so v. 27. *all these wait on thee* שָׁבַר, the Lxxii. there, as here, read, *περοδοξῶναι expect*. So *Psalm* cldv. 15. *the eyes of all* שָׁבַר *wait on thee*. But (as the Chaldee, so) the Syriack assures us of the other reading

of it, who render it שָׂבַע *are filled or satisfied*, when they thirst. This is here peculiarly remarkt of the *ass* in the dry remote and sandy deserts, which though a dull and stupid creature, are by providence taught the way to the waters, and there is no such way for the thirsty traveller, as to observe the herds of them descending to the streams.

V. 12. *Sing*] The word רָעַע is not elsewhere used in the Bible, but only in the Chaldee *Dan*. iv. 12, 14, 21. There 'tis interpreted by the Lxxii. *ῥάλα* leaves, as here by the Chaldee רָעַע *toughs* or *leaves* (from רָעַע being *moved* or *shaken*) because the *toughs* or *leaves* are agitated by the wind. There it is distinguished from עֲצָא *branches*, which are there expressed by another word, עֲצָא *his branches*. It is therefore most reasonable to render it here either *toughs* or *leaves*, and בֵּין must be in strict rendering *from between* (so בֵּין must be rendered v. 10. not *among* but *between*, *ἀνάμεσον* say the Lxxii. to denote the hollow receptacles for *waters* *betwixt* the *hills*, or *risings* of the ground on both sides.) *From between these toughs or leaves* then the *fowls* of the *air* קִיפּוּ *send out their voice*, not by *singing* only (for that is peculiar to *few*) but by making any noise that is proper to them. It is here hard to divine upon what ground, or by what understanding of the word, the Lxxii. should render it *περὶ τῶν πέτρων* *rocks*, and yet the Latine follow them in the reading, and the Syriack by הַר *mountains*, or *rocks*,

seem to consent to them, the context inclining it to the notion of *toughs* or *leaves*, and the use of the word in *Daniel* confirming it. 'Tis possible they might apply it to the *springs* precedent, v. 10. which coming out of *rocks* or *mines*, they might think those *rocks* poetically expressed by *branches* of those *springs*. But it is most probable that for רָעַע they read רָעַע, and so render it *rocks*, for so we know *Cepha* signifies.

V. 17. *Fir-trees*] For עֵצֵי הַר *fir-trees*, so understood both by the Chaldee and Syriack, the Lxxii. read *ἡγεῖται αὐτῶν* *is the captain of them*, the Latine, *dax est eorum*, reading,

reading, 'tis probable, צפנא in the head of them.

h. צפנא V. 18. [coney] For צפנא rabbits or coney (so used *Lev. xi. 5. Deut. xiv. 7.*) some copies of the *lxxii.* now read *χοιες* *μυλλαι* *bedbogg*, others *λαγαι* *bare*, and the Latine follows the former, reading *berinaccis bedbogg*; and that most probably is the right reading of the *lxxii.* because both in *Leviticus* and *Deuteronomy* they so render צפנא. That the word cannot signify *bare*, is certain both from *Deut. xiv. 7.* where צפנא the hare is set down distinct from it, and from the context here, which makes the rocks their refuge, as to coney they are, but not to hare: and the same prejudice lies against the other; and therefore the Chaldee render it צפנא coney, and so *Aba Walid*, saying, 'tis a creature not so common in the East, but in the Western parts frequent, and call'd צפנא, *Alconilic*, the corruption of *Cuniculi*; and so the Jewish Arab, צפנא to the Coney; and the Syriack ܥܦܢܐ (not as the Latine translator *Leporibus*, but) to coney.

l. צפנא V. 21. [Meat from God] What is here said of the Lions peculiarly, that they roar after their prey, and seek their meat from God, may be illustrated by what is observed of those creatures, that to their great strength, and greediness, and rapacity, they are not proportionably provided with swiftness of body to pursue those beasts in the desert on which they prey, nor yet so quick-sented, as to be able to follow and trace them to their places of repose. It hath therefore been necessary to the providing for these, that some supply should be made to these defects by some other way. And it hath been affirmed by some, that their very roaring is usefull to them for this

end, and that when they cannot overtake their prey, they do by that fierce noise so astonish and amaze the poor beasts, that they fall down before them. But it is more credible, what is reported of the Jackales, a sort of larger foxes, that being provided of those abilities which the Lion wants, is joyned to him, first by interest (as wanting that strength which the Lion hath) but more by the great Law of Nature, into a league and strict confederacy, and so constantly hunts for the Lion, and when he hath seized the prey, stands by, till the Lion hath sufficiently gorged himself, and then contents himself with the remainder. If this have that truth, which it professes to have, it gives a clear account both of the phrase of roaring after the prey, and of seeking it from God: of roaring, as being able to doe nothing else toward the getting it, but only thus to frighten the hearers, and express his own hunger and want, in which respects the Devil, in seeking whom he may devour, is express in this style of a roaring Lion, 1. as very greedy of his prey, 2. very unable to get it, unless we voluntarily yield to his loud noises, beside which he hath no other means to prevail upon us, and if we resist or not give our consent to his temptations, we have conquered, and he, as worsted, will fly from us. Of his seeking his meat from God, who by this extraordinary dispensation bestows it on him, as it were in answer to his call, the roaring here being proportionable to the crying, or gaping of the young Ravens, *Psal. cxlvii. 9.* and so thus, as that, interpreted to be a natural way of calling on God, which he that relieves the destitute, obliges himself to answer.

k. V. 25. [Wide sea] One Epithet of the sea here is, that 'tis צפנא, צפנא, which the Latine renders *spaciosum* צפנא *manibus*

*manibus, wide in hands, by hands* signifying the extent of the *branches* thereof both wayes, on this side and on that side; but the Chaldee רַחֵב *nide* or *spacious in the bounds*; the Jewish *Arab, wide of banks, or shores*; and the LXXII. verily properly εὐρυχωρῶς of wide extent. The Syriack retains the He-

brew, יָדָיו from יָד, which as it signifies *hand*; so it is used also for *space* or *place*, because those are wont to be distinguished by the right and left *hand*. So *Deut.* xxiii. 12. וְהָיוּ לָּךְ and thou shalt have a place without the camp, where the LXXII. read ἐν τόπῳ place. So 2 *Sam.* viii. 3. בְּמָקוֹמוֹ his place, we render *his border*; and so many times more in the Old Testament.

*Ibid.* *Things creeping*] רֶמֶשׂ (from רָמַשׁ to tread or goe) signifies any kinde of *incessus* or *motion*, whether on the earth or water, and must be rendered as the context directs it. v. 20. 'tis used of the *beasts of the forest*, רֶמֶשׂ, and then must be interpreted not *creep*, but *goe*, or *move*, or *walk*; and here being applied to the fishes of the sea, it must be rendered *swimming*; and so *Gen.* i. 21. where in the waters God is said to *bring forth whales and every living scale* רֶמֶשׂ that moves as things move in the waters, i. e. that swims. In proportion wherewith the וְהָיוּ that follows, are not to be rendered *beasts* (which we use not to apply to fishes) but by some more general word or phrase, *living creatures*, which is exactly answerable both to the original וְהָיוּ from חַי *vixit*, and the Greek ζῶα.

V. 26. *Leviathan*] Of *Leviathan*, the Whale, or vast bulk of fish, we have a large description *Job* xli. 1. &c. The summe of it is, that he is of too great a size to be taken with hooks and lines, as other fishes are, to be brought to hand,

or managed, as beasts of the land oft are, and so made usefull and serviceable either to our sports or business, to be slaughtered for food, and either eaten or sold, as others, or any wayes to be assaulted and taken. He is so fortified by nature, that there is little hope to combat with him, and prevail; consequently all care and solicitude is removed from him, as long as he hath his guide, the *Hyrtip* or *Musculus*, by whose conduct he steers, but being deprived of that (which 'tis the fishers first designe to procure) he runs himself a ground, and so perissheth. And this may give us the notion of וְהָיוּ here, which is applied to *Leviathan*. The word signifies to *deride*, *scoff*, or *contemn*, and is applied to God *Psal.* ii. 4. speaking of the oppositions and tumults of the people, *He that sitteth in heaven shall laugh at them, contemne them*, as those that are not able to doe any thing against him. So *Job* xxxix. 7. וְהָיוּ be shall laugh at the tumult of the city; and in the description of *Leviathan* ch. xli. 29. וְהָיוּ and he shall laugh at the shaking of the spear, i. e. contemn all the weapons that can be brought against him. And this certainly is the meaning of it in this place, that the *whale* is so fortified with his scales, which are so near one to another, that no aire can come betwixt them, they are so joyned and stick together, that they cannot be sundred, *Job* xli. 16, 17. (and from thence the word *Leviathan* seems to be fetcht, from וְהָיוּ to be joyned and stick fast together) that he *seems* and *laughs at*, and triumphs over all opposition or assaults which can be made upon him in the sea. The LXXII. well render it ἀπαυλίζω, to mock, or scoff, or laugh at.

V. 28. *Good*] טוֹב hath the notion of *goodness* onely, not of *benignity*

ל. רֶמֶשׂ

רֶמֶשׂ

וְהָיוּ

מ. וְהָיוּ

וְהָיוּ

וְהָיוּ

טוֹב

nity also; which we accordingly  
 in vulgar style call Bounty or Bo-  
 nity. The LXXII. here read *χρησ-  
 τας* & *benignity*, and other copies  
*πλούσιος* & *saturnus*: and it is here  
 applied to the great plenty that  
 God provides for all creatures,  
 even to *saturity* (to *שבע* signi-  
 fies) a kinde of *festival diet*, accord-  
 ing to the notion of *יום טוב* a *good  
 day*, i. e. a *festival*. The word is  
 also used sometimes to signify a  
 great degree, as when in our lan-  
 guage we use a *good deal*, for a  
 great deal, and well done, for  
 thoroughly done; and so the LXXII.  
 oft renders it *σφόδρα* very much,  
 and *ἀκριβῶς* exactly; and so here  
*שבע* may signify well i. e.  
 plentifully filled, and that returns to  
 the same sense.

V. 34. *Of him*] It may be thought  
 dubious whether *לפי* to, or on him,

belongs to the meditation, or the  
 sweet. If to the first, then our English  
 is right, *My meditation of, or on, him  
 shall be sweet*, viz. to him that me-  
 ditates; and to that the conse-  
 quents well accord, *I will be glad*,  
 (which is an effect of *sweetness* in  
 him to whom it is such.) But all  
 the antients joyned in the second  
 way of understanding it, *My me-  
 ditation shall be sweet to him*, or, as  
 the Jewish *Arab*, *עִיִּי* with him,  
 according to that of the Psalmist  
*Psal. xix. 14. Let the meditation of my  
 heart be alwayes acceptable in thy sight*.  
 Thus the Chaldee here *לפניו* before  
 him, the LXXII. *ἡδυνῶν αὐτοῦ*,  
*Let it be sweet to him*, the Syriack  
*עליו* to him, and so the others also.

And so *לפי* signifies to, as well  
 as on.

## The Hundred and Fifth Psalm.

The hundred and fifth Psalm is a thankfull pious commemoration of all  
 Gods mercies, and providences, and fidelities to his people, the first  
 of those three that David delivered to the hand of Asaph and his  
 brethren, 1 Chron. xvi. 8. to be used in the daily ministry before the  
 Arke, to record and bleis the name of God.

### Paraphrase.

Olet us all, in our daily prayers to God, confess and acknowledge, and pro-  
 claim to all the world, the great and gracious works which he hath wrought for his people.

Let us both in his publick service, and in our more private discourses and con-  
 versation, endeavour to promulgate his miracles of mercy, and so bring all  
 other men, that worship God, to do it with all delight and joy, as to him that hath most  
 abundantly obliged and engaged them.

3. <sup>a</sup> Glory ye in his holy name: let the heart of them  
 rejoice that seek the Lord. b Praise ye the name of his holiness

And so in like manner let our prayers be constantly adressed to him in his sanctu-  
 ary, and all the relief and deliverance we at any time want be begged from his omnipotence.

4. Seek the Lord and his strength; seek his face  
 evermore.

5. Remember his marvellous works that he hath done,  
his wonders, and the judgments of his mouth,

6. O ye seed of Abraham his servant, ye children of  
Jacob his chosen.

obliged by the great and miraculous mercies afforded them by God, and the potent judgments and punishments on their enemies, which he, by a word of his mouth, by the exercise of his immediate power, hath wrought for them.

7. He is the Lord our God: his judgments are in all  
the earth.

that we have been conducted and supported, and our heathen enemies, whosoever we came, subdued under us.

8. He hath remembered his covenant for ever, the word  
which he commended to a thousand generations;

9. Which covenant he made with Abraham, and his  
saw unto Isaac;

10. And confirmed the same unto Jacob for a Law, and  
to Israel for an everlasting Covenant,

cessors to the end of the world, he would be a most constant protector and rewarder, in case they adhered faithfully to him; (and in case of their apostasy and rebellion, he would yet make good that promise to all others that should come in, and transcribe that copy of fidelity performed by those Patriarchs, receive the faith of Christ, and performe sincere uniforme constant obedience to him.)

11. Saying, Unto thee will I give the land of Canaan,  
the lot of your inheritance;

12. When they were *but a few men in number, yea*  
*very few, and strangers in it;*

13. When they went from one nation to another, from  
one Kingdome to another people.

heaven) dispossessing the inhabitants thereof, and conducting them to a quiet secure enjoyment of it, as of an inheritance bequeathed to them by God himselfe, and not to be acquired by any strength of their own. In which respect it was, that as God chose to make this promise to him, Gen. xii. 6, 7. at a time when he had none but his wife, and so could hardly make up a number, a pitifull weak family, and thole but in a journey, admitted but as strangers to lodge in their passage to Sichem, v. 6. so, that they might be obliged to acknowledge the whole work to be wrought by God, in relation to his promise, he so disposed it; that they should not now rest, but be removed out of Canaan, and pass from one nation and Kingdome to another, from Sichem, where he built one Altar to God, v. 7. to a mountain on the East of Bethel, where he built another, v. 8. and from thence to Egypt, v. 10.

14. He suffered no man to do them wrong, yea he re-  
proved Kings for their sakes,

15. Saying, Touch not mine anointed, and doe my  
Prophets no harme.

Egypt took Sarah into his house, Gen. xii. 14. and was in danger to have defiled her, and so againe ch. xx. in Gerar. when Abimelech King of Gerar took Sarah v. 2. (a like passage there was afterward betwixt Abimelech King of the Philistines and Rebekah Isaacs wife, Gen. xxvi. 8.) God plagued that King, Gen. xii. 17. and severely threatened the other. Gen. xx. 2. and suffered neither of them to violate her chastity, v. 6. but told Abimelech, that Abraham was a Prophet, v. 7. and one very highly valued by him (designed to be the root of a potent Kingdome, and the stock from whom the Messias should come) and therefore commanded him by a most severe interditt not to do any harme to him, or his wife.

16. Moreover he called for a famine upon the land;  
he brake the whole staffe of bread.

promise unto Abrahams seed, and that Gods work of possessing them of Canaan might be the more remarkable, and wholly imputable to him, and not to any strength of their own, or to natural proceedings, or casual events. God thought fit so to dispose of it, that all the posterity of Abraham should be removed out of this land, where yet they were but as sojourners. And thus it was, There fell out to be a very sore famine in all that land of Canaan, so that they had not corne for the necessities of life; and so Jacob was forced to lend his sons down into Egypt to buy corne for his family.

To both these constant duties of prayer and praise, the people of the Jews, and all that transcribe the copie of Abrahams or Jacobs fidelity, are eternally

By his mercy and providence, and the exercise of his omnipotence, it is,

And all this as the exact performance of his part of that Covenant and Law, which he solemnly and by oath established with Abraham and Isaac and Jacob, and their posterity after them, that not to them only, but to all their suc-

cessors to the end of the world, he would be a most constant protector and rewarder, in case they adhered faithfully to him; (and in case of their apostasy and rebellion, he would yet make good that promise to all others that should come in, and transcribe that copy of fidelity performed by those Patriarchs, receive the faith of Christ, and performe sincere uniforme constant obedience to him.)

The summe of this Covenant, as it concerned Abraham and his seed according to the flesh, was, the bringing them into a most fruitful and desirable land, the land of Canaan (a type and image of the state of the Gospel, and joyes of

When they were there, God was pleased to afford them one speciall instance and pledge of his favour to them, and protection over them; when the King of

After this, in Jacobs time, the reason being not yet come of performing this

¶ Since a  
number of  
persons, and  
they stran-  
gers—

C.

d.

And herein a wonderful  
act of providence was di-  
scernible. Joseph, one of  
Jacob's sons, being envied and hated by the rest of his brethren, had been first taken and cast  
into a pit, then by occasion of some Itaelite merchants coming by in that nick of time, Gen.  
xxxvii. 25. taken out, and sold to them, and carried into Egypt, and there bought by Po-  
tipher for a servant.

17. *He sent a man before them, even Joseph who was sold for a servant :*

e. Where being falsely accu-  
sed by his mistress, he was  
cast into prison, and fetters,  
and extremely injured and afflicted by this calumny;

18. *whose feet they hurt with fetters, & || he was laid || the iron  
in irons, entered his  
scale*

f. And so continued till God,  
by revealing to him the in-  
terpretation of Pharaoh's  
butlers and Pharaoh's bakers dreams, which accordingly came to pass, brought him to the  
knowledge of Pharaoh, and then the interpretation of Pharaoh's dream also, revealed unto  
him by God, perfectly purged him from the crime of incontinence falsely charged against  
him, this being an evidence of his integrity and perfect innocence, that God would vouch-  
safe thus to inspire him.

19. *Untill the time that his † word<sup>e</sup> came, the word of † saying  
the Lord \* tried him. came to pass  
\* purged*

Hereupon therefore Pha-  
raoh not onely set him free  
from his restraint, but with-  
all advanced him to be  
next himselfe, in a most  
supereminent power over  
the whole nation, to con-  
troll and do whatsoever he  
pleased.

20. *The King sent and loosed him, even the ruler of  
the people, and let him goe free.*

21. *He made him Lord of his house, and ruler of all  
his substance,*

g. 22. *To || binde his Princes & at his pleasure, and || command  
† teach his senators wisdom. † judge*

By this means, joyned with  
the occasion foremen-  
tioned v. 16. the famine in  
Canaan, upon which Jacob sent down his sons unto Egypt (where alone by Joseph's provi-  
dence it was to be had) to buy food, Joseph by degrees made himself known to his brethren,  
and at length invited his father Jacob to come and bring all his family with him into Egypt,  
providing him a part of the countrey, where they might live by themselves, and use their  
own rites and customs, as they pleased; and accordingly Jacob, overjoyed to hear that  
his beloved son, whom he thought devoured by wild beasts, was yet alive, accepted the offer,  
and came, and dwelt in Egypt, Gen. xlvii.

23. *Israel also came into Egypt, and Jacob sojourned  
in the land of Ham.*

And in his journey at Be-  
ersheba, God appeared to  
him, Gen. xlvii. 1. and in-  
couraged him in his journey to Egypt, and promised to make of him a great nation there,  
v. 3. And according to that promise so it was. For there being but a small number of per-  
sons in this family when they came down, but seventy reckoned in all, Gen. xlvii. 27. where-  
of some also were borne after their coming into Egypt (see note on Act. vii. b.) they were  
within few years increased to a multitude, and waxed exceeding mighty, and the land was  
filled with them, Exod. i. 7. and the King of Egypt entered into consultation about them,  
taking notice to his people v. 9. that the children of Israel were more and mightier than the  
Egyptians.

24. *And he increased his people greatly, and made  
them stronger than their enemies.*

This great and signal good-  
ness of God to the posteri-  
ty of Jacob, in multiplying  
them so exceedingly, was a means to provoke the Egyptians jealousy; and from fear they  
turned soon to hatred, and mischievous machinations against them, giving order first for the  
oppressing them by burdens and hard labour, Exod. i. 11. and when that did not prevail to  
the lessening, but increasing of them, v. 12. then intensifying the rigor of their servitude, v. 13,  
14. and at length appointing all their male child ten to be killed as soon as they were borne.

25. *He turned their heart to hate his people, to deal  
subtly with his servants.*

In this point of time was  
Moses seasonably borne,  
and preserved by Gods  
providence miraculously: and when he was 40. years old, it came into his heart to visit his  
brethren in Egypt, but he was soon forced to fly thence, and sojourn in Madian, Act. 7. 23,  
29. and about forty years after, v. 30. he was called by God, and sent as his impow-  
ered commissioner to Pharaoh, his brother Aaron being joyned with him, to negotiate the deli-  
very and departure of this whole people out of the bondage of Egypt:

26. *He sent Moses his servant, and Aaron whom he  
had chosen.*



27. They shewed <sup>||</sup> his <sup>h</sup> signes among them, and <sup>h</sup> wonders in the land of Ham. To that end God gave them power of working miracles, to gain belief both from the Israelites themselves, that they were sent from God to deliver them, and from Pharaoh also, and particularly directed them from time to time what miracles they should work, and they performed exactly according to direction.
28. He sent darkness and <sup>†</sup> made it dark, <sup>i</sup> and they rebelled not against his word. For example, when many of the miracles prescribed by God had been successful, and but enraged, and not melted or persuaded Pharaoh, and withall now after the time that God had told Moses that he would send all his plagues upon Pharaoh's heart, ch. ix. 14. and that he is said expressly to have hardened Pharaoh's heart, v. 12. after which Moses was in reason to expect he would be more enraged by his signes, yet putting off all fear of Pharaoh's wrath and cruelty, as soon as God Exod. x. 21. commanded Moses to stretch out his hand on heaven, that there might be darkness over the land of Egypt, even darkness that might be felt, Moses immediately obeyed, stretched forth his hand to heaven, and there was a thick darkness in all the land of Egypt three dayes v. 23.
29. He turned their waters into blood, and slew their fish. Before this, God had begun with Pharaoh with variety of other plagues; by Aarons striking his rod upon the waters, the waters of all the land of Egypt were presently turned into blood, Exod. vii. 20. and the fish that was in the river died, v. 21.
30. \* The land <sup>||</sup> k brought forth frogs in abundance, <sup>h</sup> Then after that, he smote all their borders with frogs, Exod. viii. 2. upon in the chambers of their Kings. Aarons stretching out his rod over the streams, v. 5. and the frogs came and covered the whole land of Egypt, and came into Pharaoh's house, and into his bed-chamber, and upon his bed, v. 3.
31. He spake, and there came divers sorts of flies, and lice in all their coasts. After this at Gods appointment, Aaron with his rod smote the dust of the earth, and it became lice in man and beast, Exod. viii. 17. a judgment wherein the Magicians themselves acknowledged the finger of God, all their skill in sorcery being not able to arrive to this: Then, when that would not work, great swarms of flies, Exod. viii. 24. came upon Pharaoh, and all the Egyptians, the Israelites only being free from them.
32. He gave them baile for rain, and flaming fire in the land. Then after two other plagues, the turrein and the blains, Exod. ix. 3. & 9. God sent a most grievous haile, v. 18. and with it thunder, and fire running along upon the ground, v. 23. and these brake to small pieces all sorts of trees in the field, and smote all sorts of plants, v. 25.
33. † He smote their vines also and their figg-trees, and \* brake the trees of their coasts. Then what was left understroyed by the hail of their plants and corne and trees, an innumerable multitude of Locusts Exod. x. 4. came and swept utterly away, v. 5.
34. He spake, and the Locusts came, and caterpillars and that without number,
35. And did eat up all the herbs in their land, and devoured the fruit of their ground.
36. He smote also all the first-born in their land, the chief of all their strength. In the last place, he sent his destroying Angels, in the depth of the night, to kill every first-born, the prime, and stoutest, and most valued both of man and beast, through all the land, from Pharaoh to the meanest person in Egypt, ch. xi. 5. & xii. 29.
37. He brought them forth also with silver and gold, and there was not one feeble person among their tribes. And upon this last judgment they were urgent and importunate to have them gone, Exod. xii. 31, 33. And the children of Israel took all the household-stuffe that they had, and God gave them favour in the sight of the Egyptians, Exod. xi. 3. & xii. 36. so that they lent them many rich jewels, and denied them nothing that they required, Exod. xii. 35, 36. And one circumstance more there was very considerable, that at this time of their going out in this haile, there was not one sick or weak person among all the people of Israel, not one by impotence or sickness disabled for the march, but altogether, and in one host or army, went out from the land of Egypt (which strange remembrance of Gods providence, though it be not expressed in the story, is yet intimated Exod. xii. 41.)

And now the Egyptians were afflicted by their plagues, not only to be content to lose their profitable servants, but even rejoiced, and lookt upon it as a deliverance to themselves that they were thus rid of them, and so, as they hoped, of the sufferings, which the detaining them against Gods command had brought upon them. So terribly were they amazed at the death of their first-born, that they cryed out, they were all but dead men, if they did not presently atone God by dismissing them, Exod. xii. 33.

38. *Egypt was glad when they departed, for the fear of them fell upon them.*

In their march God conducted them in a most eminent manner, by his Angels in a cloud encompassing their hosts, and that cloud so bright and shining, that in the dark of the night it lighted them, and gave them an easy passage, Exod. xiii. 21, 22.

39. *He spread a cloud for a covering, and fire to give light in the night.*

As they past through the wilderness of Sin, and wanted food, and murmured, God pardoned their murmuring, and furnished them with quails, a most delicious sort of flesh; and instead of corn or bread, he sent them down, in a shewre from heaven bread ready drest or prepared (and thence called Manna) and that in such plenty that every man had enough, Exod. xvi. 15.

40. *The people asked, and he brought quails, and satisfied them with the bread of heaven.*

At Rephidim, when they murmured for water, Exod. xvii. God appointed Moses to strike the rock in Horeb, v. 6. and there came out water in such plenty, that it ran along (see Psal. lxxviii. 20.) and, as the Jews relate, attended them in a current or stream through the drought of the desert, (so that we hear no more of their want of water till they came to Cadish (see note on Cor. x. b.) and then took a contrary way in their journeying.)

41. *He opened the rock, and the waters gushed out; they ran in the dry places like a river.*

|| they were  
along a ri-  
ver—  
וַיֵּצֵא  
וַיֵּצֵא

k. And all this an effect of his own free mercy, in discharge of his promise made to Abraham, whose fidelity to him God was pleased thus to reward upon his posterity.

42. *For he remembered his holy promise, and Abraham his servant.*

† the word  
of his holy-  
ness with  
Abr—

And so at length having brought out his people with so much glory, victorious and triumphant, out of Egypt, he possesseth them of the promised Canaan, cast out the old inhabitants before them for their pollutions and idolatries, and planted this his peculiar people in their stead.

43. *And he brought forth his people with joy, and his chosen with gladness,*

44. *And gave them the lands of the heathen, and they inherited the labour of the people,*

And all this, not that they should indulge to riot, and employ their plenty in lusts and pleasures, or grow fat and wanton, but that being thus richly supplied, wanting no manner of thing that is good, having nothing of encumbrance or diversion, but on the contrary, all kinds of encouragements to piety, they should therein constantly exercise themselves, according to the engagements and obligations incumbent on those that had received such a succession of miracles of mercies from God, (a type of that duty now incumbent on us Christians, upon farre greater and more considerable obligations, that especially of our redemption by Christ from the power, as well as the guilt of sin) and return him the tribute of sincere obedience for ever after, approve themselves as holy peculiar people to him, zealous of good works. And in so doing, let us all endeavour uniformly to praise, and magnify, and glorify the name of God. Hallelujah.

45. *That they might observe his statutes, and keep his laws. Praise ye the Lord.*



office among the Jews, is sufficiently known: Hence it is that the Chaldee oft renders it by *making great*, Ps. xlv. 7. *אֱלֹהִים אֲנִי* God hath anointed thee, they render *אֲנִי* hath advanced or dignified thee. And as there were three offices to which unktion was used, the Regal, the Sacerdotal, the Propheical; so each of these may not unfitly be stiled *אֲנִי* my (i. e. Gods) anointed; but especially the King is thus stiled. So 1 Sam. xxiv. 6. *אֲנִי הָיִיתִי לַיהוָה* I shall do this *אֲנִי* to the Lords anointed, i. e. to King Saul. So of Cyrus Isa. xlv. 1. *אֲנִי הָיִיתִי לַיהוָה* thus saith the Lord *אֲנִי* to his anointed. And so the Messias Dan. ix. 25. was by all that from that text expected him, looked upon as a King that should come among them. And thus in this place, where of the Patriarchs Abraham and Isaac God useth this double style, *mine anointed, and my prophets*, these two offices are in all reason to be understood, that as they were *Prophets* by God inspired, Abraham having signal revelations made unto him, particularly of the captivity of his posterity in Egypt, and their coming out in their fourth generation, Gen. xv. 16. and again c. xvii. 6. of the great dignity that should befall his seed (and so Isaac prophesied also of the future estates of the posterity of Jacob and Esau, Gen. xxvii. 40.) so they were designed by God as the foundation of a most illustrious Monarchy, that should spring out of their loins, (*I will make nations of thee, Kings shall come out of thee*, Gen. xvii. 6.) and being thus great, advanced to this dignity in Gods decree, they are justly to be equalled to the greatest Kings, anointed with oyle, being particularly owned by God, and warning given by him in an extraordinary manner to other Kings, Abimelech &c. that they should not dare to do them the least injury.

V. 18. *He was laid in irons*] The Phraze *אֲנִי הָיִיתִי לַיהוָה* is capable of two renderings; either the iron entered his soule, or his soule entered the iron. The lxxii. take it in the latter sense, *αἰδέσθην διὰ λανθάνοντος αἵματος*, his soule past through iron, and so the Syriack *ܐܢܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* Sec. his soule went into iron, and the Jewish Arab, his soule came into iron: but the Chaldee follow the former rendering, *אֲנִי הָיִיתִי לַיהוָה* the chaine of iron went into his soule. The difference of these is not great, as long as by the iron is understood, with the Chaldee, the iron chain (and to that the foregoing mention of the *אֲנִי* a gyve or chain inclines it: and if there be no mention of Josephs being put in chains in the story Gen. xxxix. yet the manner of securing prisoners, being ordinary by chains, and the crime objected to Joseph so great, of attempting his Mistresses chastity, there can be no cause to doubt of that, especially when the former part of the verse mentions a chain expressly) for as *אֲנִי* his soule frequently signifies no more than he, and so his soule entering into iron, is no more than that he was fettered; so *אֲנִי* oft signifies the sensitive faculty, that which is capable of pain and grief, and then the *irons entering his soule*, is no more than being painfull to him. And in this sense *אֲנִי* iron is certainly used Psal. cvii. of prisoners bound in affliction *אֲנִי* and iron, i. e. chains or fetters. But there is another possible notion of the phraze, as *אֲנִי* iron may signify a sword or dart, or other sharp weapon made of that metal, by which in this book of Psalms Calumny is oft poetically exprest. So Psal. lv. 21. *their words were drawn swords*, and Psal. lvii. 4. *their teeth are spears and arrows, and their tongue a sharp sword*. Thus

Thus have some learned men understood the phrase of *Mary Christ's mother*, Luk. ii. 35. *ὡς τὴν ψυχὴν διελεύσεται χαλκῶς* a sword shall pass through thy soul, of the scandal and reproach of the Cross of Christ, or some other great affliction. And the metaphore is very easy, and as vulgar as the phrase of *wounding one's reputation*, which is constantly used of the calumniator, such as *Joseph's mistress* certainly was, and the calumny of so foule a nature, that it must needs pierce his soule, grieve him more than fetters of iron could do. If this be the notion, then the former rendring must be retained, *the iron* (that sword of the mistresses tongue) *entred* or *pierced* his soule. And if not this but the other be the meaning of it, *iron* properly taken for *fetters* or *gyves*, yet that may most fitly be the rendring still, *the shackles*, both the pain of them, and especially the reproach of them to a person of approved piety and chastity, must needs pierce his soule, and grieve him exceedingly: and so this may either in the literal or metaphorical sense be best resolved on for the rendring of it.

I. V. 19. *His word came*] Among the many uses of *אָבָה* or *אָבָה* to come, there is one peculiar to words, or sayings, or promises, which must therefore belong to *אָבָה* his word here, viz. to come to pass, to be performed. So Jer. xvii. 15. *where is the word of the Lord אָבָה* let it come to pass, 1 Sam. ix. 5. *there is a man of God, all that he saith אָבָה אָבָה cometh certainly to pass*. Gen. xviii. 19. *אָבָה אָבָה that the Lord may make come, i. e. bring to pass, all that he hath spoken to him*. So Ezec. xxiv. 24. *אָבָה when it shall come to pass*. And so here unquestionably, *Joseph* was kept in prison under that slander, *untill his word came to pass*, i. e. till he interpreted the dreams of *Pharaoh's Officers*, and his præ-

dictions came to pass to each of them, that being the peculiar means of making him known to *Pharaoh*, and fetching him out of the prison Gen. xli. 14. And then his interpreting of *Pharaoh's dream* following it, which *Pharaoh* looked on as an evidence that the spirit of God was in him, v. 38. and upon which he said to *Joseph*, *For as much as God hath shewed thee all this, there is none so discreet and wise as thou art*, v. 39. this in all reason may be resolved to be that which was respected here in the next words, *אָבָה אָבָה אָבָה* the word of the Lord (i. e. Gods shewing him the meaning of those dreams Gen. xli. 39. Gods telling him, or revealing to him the interpretation of them, *τὸ λόγιον τῷ Κυρίῳ*, the oracle of the Lord, say the Lxxii.) *purged him* (so *אָבָה* properly signifies *to purge*) as silver is purged in the fire, and so approved to be pure when it comes out thence, that which is not pure being destroyed there, or evidently discovered what metal 'tis. And in this sense it most exactly belonged to the passage of *Joseph*, under the calumny and scandal of having attempted his mistresses purity, for which he was imprisoned (which by the way makes it more probable, that that calumny was meant by the *iron entering his soule*) this interpretation of *Pharaoh's dream* being clearly from God, who had sent the dream, and to an evidence that *Joseph* was a pure and pious person, it being not imaginable that God would vouchsafe to reveal such secrets to an impure person, or to any, but a pure and truly virtuous man. And so this is the full importance of this verse.

V. 22. *At his pleasure*] *אָבָה*, in the notion of *אָבָה* for will or pleasure, is no more than *at his will*: The Chaldee render it with little change *אָבָה אָבָה*, so as to (i. e. as

אָבָה  
אָבָה  
אָבָה

אָבָה  
אָבָה

was agreeable to) his will or pleasure; but the Syriack most expressly **ܕܢܐܝܢܐ**, as he would. So the Jewish Arab **ܕܢܐܝܢܐ**, as he saw fit, *ex sententiâ suâ*; and the Jewish Arab Glossary citing the place expounds **ܕܢܐܝܢܐ** by **ܕܢܐܝܢܐ** *consilium, sententiâ*; **ܕܢܐܝܢܐ**. But the lxxii. reading it seems **ܕܢܐܝܢܐ** as his soul, read **ܕܢܐܝܢܐ** as himself, and to the Latine, *sicut semetipsam*, without any great sense in it. As for the phrase **ܕܢܐܝܢܐ** **ܕܢܐܝܢܐ** **ܕܢܐܝܢܐ** to, or that he might binde his Princes, the meaning of it is clear, that he might have power over the greatest men in his Kingdom, to command or forbid the doing of any thing (so **ܕܢܐܝܢܐ** also signifies) to punish them that doe contrary (and accordingly the lxxii. render it *καταδικάζω*, to chastise) and so to binde, that no body could reverse what he did, according to the use of that phrase in the inscription of Isis, \* *Ἰσις ἡ βασίλισσα τῆς χιόνης*— *ἡ Ἰσις ἔχει δίκην, ὅθεν δυνάται λύσαι, Isis Queen of the region— and whatsoever I shall binde, no man hath power to loose; making this power of binding to be an evidence of authority, and then power of binding the Sirs, or Lords, or Princes of Pharaoh, must signify Joseph's having next to the King himself, a supreme uncontrollable power. And so the word **ܕܢܐܝܢܐ** generally signifies to oblige to obedience, and to punishment, to command, (so Dan. vi. 7, 8, 9. **ܕܢܐܝܢܐ** is rendered *δύναμις* and *ἐκτομὴς* a decree or law) and to inflict punishment on the disobedient. Of this word see *Power of the Keys* Ch. iv. p. 6; 7, 8. Sec. And in the same sense must the next phrase be understood, **ܕܢܐܝܢܐ** **ܕܢܐܝܢܐ** and he shall (not teach wisdom, but, in the notion of the word now found in the Arabick dialect) judge his Senators. The word is so used, *Psal.* x. 18. **ܕܢܐܝܢܐ** **ܕܢܐܝܢܐ** to judge the fatherless, and *Ab.* xxiii. 3.*

**ܕܢܐܝܢܐ** judge me according to law, and frequently elsewhere in that dialect; which shews that this was antiently a notion of the word. And so full that denotes the supereminent power that was given Joseph, as to command the Nobles, so to judge the Judges, or Senators. According to what we finde in the story *Gen.* xli. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the throne will I be greater than thou; and again v. 41. see, I have set thee over all the land of Egypt: And Pharaoh took off his ring— v. 24. and made him ride in the second chariot v. 43. and without thee shall no man lift up his hand— v. 44.*

V. 27. *His signes*] In this phrase **ܕܢܐܝܢܐ** **ܕܢܐܝܢܐ** the words of his signes or prodigies, **ܕܢܐܝܢܐ** words seems to be somewhat more than a pleonasm. God had told them what signes they should use, to convince the people first, and then Pharaoh, of their mission; and so in each judgment God commands, and they shew the signe; and God's thus telling, or speaking to them, is properly **ܕܢܐܝܢܐ** words, and the matter of these words express'd by **ܕܢܐܝܢܐ** *signes* or prodigies of his, viz. which as he directed, he would also enable them to do among them. Accordingly not only the lxxii. retain *λέγεις τῶν σημείων αὐτοῦ*, the words of his signes, but the Chaldee also **ܕܢܐܝܢܐ** the words of his signes. And v. 28. it follows, that they disobeyed not his word, i. e. Moses and Aaron (see note h.) disobeyed not the direction of God for the shewing that particular miracle of the three dayes darkness upon the Egyptians. The Jewish Arab so expresseth it, as may be rendred either the thing, i. e. matter, or the command of his signes.

V. 28. *And they rebelled not*] The Hebrew in all copies is acknowledged to read **ܕܢܐܝܢܐ** **ܕܢܐܝܢܐ** and they provoked

**ܕܢܐܝܢܐ**  
**ܕܢܐܝܢܐ**

\* *Didot.*  
*Sicil. lib.*  
1. p. 16.

**ܕܢܐܝܢܐ**  
**ܕܢܐܝܢܐ**

k.  
**ܕܢܐܝܢܐ**  
**ܕܢܐܝܢܐ**

l.  
**ܕܢܐܝܢܐ**  
**ܕܢܐܝܢܐ**

provoked not, rebelled not, i. e. disobeyed not his word. So the Chaldee, *וְלֹא נִסְבְּרָה וְלֹא נִסְבְּרָה* and they rebelled not, resisted not his word. Which passage is to be understood of Moses and Aaron, that how little hope to ever they had of doing good on Pharaoh, yea after God had given him up to obduration, and they were to expect all rage and ill usage from him, yet as God commanded them, or according to the *וְלֹא נִסְבְּרָה* the words of his signs, v. 27. (see note g.) they did courageously proceed from one sign to another (not fearing the wrath of the King or people) to shew all Gods miracles upon the Egyptians. The Latine reads, *non exacerbat, he did not provoke*, in the singular, but to the same sense, referring it I suppose to Moses. But neither singular nor plural can probably refer to Pharaoh or the people of Egypt, that he or they resisted not Gods word: for though upon that plague of darkness *Exod. x. 24. Pharaoh called unto Moses and said, Goe ye, serve the Lord*, yet that is attended with an *only let your flocks and your herds be stayed*; and then it follows v. 27. *he would not let them goe*. The importance therefore of *וְלֹא נִסְבְּרָה* they resisted not, seems no more than what is affirmed in the story v. 21, 22. *The Lord said unto Moses, stretch out thy hand — And Moses stretched forth his hand —* i. e. readily obeyed, and did what God directed, and that at a time when Pharaoh was likely to be incensed, and vehemently offended with them. For which consideration the story there gives us this farther ground; For as v. 10. he had before expressed some anger and threats, *Look to it, for evil is before you, and they were driven from his presence* v. 11. so now upon the hardening his heart, which follows this plague of darkness, he said to Moses, *Get thee from me, take heed to*

thy selfe, see my face no more, for in that day thou shalt see my face thou shalt dye the death, v. 28. This rage of Pharaoh Moses in reason might well foresee, but he dreaded it not, but boldly did as God directed, and that is the meaning of *וְלֹא נִסְבְּרָה* they resisted not Gods words. The lxxii. now read it without the negation; some copies, *וְלֹא נִסְבְּרָה*, and they exasperated, others *וְלֹא נִסְבְּרָה* because they exasperated his words. And the Syriack (and Arabick and Ethiopick) follow them, *וְלֹא נִסְבְּרָה*, and they murmured (so that word seems to be translated into other languages) or resisted his word. And thus it might have truth in it, being applied to Pharaoh and the Egyptians, who could not yet be brought to be content to let the Israelites goe free, and carry their goods with them out of their Kingdome, *Exod. x. 24, 27*. But 'tis more probable that the true original reading of the lxxii. was *וְלֹא נִסְבְּרָה*, which as it is the exact rendering of *וְלֹא נִסְבְּרָה*, and not, so it is very near to *וְלֹא נִסְבְּרָה* which some copies now have. And from this light, but very ancient, corruption of their copy, the other translations have it, which consequently must be reformed by the Original.

V. 30. Brought forth] The word *וְלֹא נִסְבְּרָה* properly belongs to water breaking or springing out of the earth, and is applied to any plentiful production, *Exod. i. 7. the children of Israel grew abundantly*, and, as it there follows, *the land was filled with them*. The noun *וְלֹא נִסְבְּרָה* from hence is used for all sorts of creatures of the earth or water that goe not on leggs, Locusts, Ants, Worms, Hornets, Fishes, &c. because they procreate so exceedingly. It cannot therefore more fitly be rendred, both according to the force of the



verbe and noun, than by *swarming*, and that in such a degree over all the *land*, that the *palace*, which may be supposed to be most carefully kept, was not free from them. The Chaldee render it *שׂוּר*, which signifies among them *scum*, any copious production also. But the *lxxii.* *ἐξήρπεν*, from the notion of the word for *creeping*. What is here said of *אֶרֶץ* their land, that that produced these swarms of frogs, is *Exod. viii. 3.* said of the river, and so *5. and 6.* stretch forth thy hand over the streams, the rivers, the ponds, and cause frogs to come: and as this makes more for the propriety of *שׂוּר* according to that of *Gen. i.* speaking of the waters, *שׂוּר* let them swarm or produce abundantly the swimming thing; so the earth and the waters being now but

one globe, the earth may be said to bring forth that which the waters produce; or 2. *אֶרֶץ* their land may signify their country of which their rivers were a part; or 3. though the rivers produced the frogs, yet the land swarmed with them, as appears by the consequents, they went up into the Kings chambers.

V. 42. *Holy promise*] That *אֶרֶץ* joined to a verbe intransitive signifies with, is acknowledged by Lexicographers, and here such a verbe is understood, after *וְכָרַם קָדְשׁ* the word of his holiness (which he spake or had) *אֶרֶץ אַבְרָהָם* with Abraham: so the Chaldee understood it, and read *אֶרֶץ* which with (i. e. which he had with) or to Abraham; and to the *lxxii.* *τὴν πατρὸς* — which he had, or which was made to Abraham.

## *The Hundred and Sixth Psalm.*

*• Praise ye the Lord.*

The hundred and sixth Psalm, the last of the fourth partition, intitled Hallelujah, is chiefly spent in confessing the sins and provocations of the children of Israel, but begun and concluded with the praising and magnifying of Gods mercies, and by the beginning and two last verses of it, set down *1 Chron. xvi. 34, 35, 36.* appears to be one of those Psalms which David delivered into the hand of Asaph and his brethren, v. 7. to record, and thanke, and praise the Lord, in their continual or daily ministring before the Arke, v. 4.

*Paraphrase.*

Let us all joyne in proclaiming the abundant goodness and continued mercies of God, which from time to time he hath vouchsafed, and will never fail to reach out unto us.

His miraculous works of power and grace are farre beyond our describing or expressing.

It is a blessed thing to be alwayes engaged and exercised in the service of so gracious a master, and by the continual practice of all duties of justice and mercy, to be qualified for those mercies and protections, which he never fails to make good to those which are thus fitted to expect or receive them.

1. *Give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

2. *Who can utter the mighty acts of the Lord? who can shew forth all his praise?*

3. *Blessed are they that keep judgment, and he that doeth righteousness at all times.*

4. Remember

[or gracious] *טוֹב לְעוֹלָם לְעוֹלָם.*



of the fa-  
vour is thy  
חַסְדִּיךָ  
חַסְדִּיךָ

4. Remember me, O Lord, || with the favour which  
thou bearest unto thy people: O visit me with thy sal-  
vation.

O blessed Lord, of thy  
great abundant goodness  
to all thy faithful servants,  
be thou pleased to look  
favourably upon me,

though most unworthy: O doe thou afford me that pardon and that grace which I stand in  
need of, and can hope for from none but thee.

thy prai-  
se for the Ps.  
cv. note 4.

5. That I may see the good of thy chosen, that I may  
rejoyce in the gladness of thy nation, that I may glory  
with thine inheritance.

That I may experimentally  
feel and taste the incommen-  
surable felicity of being in  
the number of thy favour-  
ites, that I may have my

part of that joyous blissfull state, that all which sincerely serve thee enjoy even in this world,  
(as the present reward or reful of their conscientious obedience) and so for ever make one in  
that quire which sings Hosannahs and Hallelujahs to thee.

6. We have sinned with our Fathers, we have commit-  
ted iniquity, we have done wickedly.

Meanwhile it is the present  
duty of every one of us, to  
cast our selves down in all  
humility before this thy throne of grace, to confess before thee the many great and crying  
sins, transgressions and provocations, that either every one of us, or together this whole na-  
tion, from our first rise and growth into a people, have been most sadly guilty of.

7. Our Fathers understood not thy wonders in Egypt,  
they remembred not the multitude of thy mercies, but pro-  
voked him at the sea, even at the red sea.

When thou hadst shewed  
so many signs and won-  
ders in the sight of our  
fore-fathers in Egypt,  
which were abundantly suf-  
ficient to convince them of thy power, and purpose to bring them safe out of those tyrannical  
masters hands, yet in the very beginning of their march, before they were out of the land,  
as soon as the least danger approacht, when they discerned the Egyptians to follow and  
overtake them, they were presently amazed, and faint-hearted, and sore afraid, Exod. xiv.  
10. and in that fit of fear and infidelity, reproached Moses (and in him God himself) for  
looking upon them in their oppressions, for offering to disquiet them in their slavery, deemed  
it much better to have served the Egyptians, than now to adventure themselves under Gods  
protection. (And how many provocations have we severally been guilty of, in not laying to  
heart the signal mercies bestowed on us by God, evidences of his goodness and his power,  
and in despite of all fallen off, on occasion of every worldly terror, into murmurs at his  
providence, and satiety of his service, into infidelity and Practical Atheisme?)

8. Nevertheless he saved them for his names sake, that  
he might make his mighty power to be known.

But though they thus pro-  
voked God, and so well de-  
served to be forsaken by  
him, though he had so little incouragement to shew miracles of mercy among those whom nei-  
ther miracles could convince, nor mercies provoke to obedience; yet that he might glorify  
himself, and give more evidences of his omnipotence to them, and the heathen people about  
them, he was now also pleased to interpose his hand in a most eminent manner for these un-  
thankfull murmurers, and by a new miracle of mercy to secure and deliver them.

And so-  
laked  
7021

9. \* He rebuked the red sea also, and it was dried  
up: so he led them through the depths, as through the  
wilderness.

For being now at the shore  
of the red sea, and close  
pursued by the Egyptians,  
when there was no visible  
means of their escape from  
the rage of Pharaoh on one  
side, or the sea on the o-  
ther, God then shewed  
forth his power, divided  
the sea, Exod. xiv. 16.

10. And he saved them from the hand of him that ha-  
ted them, and redeemed them from the hand of the enemy.

11. And the waters covered their enemies, there was  
not one of them left.

caused it to retire, and give passage to the Israelites, who marcht through the midst of the sea  
in part of the chanel, as upon the driest firmest ground; and when the Egyptians assayed to  
follow them, and were engaged in the midst of the sea so farre that they could not retire, even  
the whole host of Pharaoh, v. 24. first God encompassed his own people with a cloud, that  
the enemy came not near them all night, v. 20. secondly, he troubled the Egyptians host,  
and took off their charowheels, v. 24, 25. so that they could neither pursue the Israelites,  
nor fly out of the sea, and thirdly he caused the sea to returne to his strength, and overwhel-  
med their chariots, horsemen, and whole army, there remained not so much as one of them,  
v. 28. Thus the Lord saved Israel that day out of the hand of the Egyptians, v. 30.

And this so visible a prodigie of mercy to feaſonably and undeſervedly alotted them, did indeed at the time work upon them, convinced them of the power and mercy of God; they ſaw that great work, and feared the Lord, and believed the Lord, and his ſervant Moſes, Exod. xiv. 31. and joyued with Moſes in the anthem, or ſong of victory that he compoſed on this occaſion, Exod. xv. bleſſing God for the wonders of this deliverance.

12. *Then believed they his words, they ſang his*

*praiſe.*

c. But after this, when they came into the wilderneſs, they fell a murmuring again, firſt on occaſion of the bitterneſs of the water at Marah, Exod. xv. 24.

13. *They ſoon forgot his works, they waited not for*

*his counſell;*

14. *But ſuſted exceedingly in the wilderneſs, and tempted God in the deſert.*

*made baſe, the forget*  
*1722*  
*1720*

then in the wilderneſs of Sin, c. xvi. upon remembrance of their fleſh-pots in Egypt; and when they had diſturbances of Gods power and providence over them, which ſhould in reaſon have charmed them into a full, chearfull reſignation, and dependance on him, they on the contrary, without any conſideration of any thing that God had wrought for them, without ever addreſſing themſelves humbly to God, or his ſervant Moſes, to learn his pleaſure and preiudices concerning them, were tranſported precipitouſly by their own luxurious appetites, and becauſe they had not that ſpiritual plenty which could not be expected in the wilderneſs, they again reproached Moſes for having brought them out of Egypt, to dye, as they called it, in the wilderneſs, v. 3. and now forſooth God muſt ſhew more miracles, nor for the ſupply of their wants, but to pamper and ſatiſfy their luſt, (Ps. lxxviii. 18.) he muſt give them fine ſpiritual diet in the wilderneſs, (Pſal. lxxix. 19.) or elſe they would no longer believe his power, or ſerve him.

d. And at this time alſo God was pleaſed to magnify his power and providence among them: at Marah he directed Moſes to a tree, which ſweetned the waters, Exod. xv. 25. and ſoon after brought them to Elim, where there were twelve wells, &c. and he rained down bread (as it were ready baked) from heaven, a full proportion for all of them every day, Exod. xvi. 4. and not only ſo, but in answer to their importunity for fleſh, he ſent them whole ſhoals of quails, which covered the campe, Exod. xvi. 13. Num. xi. 31. as thick as duſt, Pſal. lxxviii. 27. But then when they had gathered great plenty of theſe, at leaſt ten homers to a man, juſt as they were ready to eat them, the wrath of God came out againſt them, and puniſhed their murmuring with a terrible plague: And to this (as all other inordinate deſires) coſt them full dear, and brought them not any the leaſt benefit.

15. *And he gave them their requelt, but ſent d lean-  
neſs into their ſoule.*

After this they brake out in a mutiny againſt Moſes and Aaron, Num. xvi. not allowing them to have any commiſſion of preeminence, or authority, more than any other of the people had, every one pretending to be holy, and, upon that account, free from ſubjection to any other. But for the repreſſing and refining of this vain plea, and vindicating the authority of thoſe that God had ſet over them, both in the Church and State, two terrible eſſayes of Gods wrath were here ſhewed; the opening of the earth, and ſwallowing up all that belonged to Dathan and Abiram, v. 32. and a fire from heaven, coming down upon them that preſumed without miſſion from God to offer incenſe, to aſſume the Prieſts office, v. 35. And when both theſe did but make the people murmur the more at Moſes and Aaron, v. 41. God avenged this yet more ſeverely with a plague, that ſwept away fourteen thouſand and ſeven hundred of them.

16. *They envied Moſes alſo in the camp, and Aaron the ſaint of the Lord.*

17. *The earth opened, and ſwallowed up Dathan, and covered the company of Abiram:*

18. *And a fire was kindled in their company, the flame burnt up the wicked.*

After this, when God was delivering the Law to Moſes on Mount Sinai, and therein made a ſtrict prohibition of making them any graven image, or ſimilitude of any creature in the world, in order to worſhip, God exhibiting himſelf to them in a thick cloud, and they ſeeing no ſimilitude, but only hearing a voice, yet, while Moſes was abſent from them, they made them a molten calf, calling it their Gods, and that it might goe before them in Gods ſtead, and accordingly worſhip it, and made a ſacrificial feaſt unto it, Exod. xxxii. 6. and committed great abominations (ſee note on 1 Cor. x. c.)

19. *They made a calf in Horeb, and worſhiped the molten image.*

20. *Thus they changed their glory into the ſimilitude of an ox that eateth graſs.*

After this, when God was delivering the Law to Moſes on Mount Sinai, and therein made a ſtrict prohibition of making them any graven image, or ſimilitude of any creature in the world, in order to worſhip, God exhibiting himſelf to them in a thick cloud, and they ſeeing no ſimilitude, but only hearing a voice, yet, while Moſes was abſent from them, they made them a molten calf, calling it their Gods, and that it might goe before them in Gods ſtead, and accordingly worſhip it, and made a ſacrificial feaſt unto it, Exod. xxxii. 6. and committed great abominations (ſee note on 1 Cor. x. c.)

21. *They*

21. They forgot God their Saviour, which had done great things in Egypt,  
22. Wondrous works in the land of Ham, and terrible things by the red sea.

such prodigies of his power, and vengeance on Pharaoh and the Egyptians, both before he dismissed them, and when he pursued them in their march out of the land.

¶ And he  
spoke of de-  
stroying  
them  
70N<sup>1</sup>

23. ¶ Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy them.

Upon this provocation of theirs, God commended with Moses, Exod. xxxii. 10. about destroying this whole people that thus re-

belled, promising to make of him a great nation. But Moses most earnestly besought him, v. 11. to turn from his fierce wrath, v. 12. and repent of this evil against his people; and God was atoned by his importunity, and repented of the evil, v. 14. and he destroyed them not.

24. Tea they despised the pleasant land, they believed not his word;  
25. But murmured in their tents, and hearkened not unto the voice of the Lord.

After this, when they came near their Canaan, that most fruitful possession promised them by God, and when Moses had sent out spies to descry the

land, and they brought back word as of the great fertility of the land, so of the greatly strength and stature of the men, their fortifications, and their eating up the inhabitants, Num. xiii. 25, 27. &c. they fell into a great passion of fear, ch. xiv. 9. and sorrow, v. 1. and murmured against Moses and Aaron, and God himself, v. 2, 3. and resolved to give over the pursuit of Canaan, and make them a Captain, and returne back to Egypt, v. 4. and so utterly to forsake the service of God.

† about, or  
because of  
them.

26. Therefore he <sup>†</sup> lifted up his hand against them to destroy them in the wilderness;  
27. To overthrow their seed also among the nations, and to scatter them in the lands.

This again most justly provoked God to that degree of wrath against them, that he said, he would smite them with pestilence, and disinherit them, destroy

the whole people, and make of Moses a greater nation, v. 12. see Ezek. xx. 23. But Moses again interceding for them, and using that argument, formerly used by him with success, that the Egyptians and other nations would say, that God was not able to bring them into the land which he had sworn to them, v. 16. he again prevailed for their pardon, v. 20. but that with this reserve, which he bound with an oath, v. 21, 28. that all they that having seen his miracles in Egypt, had now tempted him ten times, should dye before they came to this good land, v. 23, 25. And accordingly after this the Amalekites came down and the Canaanites, and smote them, and discomfited them, v. 45. and Arad King of Canaan fought against them and took some of them prisoners, c. xxi. 1. (to this Kimchi applies the scattering both here and in Ezekiel.)

28. They joynd themselves also to <sup>h</sup> Baal-Peor, and eat the sacrifices of the dead.

After this they mixed themselves with the Moabish women, Num. xxi.

3. and by them were seduced to their Idol-worship, partaking and communicating in their sacrifices offered to the Moabish Gods, which were but dead men,

29. Thus they provoked him to anger with their inventions, and the plague brake in upon them.

On this foule provocation of Idolry and uncleanness, Gods judgments fell heavily upon them, a terrible plague, that swept away four and twenty thousand of them.

\* made an  
instrument

30. Then stood up Phineez and <sup>i</sup> \* executed judgment, and so the plague was stayed.

Quely in the very point of time, Phineez the sonne of Eleazar did an act of special zeal, took a javelin, and killed an Israelish man and Midianish woman in the very act of their uncleanness; And this zeal of his propitiated God, and so the plague ceased.

31. And <sup>k</sup> that was counted to him for righteousness unto all generations for evermore.

And this act of his was so acceptable to God, that, beside the dignity of being an instrument of appeasing Gods wrath toward the people, God thought fit to reward it with the honour of the High-priests office, to be annexed to his family for ever, if they walked not unworthy of it.

1, Before this, is set down (Num. xx.) another murmuring of our fathers against God, occasioned by some want of water at Meribah, a place so called from their chiding and contending with Moses, where in their rage they wished they had died in that former plague, Num. xi. 12. And this their peevishness was a provocation to Moses, who, though he were a weak man, brake out into a passionate speech, v. 10. *Hear ye now, ye rebels, shall we fetch you water out of this rock?* Wherein as he spake with some diffidence, as if it were impossible to fetch water out of the rock, when God had assured him, v. 8. that at his speaking to the rock, it should bring forth water sufficient for them all, and accordingly challenged of unbelief, v. 12. so he seems to have assumed somewhat to themselves, *It shall we?* and so did not ascribe God in the eyes of the people of Israel, v. 12. did not enlavour, as he ought, to set forth Gods power and glory, and attribute all to him. And this passionate speech cost Moses very dear, and was punished with his exclusion out of Canaan, v. 12. Deut. i. 35. and iii. 26. and iv. 21. and xxxiv. 4.

32. *They angryd him also at the waters of strife, so that it went ill with Moses for their sakes.*

33. *Because they provoked his spirit, so that he spake unadvisedly with his lips.* and he spake with

After all this, when at length they were come into the promised land, and had received particular command, Deut. vii. 2. that they should utterly destroy all the idolatrous inhabitants thereof, for fear they should be inveigled by them, and drawn away to their idol-worship, and those abominable pelitions they were infamous guilty of; yet contrary to this express command of Gods, they did not execute this severity, they spared them, and drave them not out, but permitted them to live amongst them, Jud. i. 21. (and so 'tis oft mentioned through that book) and by this means they were corrupted, and brought into their heathen sins, (see Jud. iii. 6, 7. worship their Idols and false Gods, and observed those abominable rites which infernal spirits had exacted of their worshippers, the slaying and sacrificing of men, innocent persons, yea their own dearth children; and so to idolatry and worship of the devil they added blood-guiltiness, of the highest degree, the deepell of, even the most barbarous and unnatural, and to all these yet further adding fornication, and those abominable sins that those nations were guilty of, and for which the land spued them out, Lev. xviii. 28.

34. *They did not destroy the nations concerning whom the Lord commanded them;*

35. *But were mingled among the heathen, and learned their works.*

36. *And they served their idols, which were a snare to them,*

37. *Yea they sacrificed their sons and daughters unto devils;*

38. *And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood.*

39. *Thus were they defiled with their own works, and went a whoring with their own intentions.*

This great sin, adding to all the former provocations, most justly inflamed the vehement anger and displeasure of God against this people, of which he had before resolved, and promised Abraham, that he would own them for ever as his peculiar; and so a long while he did, and bare with them very indulgently, but they growing still worse and worse, 'twas but reasonable, and according to the contents of his (not absolute, but conditional) covenant, at length to reject and cast them off, or withdraw his protection from them.

40. *Therefore was the wrath of God kindled against his people, in so much that he abhorred his own inheritance.*

And accordingly so he did, he suffered the heathen nations about them to invade and overcome them, the King of Mesopotamia, Jud. iii. 2. who had dominion over them eight years, the Midianites and Amalekites, Jud. vi. 3, the Philistines and Amorites, Jud. x. 5. the Philistines, Jud. xiii. 1.

41. *And he gave them into the hands of the heathen, and they that hated them ruled over them.*

42. *Their enemies also oppressed them, and they were brought in subjection under their hand.*

43. *Many*

43. *Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.*

In each of these afflictions and oppressions, God still retained his wonted respect to them, so farre as from time to time to

raise them up captains to undertake their battels, and to rescue them out of their oppressor's hands; but then still again they fell to their sinfull idolatrous courses, and again forfeited and devided themselves of Gods protection, and were again subdued by the same or some other of their heathen neighbours.

¶ And he  
beheld  
when dis-  
tress was  
upon them  
732871  
7377

44. *¶ Nevertheless he regarded their affliction, when he heard their cry.*

And yet then also he did not utterly destitute them, but in their times of distresse, and flying to him for succour, he looked upon them with pity again, remembered the Covenant made with their fathers, and in infinite mercy re-

45. *And he remembered for them his Covenant, and repented according to the multitude of his mercies.*

46. *He made them also to be pitied of all those that carried them captives.*

turned from his fierce wrath, and so inclined the hearts of those that instead of increasing, they compassionated their misery;

47. *Save us, O Lord our God, and gather us from among the heathen, so give thanks to thy holy name, and to triumph in thy praise.*

O blessed Lord, be thou now pleased to returne our captivity, to reduce us from the hands of our heathen enemies, that we may

live to enjoy those blessed opportunities of making our most solemn acknowledgments to thee, and blessing and magnifying thy holy name in this, or the like forme.

48. *Blessed be the Lord God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the Lord.*

To the almighty Lord of heaven and earth, that hath made good his Covenant of mercy to all his faithfull servants, be all honour and

glory from all and to all eternity; And let all the world joyne in this joyfull acclamation, adding every one his most affectionate Amen, and Hallelujah.

*The End of the Fourth Book of Psalms.*



*pomegranets*, the plenty promised them in *Canaan*: ) and then thus to *make haste*, was to be impatient to stay Gods time of giving them this inheritance; but because they had it not streight, wishing themselves back again in *Egypt*. And this well agrees to the context, *they made haste, they forgot his works, they waited not for his counsell*, making an opposition betwixt the first and the two last of these; *they made haste*, i.e. weighed not, considered not what Gods purposes or promises concerning them were, could not attend the performance of Gods promise in his own time, went on passionately in pursuif of their plenty which they lookt for, and as soon as they desired any difficulty (want of water, a desert place) concluded presently, that they were betrayed, and should be utterly undone, and lost, neither remembring what God had formerly done for them, by interposition of his power, nor *waiting* with patience till Gods time, or till concerning their present exigence he should make known his *purposes* to them. This is very agreeable to the notion of this word in Kal for *making haste*, and in Niphal, applied to the minde, for doing all things *rashly, unconsiderately, precipitously*, and so foolishly. So Job v. 13. *the counsell of the froward* דַּבְּרֵי הַמִּרְמָה *is hasty, inconsiderate*; we render it, *is carried headlong*. So Hab. i. 6. the Chaldeans are called a *bitter nation*, עַמִּיזִים and *passionate, inconsiderate*. And so for that other passion of *fear*, most opposite to faith, or trust in God (in which sence that is most true *Isa. xxviii. 16. he that believeth will not make haste*) 'tis used *Isa. xxxv. 4. say unto the* אֲנִי הָאֵל *hasty or precipitous in heart*, i.e. those which because they had not presently what they hoped, *feared* they should never have it, for so it follows, *be strong*, have some constancy of

minde, *fear not*. And this seems to be the full importance of the word here, their passionate *fear* and *distrust* of Gods promises, because they were not instantly performed, made them *hasty, precipitous, inconsiderate*; and in that fit of passion, *they forgot his works*—

V. 15. *Leanness*] For מַחֲמֵם *machem, leanness*, the *xxxii.* are deemed by some to have read מִשְׁמֵם *pleasure, or desire*, because they render it מִשְׂמֵמִים *saturity*, as if that were set to signify as much as they could, or did desire; and thus not disagreeable to the story, which mentions it in this style *Exod. xvi. 8. The Lord shall give you in the evening flesh to eat, and in the morning bread to the full*, and *Psal. lxxviii. 25. he sent them meat to the full*, and *v. 29. they eat and were well filled, for he gave them their own desire, they were not estranged from their lust*. In this rendring of the *xxxii.* the Syriack and Latine &c. agree: the Syriack reads مَحْدَد, and so the Latine,

*saturitatem, saturity*; And without changing the Hebrew word מַחֲמֵם into any other, this probable account may be given of their rendring. 'Tis known in Physick, that upon the ingestion of meats in their quality unwhollome, or of too much of those which are healthfull, Nature with much violence seeks to discharge it selfe by the severall evacuations, upon which follows a suddain and almost incredible dejection of strength, and falling away in flesh. To this the story, *Num. xi. 20.* seems to refer, where 'tis said, that the Quailles should come out at their nostrills, for that is a symptome not unusual in violent vomitings, such as accompany great and dangerous surfeits; so that the plague which then befell the *Israelites*, seems to be that affection which Physicians name *cholera*, and is

d.  
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is then properly styled *παραμυση* *saturny*, or *saturn* by the LXXII. and those translators that follow, or accord with them, and so not very unfitly set to express that *emaciation* which was an effect of this *παραμυση*, or *saturny*. But the Chaldee render it more to the letter *leanesse*. The passage visibly belongs to the immediate consequents in the story of Quailles, set down *Numb. xi. 33.* and *Psal. lxxviii. 30.* (though not in *Exodus*) viz. *that while the flesh was yet between their teeth, ere it was chewed, the Lord smote the people with a very great plague, (the judgment whereof was never the less discernible, that it was an effect of their diet, when even miracles admit the subserviency of usual means) whereupon the place was called Kibroth battaavah, because there they layied the people that lusted.* By this means they were deprived of the fruit of this their festival table, even when he gave them what they lusted for. The word *חלל* to attenuate, emaciate, is used also for *destroying*, *Zeph. ii. 11.* when God threatens that he will emaciate, i. e. *destroy all the Gods*. And then *חלל* may be rendred more generally *destruction* or *plague*, and so *R. Tanchum* on *Zeph. 11.* renders it *destruction*. The Hebrew Arabick Glossary interprets *חלל* by *חלל* *defect*; the Jewish Arab version hath *leanesse into their body*, as *חלל* is sometimes taken for *the body*. Accordingly for *sending leanesse* here, the Psalmist *Psal. lxxviii. 31.* useth this plainer style, of *slaying the fattest of them, and smiting the chosen men in Israel.*

V. 20. *Glory.*] For *כבודם* *their glory*, which we now read, and so is followed by some copies of the LXXII. *δοξαν αὐτῶν* *their glory*, (and though others have *αὐτῶν* *his*, yet from the former both the Syriack have *ܕܥܝܢܐ* and the Latine

*gloriam suam, their glory*) the Original copies are by the Jews said to have read *כבודו* *his glory*. What lieth is to be given to the Jews herein I shall not now define, but only observe, that the notion of *כבוד* here being that of a *thick cloud*, wherein God was pleased to exhibit or presentiate himself, *כבודם* *their glory* may well enough have been the original word, meaning by it Gods presentiating himself to them, that when God had spoken to them out of the midst of the fire with *darknesse, clouds and thick darknesse*, *Deut. iv. 11.* and they saw no *similitude*, only they heard a voice v. 12. they turned this majestatick presence afforded to them, i. e. *their glory*, into the *similitude* of a *calfe*—the image of one of their Egyptian Gods. Thus the word may be interpreted as we now have it, *כבודם* *their glory*, for which the Chaldee read *כבודו* *the glory of their Lord*; it being yet clear, that this very thing is elsewhere in Scripture frequently stiled *כבודו* *his glory*, *Deut. v. 24.* the Lord hath shewed me his glory and his greatness, and we have heard his voice out of the midst of the fire. So *Exod. xxiv. 16.* the glory of the Lord abode upon the mount, and v. 17. the sight of the glory of the Lord was like devouring fire on the top of the mount in the sight of the children of Israel. So *Exod. xxxiii. 18.* shew me thy glory, and ch. xl. 34. a cloud covered the tent, and the glory of the Lord (this bright cloud) filled the Tabernacle; and *Numb. xiv. 10.* the glory of the Lord—Thus *Rom. i. 23.* in the like matter and style as here, they changed the glory of the incorruptible God into an image—by *כבוד* *glory* here meaning the glorious presence and exhibitions of God, which he was wont to afford them, which being in radiant fiery clouds, wherein Angels appeared, God himself remaining perfectly invisible, *Deut. iv.*



15. the making and setting up any figure or image of an *axe* or *calve*, (whether to lignify *Apis* an Egyptian false God, or the image or similitude of the true God, whose voice they heard, but saw no kind of similitude) and the proclaiming before it, *These be thy Gods, O Israel*, which brought thee out of Egypt, Ex. xxxii. 4. and these to goe before them and conduct them, in stead of *Moses*, v. 1. was a great abomination and provocation. That this is the meaning of Gods glory, see 2 Pet. i. 17. where the voice from heaven [*This is my beloved son*—] is said to have come from the magnificent glory, which the text tells us *Mar. ix. 7.* came out of the cloud, that overshadowed them. So in those places of Exodus premised, where the glory of the Lord is certainly the thick cloud, &c. on the mount, by which God exhibited himself, called in the Targum and among the Jewish writers so frequently the majestic presence, or *inhabitation* of God (of which see more *Annot.* on *Matt. iii. k.* and *Rom. i. f.*) one text there is that useth the word glory of the visible throne of God the Father in heaven, *Ab. vii. 55.* *he looked into heaven, and saw the glory of God, and Jesus standing at the right hand of God*, by glory meaning that visible satellitium of Angels, which appearing to him in a radiant manner were an evidence of Gods special preience there, according to which it is that among us the raies about the name *יהוה* are ordinarily styled a glory.

f. *פיר* V. 23. *The breach*] What *פיר* the breach or rupture here signifies, must be resolved by the use of both verb and noun in other places. *Ecl. iii. 3.* *פיר* to break, is applied to an house, and opposed to the building of it, and so evidently signifies the pulling down, or ruinating it; so the Chaldee renders it, *פיר* to pull it down. So 2 Sam. v. 20. *פיר* the Lord

hath broken; i. e. destroyed, mine enemies before me, *פיר* according to the breaking, i. e. destruction, of waters, which carry all away before them, a sweeping destruction; upon which that place was called *פיר* the plaine of ruptures, i. e. ruines or destructions. So *Exod. xix. 24.* *פיר* let he break on them, i. e. destroy them, *פיר* kill them, saith the Chaldee, *ἀπολέσει* destroy, the xxxii. Thus is the verb frequently rendered *καταρῆν* destroying by the xxiii. and the noun *πῦμα* ruine, *Job xvi. 14.* *he breaketh me with breach upon breach*, one ruine and destruction on the heels of another. So *Jud. xxi. 19.* Gods making *פיר* a breach in the tribes of Israel, is his having destroyed one of the tribes, that of Benjamin being lacking v. 3. and cut off v. 6. So *Ezech. xxi. 30.* standing, as that oft signifies praying, interceding with God, in the *פיר* rupture, is explained by that which follows, *that I should not destroy it*, i. e. saving or relcuing it from destruction. So 2 Sam. vi. Gods smiting of *Uzzab* that he died v. 8. is called *פיר* Gods breaking a breach upon *Uzza*; and from thence the place is called *Perez Uzzab*, the breaking of *Uzzab*, i. e. his destruction. And thus is the word here to be understood, *He said he would destroy them*, or spake of destroying them, had no *Moses* stood before him, i. e. prayed, *פיר* in, or about the rupture or ruine, in that very point of time, *let he should destroy them*. The Chaldee exprets it paraphrastically, *if Moses had not stood before him*, *פיר* and prevailed in prayer, i. e. thereby averted the destruction. So here again v. 29. *פיר* brake in upon them, i. e. destroyed a multitude of them. And v. 30. where the Hebrew reads *the plague ceased*, the xxxii. read *שׁוּבָה*, the same word which here they use to render *פיר*.

**V. 26. Lifted up his hand]** What <sup>ג. וישא ידו להם</sup> *and lifted up his hand* because of them, here signifies, is best understood by the Chaldee, who render it <sup>והישא ידו בשבועה להם</sup> *and he lifted up his hand with an oath* because of them; so the Jewish Arab, *And he swore by his power to them, that he would &c.* Thus we know the *lifting up the hand* is the signe of *swearing*, and thus the story to which this refers, *exacts*. For though it is at first said only, (and not under oath) *Num. xiv. 12. I will smite them with pestilence*— and that again retracted by God, as to the whole people, v. 20. yet it follows v. 21. (in forme of oath, when it is used by God) *As truly as I live, all these men that have seen my glory— v. 22. shall not see the land, v. 23. and again v. 28. As truly as I live, your carcasses shall fall in this wilderness, ye shall not come into the land, v. 29. and your children shall wander in the wilderness forty years, and bear your iniquities until your carcasses be destroyed in the wilderness, v. 33. which is the full interpretation of what is here said of destroying them in the wilderness, overthrowing their seed among the nations, and scattering them in the lands.* This being the very same passage which is referred to, *Psal. xcv. Unto whom I swear in my wrath, that they should not enter into my rest, that land where God had provided a rest for his people.*

**V. 28. Baal-Peor]** That <sup>העל בעל</sup> *Baal-Peor* both here and *Num. xxv. 3.* is the *Moabites false Idol-God*, there can be no question. *Peor*, which the *Lxxii.* expressing *v* by *γ*, translate *Φεωρ*, was a mountain of *Moab*, *Num. xxiii. 28.* and *Deut. xxxiv. 6.* and <sup>העל</sup> *signifying Lord*, must be that *Idol-God* peculiarly which the *Moabites* worshipt. The Jewish Arab renders it *Peor the Idol*, making *Peor*, the name of that mountain, the name of their Idol also, as well it might be, the

mountain taking its denomination from the God that was worshipt there. Of this saith the story in *Numbers*, the people bowed down to their Gods, v. 2. which is here called *joining to that God Peor*, or of *Peor* or *Moab*; *ἑτελιθίσαν*, say the *Lxxii.* were initiated to the rites of that Idol. And as it is there said, *They called the people to the sacrifices of their Gods*, so here, *they ate the sacrifices of the dead*, (where again the Jewish Arab reads of *Idols*) thete their *Baalim* being some dead Heroes, whom they had deified, and continued to offer sacrifice to them.

**V. 30. Executed judgment]** The notion of <sup>העל</sup> *773* in this place is much questioned. That <sup>העל</sup> *773* the Radix signifies to judge, or separate, discern, or divide, or take audience of a cause, there is no doubt; *1 Sam. ii. 25. ויהי וה' ית' ואלהים ית' ואלהים ית' and God shall judge him, Ezech. xxviii. 23. ויהי ואלהים ית' shall be judged in the midst of thee, Ezech. xvi. 51. ויהי ואלהים ית' thou hast judged thy sister.* But all the ancient interpreters take it here in another sense, for praying, or interceding, atoning; <sup>העל</sup> *773* and *prayed*, saith the Targum, and the Syriack in the same word; the *Lxxii.* have *ἑτελιθίσαν* propitiated, the Latine, *placavit appeased*. And the use of the Hebrew word in *Hithpael* in this sense for *appeasing* or *propitiating*, is an argument that the theme originally had some such notion. Thus in that *1 Sam. ii. 25.* it follows, *If a man sin against God, ויהי ואלהים ית' who shall intercede for him?* the Targum reads <sup>העל</sup> *ויהי ואלהים ית' from whom shall be request that it may be remitted him?* Hence <sup>העל</sup> *773* is the ordinary word for *prayer*, and among the Rabbines for a *proseucha* or *oratory*. And if we look into the story, we shall finde two things said of *Phinices*, one v. 7. *that he took the javeline, and thrust them through*; for which, if he was one of the Judges of *Israel*, as 'tis not unlikely

unlikely he was being the son of Eleazar the son of Aaron, then he had a clear commission from Moses for what he did Num. xxv. 5. *Moses said to the Judges of Israel, slay you every one his man, and then the Jews zelotarium among the Jews, which is thought to take its rise from Phinees, is a great deviation from the pattern. The like sharp proceeding, upon express warrant we see Exod. xxxii. 27. Slay every man his companion. Secondly, that God saith of him v. 11. he hath turned my wrath away from the children of Israel, that I consumed them not. Both these are again set down, and joyned together, v. 13. he was zealous for his God, and made an atonement for the children of Israel. And the latter of these, that of turning away Gods wrath, making the atonement, doth better answer the acception of זָלַז, than the zeal for God, as that signifies running through Zimri and Cosbi with the javelin. And therefore the best and fullest rendring of the word seems to be, neither he executed judgment, nor he prayed, but (which is the work of prayer ordinarily, but here also of zeal to God in killing the malefactors) made an atonement, appeased, or propitiated God. The Jewish Arab reads זָלַז and did what was just and right.*

V. 31. *Counted to him; The phrase לִזְכָּרוֹתָו וְלִזְכָּרוֹתָו and it was accounted to him for righteousness, may here deserve to be briefly noted, that it signifies much more than justification, as in the forinseck sense that is opposite to condemning: for thus it should note no more than acquitting or pardoning him to whom it was here to accounted; whereas by the story it is evident, that as God was wroth to the people by this act of his, and not to him, so God thought fit to reward him and his posterity for this, Behold, saith God, Num. xxv. 12. I give him my Covenant of peace: And*

*he shall have it and his seed after him, even the Covenant of an everlasting priesthood, because he was zealous for God— Here his zeals being accounted to him for righteousness, is bringing this high reward upon him. The Chaldee therefore renders it זָלַז it was counted unto him either for righteousness, or for merit, i.e. for a very rewardable act. So זָלַז in Chaldee signifies both just, and worthy, and meritorious; not speaking of perfect righteousness, or sinlesse merit, but such as God in his goodness is pleased to reward: and the xxxii. read זָלַז וְזָלַז וְזָלַז וְזָלַז, it was reputed to him for righteousness, the phrase so frequently used in the New Testament for rewarding men richly and infinitely above their merit, yet this as the reward of somewhat performed by his faithfull servants, which he looks upon with special favour in the Second Covenant.*

V. 33. *Spake unadvisedly] How Moses's fault, which was so great as to be punished by God with exclusion from Canaan, is here express by these words, שָׁפַק בְּשִׁפְתָּיו be spake or pronounced with his lips, is not easily resolved. The word שָׁפַק is used Lev. v. 4. and there signifies to declare, to pronounce, to speak. Now if it were that he spake with his lips only, but doubted in his heart, when he struck the rock, and said, Shall we fetch you water out of this rock? then this will note his Infidelity; and perhaps the lxxii. may referre to that, reading δις ἐλεν ἐν τοῖς χελεοῖν, he doubted in his lips, i. e. did by his words signify his diffidence. But there is no reason that when in the Hebrew here it is only said, that he spake with his lips, we should thence conclude his hearts diffusing with his tongue. 'Tis therefore most reasonable, that speaking with his lips being in it selfe indifferent and innocent, should onely be concluded ill from the influence*

לִזְכָּרוֹתָו  
וְלִזְכָּרוֹתָו  
לִזְכָּרוֹתָו

שָׁפַק  
בְּשִׁפְתָּיו

that the words precedent seem to have on it, *They provoked his spirit, and he spake with his lips*, i. e. he spake passionately as one provoked. And then as S. James saith, *the wrath of man worketh not the righteousness of God*, ch. i. 20. so here we may conclude of Moses; God had appointed him to speak to the rock, and it should bring forth water. And he being exasperated in his spirit, put into a passion by the people, goes and strikes the rock twice, and saith, *Hear ye rebels, shall we fetch you water out of this rock?* This passion of his was it selfe a fault, and disturb'd him so, that it is not to be believed that he could discharge that duty now incumbent on him from God, in that manner as he ought to do, with that faith and affiance in God, with that care of setting out the power and mercy of

God to these provokers; and these two are the crimes charged on him by God, Num. xx. 12. his unbelief, and his not sanctifying God in the sight of the people. This therefore is Moses his crime here, briefly intimated, not largely set down in this verse, that *they provoked his spirit, and he spake*, i. e. he spake in a provocation, and not as a meeke and faithfull servant of the Lord, that desired to glorify God before the people, ought to have done. And this being here but imperfectly toucht, was left to be explicated by the story where the fact was recorded, and from thence, more than by the words, we may conclude this to be the meaning of this verse. The Jewish Arab here, differently from all others, hath it, *because they contradicted his prophecy* [which] he spake to them in his saying.

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*The End of the Fourth Book.*

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# THE FIFTH BOOK OF PSALMS.

## PSALM CVII.

The hundred and seventh the first of the last Book of Psalms, is an invitation to all sorts of men to take notice of, and acknowledge Gods special mercies in rescuing them from the several dangers that every part of their lives is subject to, peculiarly from hunger, prison, disease, and danger by Sea. It seems probably to have been written presently after the captivity, when the nation had been exercised by siege and famine, by deportation, and imprisonment, and the land had been made desolate for want of cultivation, yet withall so contrived as to have respect to the deliverance out of Ægypt. 'Twas a Psalm of Answering or parts to be sung alternately, having a double burthen, or intercalary verse oft recurring.

### Paraphrase.

1. **G**ive thanks unto the Lord, for he is good, for his mercy endureth for ever.
- The great and daily bounty of God is such, his mercies and preservations so constant and perpetual, in all the turns and varieties of our lives, that we are most strictly obliged to take notice of them, and pay the tribute of most grateful hearts, and the obedience of our whole lives in acknowledgment thereof.

2. *Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.*

This is in a most eminent manner incumbent on those that have been taken, and carried captive by oppressing invaders, and by the good providence of God reduced and recollected from their dispersions, and brought home safe to their own country againe.

3. *And gathered them out of the lands, from the East, and from the west, from the North, and from the South.*

ed from their dispersions, and brought home safe to their own country againe.

4. *They wandered in the wilderness, in a solitary way, they found no city to dwell in,*

5. *Hungry and thirsty, their soules fainted in them,*

6. *Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.*

7. *And he led them forth by the right way, that they might goe to a city of habitation.*

relief, and deliverance from their distresses, God by his gracious to some auspicious successfull means of supplying their wants, and either returning them to their old, or bringing them to some new more fruitfull possession.

|| foliande,  
they found  
not the way  
to an inhabi-  
tated city,  
+ when dis-  
tress was  
upon them  
see Psal.  
CV. 44.

This certainly is an act as of a special and undeserved bounty, so of an overruling omnipotent providence, to provide so liberally for those that are so thirsty, and hungry, v. 5. i. e. altogether destitute, and that both these should be thus exercised and employed for the only benefit of us unworthy sinful sons of Adam, is matter of infinite comfort to us, and acknowledgment and thanksgiving to God.

8. *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*

9. *For he satisfieth the longing soul, and filleth the hungry soul with goodness.*

Let them acknowledge to the Lord his mercy.

In like manner is he pleased to deal for those that are in prison, and expectation of present death, when in this valley of Achor they fly to him for rescue: 'Tis most just and so most ordinary with God to deliver men up to be chastised for their sins, when they are so proud and stout, as to resist, or neglect the commands of God, 'tis but reasonable discipline, to exercise them with afflictions, to bring diffresses upon them, to teach them that necessary lesson of humility. And if then they shall speedily returne to him that strikes, and with obedient penitent hearts, and fervent devotions endeavour to atone him, he will certainly be propitiated by them, and deliver them out of their diffresses, be they never so sharpe, and in the eye of man irremediable.

10. *Such as sit in darknesse and in the shadow of death, being bound in affliction and iron,*

11. *Because they rebelled against the words of God, and contemned the counsel of the most high,*

12. *Therefore he brought down their heart with labour, they fell down, and there was none to help;*

13. *Then they cried unto the Lord † in their trouble, and † See v. 5. he saved them out of their diffress.*

14. *He brought them out of darknesse and the shadow of death, and brake their bands in sunder.*

This certainly is another act of his special and undeserved bounty, and withall an instance of his omnipotence, thus to rid them of those gives that none else can loose, to preserve those that in humane judgment are most desperately lost, and abundantly deserves to be acknowledged and commemorated by us.

15. *\* O that men would praise the Lord for his goodness, and for his wonderful works to the children of men,*

16. *For he hath broken the gates of brass, and cut the bars of iron in sunder.*

17. *Feels, † because of their transgression, and because of their iniquity, are afflicted.*

18. *Their souls abhor, eith all manner of meat, and they draw near unto the gates of death,*

19. *Then they cry unto the Lord † in their trouble, he † See v. 5. saved them out of their diffresses.*

20. *He sent his word and healed them, and delivered them out of their destructions.*

So again when the follies and stupidities of men betray them to wilfull sins, and God punisheth those with sickness and weakness, brings them so low that nature is almost wholly exhausted in them, and present death is expected, if from their languishing bed they shall apply themselves to the great and sovereign

Physician, forsake the sins that brought this infliction upon them, and thus timely make their solid peace with heaven, and then pray, themselves and others (see Jan. v. 14 15, 16. Eccles. xxxviii. 9) imploring his gracious hand for their recovery, there is nothing more frequently experimented, than that, when all other means fail, the immediate blessing of God interposeth for them, and restores them to life and health again.

And this certainly is a third instance of Gods infinite power and goodness, this of unhop'd, unexpected cures of the feeblest patients, which exacts the most solemn gratefull acknowledgments from those that have received them from his hand.

21. *\* O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*

22. *And let them sacrifice the sacrifice of thanksgiving, and declare his works with rejoicing.*

23. They that goe down to the sea in ships, and do business in great waters,

24. These see the works of the Lord, and his wonders in the deep.

25. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof:

26. They mount up to the heaven, they goe down again to the depths, their soule is melted because of trouble:

27. *¶* They *¶* reel to and fro, they stagger like a drunken man, and are at their wits end.

28. Then they cry unto the Lord *†* in their trouble, and he bringeth them out of their distresse.

29. He *\** maketh the storm a calm, so that the waves thereof are still.

30. Then are they glad, because they be quiet, so he bringeth them unto their desired haven.

returns to their devout prayers, that they finde the storme presently turned into the perfectest calme, and by the friendliest gales are safely waisted to that port which they designed to saile to.

31. *¶* O that men would praise the Lord for his goodness, and for his wonderfull works toward the children of men.

offerings of praise and thanksgiving.

32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the Elders.

And not only such as are sent up to God from our single brethren of churches, but it deserves the most solemn publick commemorations in the Temple, in the united hands of the whole congregation, Elders and people answering one the other.

33. He turneth rivers into a wilderness, and the water-springs into dry ground:

The same act of his power and providence it is to convert the great abundance of waters into perfect drought:

34. A fruitful land into *†* barrennesse, for the wickednesse of them that dwell therein.

Thereby to punish those with utter sterility and fruitlessness (after the manner of his judgements on Sodom) whose plenty had been infamously abused, and mispent on their lusts.

35. He turneth the wilderness into a standing water, and dry ground into water springs:

36. And there he maketh the hungry to dwell, that they may prepare a city for habitation,

37. And sow the fields and plant vineyards which may yeeld fruits of increase.

38. He blesseth them also so that they are multiplied greatly, and *\** suffereth not their cattel to decrease.

*\** diminisheth not their observable means, to advance them to the greatest height of wealth, and prosperity of all kinds, making them a numerous and powerfull nation, remarkable for the blessings of God upon them.

So again the great navigators, traffickers and merchants of the world, when in their voyages by sea, they meet with terrible amazing tempests, waves that toss their ships with that violence, as if they would mount them into the aire, and at another turne, douse them deep into the vast Ocean, as if they would presently overwhelm them, and the passengers are hereby stricken into sad trembling fits of consternation and amazement, and expectation of present drowning; in this point of their greatest danger they oft experiment the sovereign mercy and power of God, and receive such seasonable

And this certainly is a fourth most eminent instance of Gods infinite power and goodness, which exceeds our most fervent

And not only such as are sent up to God from our single brethren of churches,

The same act of his power and providence it is to convert the great abundance of waters into perfect drought:

Thereby to punish those with utter sterility and fruitlessness (after the manner of his judgements on Sodom) whose plenty had been infamously abused, and mispent on their lusts.

And the same act again it is of his bounty and power together, to improve the barrenest desert into the fruitfullest pastures, most commodious for habitation and plantations, and thither to bring those who had formerly lived in the greatest penury, and by his auspicious providence only, without any other

And when they are thus signally favoured by him, 'tis yet in the power of their sins to dissipate all this their prosperity: Upon their forsaking God, and falling to any course of evil (see the Chaldee, and v. 11. 17.) 'tis most just, and so to be expected from God, that he should give them up into the hands of wicked men (which are allways ready for such offices) to oppress and afflict them sadly, to subdue their Governours, eject them out of their dominions, bring them to the state of greatest destitutions, without any visible means or way of evading; and just when they are brought to the lowest, upon their humiliation, contrition, and sincere reformation, to rescue them out of this deplorable condition, and immediately advance them to the greatest height of plenty, order, and peace.

39. *Again they are minished, and brought low through oppression, affliction and sorrow.*

40. *He poureth contempt upon Princes, and causeth them to wander in the wilderness, where there is no way.*

41. *Yet setteth he the poor on high from affliction, and maketh him families like a flock.*

By these so wise, so just, and so gracious dispensations of God, 'tis but reasonable that all sorts of men should be effectually wrought on. All pious and good men have here matter of infinite joy, that they are under the protection of so gracious a father, who if they adhere to him, will never be wanting to them. All wicked men will here discern the cause of all the calamities that overtake them in this world, as prognosticks of their farther greater sufferings to come in another world, if Gods scourge here be not permitted to rouse, and awake, and work reformations upon them, and in all their sufferings will have nothing to object, or quarrel at, the sole original of all being from themselves. And so as the wicked will have incomparable advantages from this meditation, if they be but wise to their own greatest interests and concerns; so all the true servants of God will here learn how gracious a master, how liberal a rewarder it is, to whom they perform their services.

42. *The righteous shall see it, and rejoyce, and all iniquity shall stop her mouth.*

43. *\*Who so is wise & and will observe these things, even they shall understand the loving kindness of the Lord.*

He will oppress  
He will afflict  
He will bring  
He will bring  
He will bring

\* Who is  
wise? he  
will lay  
up these  
things, and  
they—  
He knows

*Annotations on Psalm CVII.*

V. 3. *The South*] The Hebrew here readeth *from the sea*, for which the Chaldee reads *from the south sea*. The word is most frequently taken for the great or mediterranean sea, which is west to Judea, and generally when *the sea* is put for any of the Cardinal points, it then signifies the *west*; and accordingly Gen. xii. 8. *Bethel* is *Bethel on the west*, *on the west*, saith the Targum, and Exod. x. 19. *a wind of the sea*, we duly render it a *west wind*. But 'tis elsewhere taken for the Red sea, Psal. cxiv. 3. and lxxii. 8. which is on the south of Judea, and so in respect to that, the sea here signifies the south sea, as both the enumeration of the other three, *East, West, and North*, demonstrates, and the consideration

of the matter in hand, the quarters whither they were dispersed, or carried captive, *East, West, and North*, and *Egypt*, whither they shall goe *in ships*, Deut. xxviii. 68. *by the way* that they came, i. e. by the Red sea.

V. 4. *Solitary way*] The Hebrew here may best be rendered, *they wandered in the desolate wilderness*, or, as the Syriack, *in the desert Assimon*, (for the word is used appellatively) the Jewish *Arab* accordingly, *in the way of Alsamara*, (transposing the words) as likewise Ps. lxxviii. 8. and lxxviii. 40. and cvii. 14. And so Saadias in his version of the Law, Num. xxi. 21. and xxiii. 28. and Deut. xxxii. 10. useth the same word, as also *Abu* is slid in the

b. they wandered





root in the Arabick, where it signifies *coming* or *going*. And then the word will not be fitly applicable to the ship, or any inanimate thing, in his judgment.

V. 29. *Makest the stormes calme*] The Hebrew עָשָׂה, from עָשָׂה *fecit*, *stabilis est*, cannot be better rendred here than by *quieted*, or *stilled*, because of the שָׁמָּה that follows, which must literally be rendred into a *silence*, or *calme*. The LXXII. read ἐταξε κατὰ ἰδίαν ἐς εἰς αἰετα, *he commanded the tempest, and it stood, or was stilled into a calme*, taking in somewhat of the notion of עָשָׂה to *command* or *decree*; but the Syriack עָשָׂה *he dismiss*,

or *quieted it*; the Jewish Arab עָשָׂה הָיָה מְקוֹמָהּ, *he maketh to stand in the place of a tempest a calme*, using עָשָׂה a word taken up from the Greek γαλήνη, *by those that live near the sea*, as he notes.

V. 32. *People*] עָמָּה the people is here evidently opposed to זִקְנֵי Elders, and both signify the whole assembly or congregation. For among the Jews, the Doctors, Rulers of the Synagogue and Elders, had a distinct appariement from the people, and the service being much in *Antiphona* or response, part was spoken by them that officiated in the seat of the Elders, and the rest by the multitude of common men, the יְהוֹדִים that answered Amen at least, at their giving of thanks.

V. 43. *who is wise, and will*] The Hebrew here is by way of interrogation עָמָּה הָיָה חָכָם *who is wise?* so the Chaldee, עָמָּה הָיָה חָכָם *who is wise?* and the LXXII. τίς σοφός; And then חָכָם must be rendred not, *and*, but, *he shall keep, lay up, observe*; the in this scheme of speaking being either an expletive redundant, or of such significancy as will be best exprest by *also*, thus, *who is wise? be that is so*, if he be but *wise* for the world, *wise* in this generation, *will*

adde to his former notions of humane wisdom this consideration of these providences of God, in the foregoing Psalm. The Syriack have best rendred this according to sense, חָכָם בְּסִבְיָהּ בְּחָכְמָהּ, *be that is wise will observe these things*.

And then follows עָמָּה וְהֵם יִשְׁמְעוּ *and they shall understand*, in the plural, some copies of the LXXII. read οὐκ οὐκ, *be*, in the singular; and from thence the Syriack hath שָׁמָּה, and the

Vulgar intelliget; which if the right reading, must apply it to the *who is wise?* and interpret both parts of the pious, truly wise man. But as the Hebrew and Chaldee read this second clause in the plural, so doe the most emendate copies of the LXXII. οὐκ οὐκ, *they*— And then it will not be amiss to remember one part of the Scripture-style frequently exemplified (see note on Mat. vii. 6.) called *ἐναγών*, *reverting* or *going back*, when, two things being said, the discourse enlarged upon both speaks first of the latter, and then last of the former of them. This is taken notice of by the Jews as an idiom of their language. *Aben Ezra* on Psal. xliii. saith, הָיָה עֵצָה בְּרָאשִׁית הַפָּסָק *He speaks of the case before he does of the eye, because in the seventh verse he spoke last of the eye, and according to custom therefore begins with it*. Thus it may well be here: the concerns both of the righteous and the wicked in the matter of this Psalm being mentioned v. 42. *The righteous shall rejoyce, and iniquity shall stop her mouth*; to the latter of these is probably returned the first, *who is wise? wise* in any the lowest degree, *he shall observe, or lay up, ponder, consider these things*; either learn by Gods judgments on other men, or else being awaked by his own smart, and having nothing to object against the justice of his sufferings,

he will think fit, if he be not a most insensate fool, to reforme, and so benefit by them, and prevent the yet future evils, which will certainly attend these, if he repent not. And then the discourse reverts to the former part, the subject of which was the *righteous*, in the plural, *יְשׁוּעִים*, v. 42. and concludes of them what is most obvious, *and they shall understand יְשׁוּעֵי the mercies or graciousnesses or bounties of the Lord*; those so oft mentioned in the former part of the Psalm, *Praise the Lord for יְשׁוּעֵי his goodness*, and here by way of recapitulation Emphatically referred to, *The righteous shall observe these wonders, and experimentally know this his goodness*. It is true, the *wise* in Scripture-style doth most frequently signify the Godly; and 'tis no news to pass from the singular to the plural number, without varying the subject, when the context shews this to be necessary; and where it

is not necessary, 'tis yet possible. But it is as certain, that *wisdom* is sometimes to be taken in a greater width, for humane *wisdom*, understanding, considering, to which wicked men are frequently called (*O consider this ye that forget God, and many the like*;) Secondly, that *iniquity* (as that signifieth all wicked men) is spoken of v. 42. as well as the *righteous*: Thirdly, that not onely the Hebrew letter, but the Paraphrase of the Chaldee (as the xxxii. also) varies the number; which if it do not without cause, then there is a place here for the ordinary figure of *יָסוּרֵי הַבַּיִת*, and then the *wise* will be the *wicked* man, that is not utterly a fool to his worldly interests. But this onely as a conjecture. The Jewish Arab reads, *And he that is wise let him observe these sayings, that he may understand the bounty of the Lord, the goodness*, as that is taken for the same with *bounty*.

## The Hundred and Eighth Psalm.

### Paraphrase.

### A Song or Psalm of David.

The hundred and eighth Psalm is compiled and very little changed from two branches of two former Psalms; Psal. Lvii. v. 8, 9, 10, 11. and Psal. Lx. v. 5, 6, 7, 8, 9, 10, 11, 12. and is a solemn commemoration of Gods mercies to David in the victories obtained by him over his enemies round about, particularly at the taking of Rabba, 2 Sam. 12. 25. together with a prayer for continuance of all Gods mercies.

1. O God, my heart is || fixed; I will sing and give praise, even with my glory.

2. Awake Psaltery and Harpe; † I my selfe will awake early.

in commemorating thy goodness and signal mercies to me? This is the least that can be deemed incumbent on me; and this I shall most readily, heartily and cheerfully performe (see Psal. Lvi. 7, 8)

3. I will praise thee, O Lord, among the people, and I will sing praises to thee among the nations.

or privacy only; 'tis most decent that our tribute of praise for them should be in the midst of the assembly, with the greatest possible solemnity, calling all others to take part in so important an office. (Psal. Lvii. 9.)

Blessed Lord, how am I engaged to bleis and praise thy holy name, to employ my tongue and all the instruments of music, and every faculty of my soule,

And 'tis not fit that so great dignations should be acknowledged in the closet

- a. For thy mercy and fidelity have been magnified toward me in a most eminent manner, and are each of them infinitely great (see Psal. Lvii. 10.)
4. *For thy mercy is great <sup>a</sup> || above the heavens, and thy truth <sup>†</sup> reacheth unto the \* clouds.*
- For which therefore blessed be for ever thy glorious majesty in the highest degree that is possible for us finite and infinite creatures, (see Psal. Lvii. 11.)
5. *Be thou exalted, O God, above the heavens, and thy glory || above all the earth.*
- Who have received such signal assistances from thee, evidences of thy special favour, and interposition of thine own right hand, in return and answer to the prayers which we have address'd to thee. (See Psal. Lx. 5.)
6. *That thy beloved maybe delivered, save with thy right hand and answer me.*
- God made me a most sure promise, which he hath now most signally performed, and forgiven me matter of all triumph, and rejoicing and thanksgiving, that I am not only fully and quietly possessor of all the kingdom both of Israel and Judah, and delivered from the assaults which were made against me by my malicious neighbours (see Psal. Lx. 6, 7. note d.)
7. *God hath spoken in his holiness, I will rejoice, I will divide Shechem, and meet out the valley of Succoth.*
8. *Gilead is mine Manassch is mine: Ephraim also is the strength of my head, Judah is my lawgiver.*
- but even that they that thus assaulted me are themselves brought down in subjection to me; by name the Moabites, the Edumians, and the Philistines, (see Psal. Lx. 8. and note d.)
9. *Moab is my washpot, over Edom will I <sup>†</sup> cast out my <sup>†</sup> cast my shoe, over Philistia <sup>b</sup> will I \* triumph.*
- And now let the Ammonites cast us in the teeth, reproach us as if we should do nothing of all this, as if their cities were impregnable, or our armies utterly insufficient to vanquish and subdue them;
10. *Who will bring me into the strong city? who will lead me into Edom?*
- c. That God which for our sins had formerly withdrawn his assistance (and so long we must needs be impotent, having no means left to accomplish any victories) hath now been graciously pleased to returne to us, and assist us, and manage the whole business for us, to give us this last victory over the Regal city and King of the Ammonites, and so to testify by this happy success his signal presence with us.
11. *Will not thou, O God, who || hast cast us off? || Hast thou and wilt not thou, O God, goe forth with our hosts?*
- To him therefore alone be our trust in the greatest distresse, from him must come the relief, or we shall be lost; all other assistances, beside that of heaven, being utterly insufficient, (see Psal. Lx. 11.)
12. *Give us help from \* trouble, for vain is the help <sup>†</sup> distress of man.*
- If he interpose his power on our side, no enemy shall be able to stand before us. It is he, and not any strength of ours, that shall worke all our victories for us (see Psal. Lx. 12.) And on this we will confidently depend, through his goodness and mercy to us,
13. *Through God we shall do valiantly, for it is he that shall tread down our enemies.*

## Annotations on Psalm CVIII.

a. V. 4. *Above the heavens*] Among the few variations which are made in this Psalm from the several parcels of Ps. lvii. & lx. of which it is composed, it may be observed, that instead of **למעלה** *to the heavens* Psal. lvii. 10. 'tis here **למעלה** *from above the heavens*; which being designed as an expression to let out the greatness of the extent of *Gods mercies*, First, it doth that very perfectly, and signifies the infiniteness of it, not onely *above the heavens*, but *from thence* continuedly down to us, **למעלה** *from above*, to the lowest and meanest of us, and to all betwixt; and Secondly, it confirms our rendring **למעלה** both there and here, not *clouds*, but *skyes*, meaning the bodies of the heavens, those pure æthereal orbs, where the Sun and Moon and Starrs are (see Note on Ps. lvii. c.) for taking **למעלה** for the regions of the air, and **למעלה** for the celestial bodies, these two phrases will perfectly accord, **למעלה** *from above* the lower of them, the airy regions, and **למעלה** *to*, or the higher of them, the celestial orbs; only with this difference, that the former phrase notes the descent from thence hither (not **למעלה** *above*, but **למעלה** *from above*) and the latter the ascent from us **למעלה** *to*, or *as farre as to that*: the former notes the **בְּצִדָּה** or depth, the latter the **בְּעֵלְיוֹתָהּ** or height of it.

b. V. 9. *Will I triumph*] Here is another variation betwixt this Psalm and the copy whence 'tis transcribed, Ps. lx. 8. Here 'tis **למעלה** *over the Philistims I will shout*, **למעלה** *I will jubilate*, saith the Chaldee, **למעלה** *I will cry or make a noise, give a shout*, saith the Syriack, but the xxxii. by way of pa-

raphrase, **למעלה** *the Philistims are subjected unto me*, the full intimation of that shouting over them. But Ps. lx. 8. 'tis **למעלה** *על פלשתים*. Of that place we have already shewed (see Ps. lx. Note c.) that **למעלה** is not to be rendred *over me*, but simply *over*, viz. (joyned with that which next follows) *over the Philistims*; and that **למעלה** *shout thou*, was to be applied either as speaking to himself, *shout thou*, my soule, or to the congregation of Israel, *shout thou*, ye Israelites, *over Philistia*. And then, as that was there according to sense rendred by the Syriack, *over the Philistims* **למעלה** *will I*

*shout*, so here the Hebrew hath it most expressly, to secure us of the truth of that interpretation there, in both those particulars; there being as little difference between **למעלה** *I will shout*, and **למעלה** *shout thou*, my soule, as betwixt **למעלה**, which is acknowledged to signify to more than *over* (a bare preposition) and **למעלה** which hath the same letters, though it be otherwise pointed. The Jewish Arab Ps. lx. reads **למעלה** *the Philistims shall be smitten down by me*, and here **למעלה** *I will smite down the Philistims*, as if he took the Hebrew **למעלה** in the notion of *breaking*, in these places. R. Solomon here takes it in the notion of *shouting*, but in the other Psalm in a different, expounding it, *joyne thy selfe to my kingdome, by becoming subject to me*.

V. 11. *Wilt not thou, O God,*] This passage though in words (ail but **למעלה** *thou*) the very same with Ps. lx. 10. must yet be understood in somewhat a distant sense. And 'tis no news in sacred compositions, especially

cially those that are Poetical, to apply words spoken upon one subject to another, to which however they were not at first designed, yet they may be commodiously referred. The occasion of this Psalm seems to be the taking of *Rabba*, 2 Sam. xii. 30. as the subject of Ps. lx. was the achievements of *Joab*, mentioned in the title of it, which all were *preludia* and preparative to this great success, the taking a fortified *Metropolis*, and therewith the King, and possessing the Crown of the conquered nation. So that now all that was said Ps. lx. but in vote, by way of address to God in prayer for his relief and assistance, is here repeated by way of just and solemn triumph, and religious boasting: *God hath spoken*, v. 7. yea and hath now signally performed; *Who will bring me*, ver. 10. Let them now ask that question, which formerly they did ask by way of scorn, but now have little reason for; *Wilt not thou, O God, who hast cast me off?* It is now apparent by the event, that though for a time God withheld his pro-

pering hand, *went not out with our armies*, yet he is now graciously pleased to espouse our cause, to give us this great and signal victory. And herein the word *יְיָ אֱלֹהֵינוּ* thy beloved v. 6. may possibly glance on the name of *Solomon*, who by the Prophets direction was at this time stiled *Jedidiah*, 2 Sam. xii. 25. *the beloved of the Lord, because of the Lord*, or because God was now graciously pleased to be propitiated to *David*, for his sin with *Bathsheba*, *Solomon's* mother, and to prosper his military attempts. The fifty seventh Psalm, from which the former part of this Psalm was taken, was composed by him in the time of his greatest exigence, his flight from *Saul*; and therefore he being now in a state quite contrary to that, in his highest exaltation, 'twill be most reasonable to understand those words here v. 5. that were then petition and prayer Ps. lvii. 5. &c. 11. in the notion of lauds and gratefull retribution. *Kimchi* and *Jarchi* refer it to the days of the *Messiah*.

יְיָ אֱלֹהֵינוּ

## The Hundred and Ninth Psalm.

### Paraphrase.

The hundred and ninth Psalm, (composed on occasion whither of Absolons rebellion, and assuming the government, as the Syriack takes it, or of Davids flight from Saul, as *Kimchi* and *Aben Ezra* resolve) is a direfull prediction of Gods judgments that should fall upon his enemies, whither Absolon and his Counsellor Achitophel, or Saul and Doeg: and by Act. i. 20. where v. 8. of this Psalm is said to be fulfilled in Judas, it appears to have had a more eminent completion in those that opposed and conspired against, and crucified Christ, the Pharisees, and the Rulers of the Jews, who with Judas, that betrayed him into their hands, and was their counsellor and guide at the apprehension of him, Act. i. 16. met with sad and direfull ends. It was composed by David, and committed to the Praefect of his Musick,

Thou, O God, art the only joy and comfort and refuge of my life, from thee all the good things flow that ever I received, to thee all the glory and praise is due: Be thou now pleased to interpose for my aid and relief.

1. Hold not thy peace, O God of my praise.

for, my  
praise  
יְיָ אֱלֹהֵינוּ

2. For the mouth of the wicked and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue.

For now I have special need of it, wicked men having met falsely and treacherously and cunningly infused into mens minds most slanderous reports of me.

3. They compassed me about also with words of hatred, and fought against me without a cause.

Their slanders and false suggestions have been their special pestilent weapons

against me; with them they have besieged, as it were, and girt me close, and then shot out their poisonous darts against me, sharpened the swords of their tongues, and with them most maliciously assaulted me.

4. For my love they are my adversaries: but I give myselfe to prayer.

I never did any act of hostility or unkindness to them, but contrarywise obliged them with all acts of love and greatest charity; they had no other

5. And they have rewarded me evil for good, and hatred for my good will.

provocation but this from me: and for this they have most unhumanely returned all the effects of the bitterest malice. Yet hath not this moved me to act any revenge; but on the contrary, I have heartily prayed to God for them, besought his pardon, and the averring his judgments from them, and his grace for their timely reformation. And all this hath produced no other effect from them but their most malignant hatred, and mischievous practices, in returne to my greatest charity.

\* *occuld*  
for them, Syr:  
D-um pro ipis com-  
precatus. Castell.

|| the ad-  
versary  
+ or, got  
out wicked.

6. Set thou a wicked man<sup>b</sup> over him, and let || Satan stand at his right hand.

This will certainly bring down upon the chief actors, and all the partners in this wickedness (whether Achitophel and Absolon and their followers, or Saul and Doeg, in the first literal sense, or Judas and the Jewish Sacerdotes, and all that nation that opposed and crucified Christ, in the prophetick sense) most unavoidable sad executions, judgments, and vengeance, as on so many notorious Malefactors, whose

7. When he shall be judged, let him<sup>†</sup> be condemned; and let his prayer become<sup>c</sup> sin.

8. Let his dayes be<sup>d</sup> few, and let another take his office.

9. Let his children be fatherlesse, and his wife a widow.

10. Let his children be continually vagabonds and begges; let them seek their bread also out of their desolate places.

lives and estates being forfeited to the law, their widow'd wives become vagabonds over the face of the earth, covetous and griping and beggerly for ever.

\* usurer  
seize on

11. Let the \* extortioner<sup>c</sup> catch all that he haik, and let the stranger spoile his labour.

And as they corrade and endeavour to get together the wealth of others, so shall others when they have any thing to be seized on, plunder and rille and pillage them, rob them of all these gainings, and no man take any compassion on them or their posterity in their sufferings, be they never so cruel.

12. Let there be none to extend mercy to him, neither let there be any to favour his fatherlesse children.

they, rob them of all these gainings, and no man take any compassion on them or their posterity in their sufferings, be they never so cruel.

|| his end be  
to destruction,  
and in  
the next  
generation

13. Let || his<sup>†</sup> posterity be cut off, and in the generation following let their name be blotted out.

As for the principal instruments in these wicked rebellions and treasons (against David and the son of David) they shall certainly come to untimely deaths (so did Achitophel 2 Sam. xvii. 23. and Absolon c. xviii. 14. and Saul 1 Sam.

14. Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out.

15. Let them be before the Lord continually, that he may cut off the memory of them from the earth.

xxvi. 5. and Doeg Phil. lii. 5. and so Judas Math. 27.) and their posterity shall not last beyond the next age. They shall be cursed by God, and all the punishments due to their fathers sin shall be so visited on this their wicked progeny, that they shall soon come to utter eradication and extirpation.



And this a most just reward for their uncharitable and cruel dealing with him, whose distresses might justly have extorted their greatest kindness and assistance, but found nothing but bloody pursuits from them. (This seems especially to refer to David at Nob, and Ahimelech and the priests slain by Doeg.)

16. Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

|| and broken  
heart is heart  
to slay him  
וְהָרַג  
בְּרִיחַ  
וְהָרַג

'Tis to be expected from the all-just retributions of heaven, that as they were willing to mete to others it should be meted back to them. They were for no thing but mischief and cruelty, & they are to expect no least mixture of compassion or mercy: They delighted in slandering and cursing, wishing and speaking ill of them that least deserved it; and the bitter water that causeth the curse, Num. v. 21, that maketh the thigh to rot and the belly to swell, shall enter, as water is wont into one that is overwhelmed with it, into his stomach, belly, bowels, and make them, as the bitter water did, to swell and burst (so it happened literally to Judas Act. i. 28. and prombly to Achitophel, see note on Mat. xxvii. 3. and in effect to the others also, in their untimely excision.) And as oil, which is more piercing than water, penetrates the very flesh, veins, nerves and bones; so shall this the most inward parts of them, scite upon their very spirits and souls, (so it did remarkably on those two, Achitophel and Judas, and the same every such wicked man is to expect) and never be gotten out again, but within afflict, and without incompass them, and cleave to them for ever.

17. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be farr from him.

18. As he clothed himself with cursing, like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

Thus will God certainly punish them that either to rebelliously or so bloodily and cruelly set themselves

20. † Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

† This is,  
as shall be  
met

against me (and so those hereafter that oppose and crucify the Messiah.)

As for me, I have no other sollicitude than to repose my selfe in Gods hands: he is a God of most abundant goodness and mercy, and his honour is engaged in vindicating my cause, to maintaining me, whom he hath set on the throne, against all opposers. He is also an omnipotent Lord, whose power can soon overrule and calme all these tempests. To him therefore I humbly address my selfe for his reasonable interposition and relief, referring the way and means to his all wise disposal.

21. But do thou for me, O God the Lord, for thy names sake: because thy mercy is good, deliver thou me.

And of this his mercy I am very confident, being a most reasonable object of it at this time, brought to great want, to a sorrowfull deplorable condition, every day growing lower and lower, like the shadow about sun-set; driven from my home, and by the same danger that drove me thence, removed from place to place, like the silly impotent locusts, that are carried without any aime, designe or conduct, whithersoever the tempest drives them.

22. For I am poor and needy, and my heart is wounded within me.

23. I \* am gone like the shadow, when it declineth; I am & tossed up and down as the locust.

\* walk  
or go  
|| ab-zi its  
declining  
וְהָרַג

We are now quite wearied out, ready to faint and fall, and accordingly are looked on by our enemies with scorn and derision, making no question, but we shall soon fall into their hands, to be destroyed and devoured by them.

24. My knees are weak through fasting, and my flesh faileth of h fatness.

† is enervated  
and from

25. I am become also a reproach unto them: when they looked upon me they shaked their heads.

To thee therefore, O God of all power, which hast obliged and insured thy particular mercy to me. I humbly address my selfe: be thou pleased seasonably to relieve and rescue me, that it may be visible to all, that this so opportune interposition of shine hath wrought the deliverance for us.

26. Help me, O Lord my God; O save me according to thy mercy:

27. That they may know that \* it is thy hand, and that thou Lord hast done it.

\* this  
וְהָרַג



They will  
curse  
וְיָרִיב  
they have  
risen up  
וְיָרִיב  
\* and shall  
be put to  
shame  
וְיָרִיב

28. || Let them curse, but bless thou : † when they arise,  
\* let them be ashamed, but let thy servant rejoice.  
thy benediction; and this shall be sure to give me the victory,  
and dissipated.

Though they rail and de-  
fame and rise up against  
me, yet I shall be secure of  
when they are put to flight

29. Let my adversaries be clothed with shame, and  
let them cover themselves with their own confusion as  
with a mantle.

And this shall certainly be  
their portion, and conse-  
quently nothing but shame  
and confusion of face for  
all their malicious succeſſe-  
ſſe enterprises.

30. I will greatly praise the Lord with my mouth, yea I  
will praise him among the multitude.

Of this I am so confident,  
that I have nothing to do  
but to provide for my  
thanksgiving : and this  
will I performe in the most  
solemn and publick man-  
ner.

31. For he shall stand at the right hand of the poor, to  
save him from them that i condemn his soule.

ner, and proclaim his abundant constant mercies to me, in taking my part most signally  
when I am at the lowest, espousing my cause, rescuing me from all the assaults of those that  
resolved and verily hoped to take away my life. And in the same manner will he certainly  
deal for all those, who in their greatest distresses shall faithfully adhere to him, and repose  
their full confidence in him.

Annotations on Psalm CIX.

א.  
וְיָרִיב  
וְיָרִיב

V. 1. O God of my praise ] That  
וְיָרִיב my praise, is to be joyned  
with וְיָרִיב God, is agreed on both  
by the Chaldee and Syriack. The  
only question is, whether it be to  
be joyned by apposition, and ren-  
dred, O God my praise; or as a ge-  
nitive case; following another sub-  
stantive, O God of my praise. Of  
either of these the word is equally  
capable, and the sense is either way  
the same, being but a compellation  
of God, as of him whom he is bound  
continually to praise and magnify,  
for espousing his cause and defend-  
ing him. The lxxii. have joyned  
it to the verb, and so read, Ω Στ-  
ος, τὸν ἀντιπρὸς μου καὶ παρὰ πρὸς αὐτὸν  
εἶπες, and the Latine, Deus, laudem  
meam ne tacueris — But again those  
words are capable of a double  
sense; for, my praise may either be  
Gods praising of David, or it may be  
Davids prailing of God. In the first  
sense 'twill be, O God, be not thou  
silent of my praise; whilst others re-  
proach me, v. 2. be thou my advo-  
cate, plead my cause, proclaim  
and justify my innocence. In the

latter 'tis, be not silent to my praising  
of thee, or silence not, refuse not,  
neglect not my praising of thee; and  
the Æthiopick have put prayer for  
praising, and then 'tis evidently, be  
not silent to, but answer my prayer.  
But the former is the most proba-  
ble way of rendring, putting it by  
it selfe, hold not thy peace, in the no-  
tion wherein Gods bolding his peace,  
keeping silence, is opposed to his in-  
terpoling for the aid and defense of  
any. So Ps. xxviii. 1. in the very  
same words אל תחיש אל be not silent  
from me (lest if thou be, I become like  
them that goe down into the pit). i. e.  
interpose thine aid and strength for  
me. So Ps. xxxv. 22. אל תחיש אל be  
not silent, remove not thy selfe from me,  
O God: and Ps. 1. 3. The Lord shall  
come, אל תחיש אל and shall not be silent:  
and lxxxiii. 1. in three phrases all  
to the same importance, אל תחיש אל  
Let not stillness or silence be to thee, אל  
Tchishch al be not silent, אל תחיש אל and do  
not thou be quiet. And so here, O God  
my glory, אל תחיש אל say the  
Chaldee; or אל תחיש אל

אל  
תחיש

say the Syriack, *O God of my glory, my singing, my rejoycing, to the very same sence: Thou who art the only author of all the good or joyfull news that I ever receive, of all the mercies, in whom I glory, rejoyce and take comfort, to whom all my praises are due, do thou interpose for my rescue and relief. The Jewish Arat reads, Withhold not, or refrain not from my oppressor; Refrain not to oppose thy selfe against him that oppresseth and injureth me.*

b. V. 6. *Set thou a wicked man over him*] The Latine translator of the Syriack suggests here another rendering, *Præcipe adversus eum iniquo, give the wicked man charge against them*; and so the 72 would well enough bear, *against*, as well as *over him*. But the notion of 72 in Hiphil will not accord, being in the Scripture used only in these two notions, either of *disposing unto* as a *trust*, or *setting over* as a *praefect*: and accordingly the Chaldee read 72 72, *set over him*, and the xxxii. *κατάστησον ἐπ' αὐτόν, constitute over him a wicked man*; and so

the Syriack ܕܥܐܕܝܢܐ ܕܥܝܠܐ ܕܥܝܠܐ will as readily bear, *set a wicked man over him*. The only difficulty will be, what 'tis to *set the wicked over him*; and that will best be fetcht from the forementioned notion of 72, explicated by the context: That signifies to *set over* as a *Praefect*, and the context determines that *Praefect* to be a Judge, being the description of a Judicature, in which the person here spoken of is to be condemned and cut off. And that will sure be done, if a *wicked man* be set on the tribunal, before which he is accused and arraigned. In accordance with this follows, 72; and let the adversary or *adversarius*, he that maintains the accusation against him, *δικαζα* the accuser, say the xxxii. *stand at his right hand*, according to the Jewish

manner in judicature, where the accuser, he that managed the plea, was set at the right hand of the accused. And then it follows, 72, *when he shall come to receive his sentence*, 72 72, *let him go out wicked*; *ἐξέλθῃ καὶ ἀδικαζομένη*, say the xxxii. (and so the Chaldee and Syriack also) *let him go out condemned*, in the notion of *going out* as that is opposed to *standing in judgment*, Ps. i. and of *wicked*, as that is opposed to *just in foro* (justified or acquitted) for so that must signify condemned. Now it may next be demanded who this person is that is thus to be arraigned and condemned. And the story and first literal sence referring it to *Achitophel* or to *Doeg* principally, and in an inferior degree to all others, the parties whether in *Saul's* oppression, or in *Abisalom's* rebellion, and the prophetick sence to *Judas* principally, and together with him to the *Jews* the crucifiers; 'tis yet manifest that none of these were arraigned before any humane tribunal. The resolution therefore must be, that the style is here poetick as well as prophetical, and signifies their ruine as certain, and as formidable, as the arraignment, condemnation and execution of a malefactor upon earth. The tribunal also before which they are sentenced, being first that of their own conscience, remarkable both in *Achitophel* and *Judas*, which died the same death (probably that of suffocation of melancholy, see note on *Mat. xxvii. a.*) inflicted on them by their own accusing conscience; and secondly, that of Gods just judicature, before which they are sure to be cast, and *goe out condemned*. And from thence it was, that these signal judgments fell both upon *Saul* and *Doeg*, and on *Abisalom* and his followers, in the story, and on the bloody crucifiers in the New Testament.

V. 7. His

c. חסדו חסדו  
 V. 7. *His prayer become sin*] The meaning of this phrase may most probably be taken from the custom of the Jews, who at their death did out of course make this prayer, *חסי נפשי כפרה על כל עונותי* let my death be an expiation for all my offences. This was likewise said by those that fell not by the hand of justice, but died natural deaths. Now he that dies in the midst of an ill attempt, and much more he that makes away himself, as Judas in a fit of suffocation probably did, by throwing himself down a precipice, his death will be so farre from an expiation, that it will be sin, and a great accumulation of the other crimes. And this is an expression of a most sad deplorable condition, when (as it is *Prov. i. 28.* then shall they call upon me, but I will not answer) their prayers for averting their judgment shall be of no more force then their sins would be. The Jewish Arab hath here a sense strangely different from others, *And let his prayer for him be destruction to him*; understanding it of the prayer of the oppressed, which he putteth up to God for good to his oppressor, but God turneth it for destruction to him.

d. חסדו  
 V. 8. *Daies be few*] *חסדו* few, or short, or little, doth here signify the cutting him off before the natural period of his life comes. To this all the following words to the end of v. 10. belong. For when he is thus cut off, his office is void, and so ready for another; his children have lost their father, and his wife an husband, v. 9. and his estate being forfeited to the Law as well as his life, his children and posterity are ejected out of their inheritance, and so must provide for themselves, either by wandering and begging from place to place (this is meant by *נודו*, *נודו* by moving let them move, i. e. be in perpetual motion; *σαλευόμενοι μεταναστεύσαντες*,

say the lxxii. let them be shaken, tossed, and removed from place to place) or by seeking out some uninhabited place where they may rest and plant. The former of these is here expressed by *נשאלו* let them ask or begg. And perhaps the latter may be the meaning of *נשאלו* let them seek (i. e. get their subsistence, maintenance) out of places which being desolate, in no other owners hands, are alone fit to entertain and receive them. But the Chaldee interprets it of their own dwellings, *נשאלו* when their desolation is come. The lxxii. read *ἐξβαλετωσαν* *ἐκ τῶν οἰκησέντων αὐτῶν*, let them be cast out of their ruinous dwellings, and seem to have read not *נשאלו* let them seek, but *נשאלו* let them be cast out, from *נשאלו* which signifies to eject. And so 'tis very applicable to the Jews, whose Temple, and Jerusalem was demolished, and they driven out from the very ruins, not permitted to rebuild or inhabit there. But the common Hebrew reading is to be preferred, being witness to by the Chaldee, *נשאלו* and shall seek; and very agreeable to the context also, which speaks of their unsteady motions from place to place, their begging and not knowing where to dwell. For by this also is very lively described the condition of the Jewish posterity, ever since their ancestors fell under that signal vengeance for the crucifying of Christ. First, their desolations and vastations in their own Country; and being ejected thence, Secondly, their continual wanderings from place to place, scattered over the face of the earth; and Thirdly, their remarkable covetousness, keeping them allwayes poor and beggerly, be they never so rich, and continually labouring and moiling for gain, as the poorest are wont to do: and this continually the constant course attending this people,

ple, wherefore they are scattered. The Jewish Arab reads, *Make few his days, and turne over of his age to another.* Abu valid also renders the *מקדומו* his office, strangely, his treasure, or wealth. Kimchi interprets it that which is under his command, as his wealth, Wife, &c.

e. *שקט* V. 11. Catch] The Hebrew here reads *שקט* from *שקט* which in Piel signifies *concessit, exegit*, and applied here to the grating creditor and usurer toward the debtors goods, is best rendred to *exact*, or *seise on*; so the Chaldee, *שקט* shall *levy, exact, take away, gather*, as the publican doth the taxes, or as the *παραγωγ* Luk. xii. 58. doth *παραγειν exact*, Luk. iii. 13. and xix. 23. or as the *καταραγς* tormentor, Matth. xviii. 34. (directly answerable to the Chaldee *שקט* *exact*) to whom the debtor there being delivered, is racked to the utmost, till he pay the last farthing. The Lxxii. here read *ἐρευνᾶτω*, the Latine *scrutetur*, let him search; either paraphrastically to express it, for so he that seises on anothers goods, *searches*, and takes all that he can finde; or else because of the affinity of *שקט* *exact* with *שקט* *enquire or search*. The Interlinear, that reads *illaqueat*, let him insnare or catch, seems to have lookt on *שקט* to *insnare*, in which sense the Chaldee took it *Psal. xxxviii. 13.* rendring *שקט* by *שקט* and they made snaves. And thus the Jewish Arab, *Let the enemy enquire all his wealth*, as a creditor or usurer, (*Abu valid*, let the creditor consume or destroy all his wealth) let strangers spoile or make prey of his gaine. And so 'tis ordinary for words of that affinity to have the same signification. To the sense of *levying*, or *seising on*, the latter part of this verse agrees well, *שקט* *let the strangers spoile, snatch away, prey upon his labours* (from *שקט* to *snatch* or *prey upon*) the stranger being no other

than *שקט* the usurer in the beginning of the verse, who being none of his family, to whom by inheritance his goods may come, is fitly called a stranger, especially when no Jew being permitted to lend on usury to a Jew, the usurer that lent a Jew must needs be a stranger, i. e. no Jew.

V. 13. Posterity] *שקט* is here best rendred, *his end*, or *posteriorum*, as the Interlinear hath it, the last of him. So the Chaldee read *שקט* his end, and the Syriack, being the same with the Hebrew, put only in the plural, *שקט* is rendred *finis eorum*, their end. So the learned Castellio, *exitus eorum*, their end. The Lxxii. read *τελευτα ἀνδρῶν* his children, from another supposed notion of *שקט* for children, because they come after a man. But the context inclines to the former notion, the next words affirming that *שקט* *in another*, i. e. in the next generation, in the age of those that live after him (the Lxxii. again reads *μὴ ἑνὶ γενεᾷ*, as from *שקט* one, not *שקט* another) *his name shall be blotted out*, i. e. all those that bear his name, his children: and so the verse comprehends his own and his childrens destruction, which is much more reasonable, than his childrens destruction, and his childrens blotting out, which is no more than the former.

V. 23. Tossed up and down like the Locusts] From *שקט* to move to and fro, to drive or agitate, is *שקט* here I am tossed or driven; *שקט* saith the Chaldee, I am carried, removed; the Syriack *שקט* I am shaken, or driven, or cast out, in accordance with the Lxxii. who read *ἐξελθὼν*, I am shaken out. The full notion of it here will be guess by the adjoining resemblance *שקט* as the Locust. That creature hath its name from *שקט* multiplying, because they

they fly in great multitudes (see *Jud. vi. 5. Psal. cv. 34. Prov. xxx. 27.*) and being weak and feeble creatures, they are driven by the wind, whole shoals of them together. So *Exod. x. 13.* the East wind brought the army of Locusts into Egypt, and so *v. 19.* a mighty strong West wind took away the Locusts, and cast them into the Red Sea. And to this the similitude here seems to referre. David was in his flight from Absalom, he and all that were with him; and this flight from this rebellion is poetically described by being driven as the Locusts are driven by the wind or tempest. Another possible way there is of understanding the resemblance. The Locust is but a large sort of Grasshopper, which hath no set abiding place or nest, but leaps to and fro, roves about the field: so we have the running to and fro of Locusts *Isa. xxxiii. 4.* And this uncertain unsettled condition of those creatures may be proper also to express David's condition in his flight, when he had not where to lay his head, but wandered from place to place uncertainly. But the former, that is founded in the bands of Locusts, is fitter to express David and the company with him, his weak fugitive army (the Lxxii. reads *αρετας* in the plural, and the Hebrew word in the singular may import a plurality of them) than that which is founded in the manner of the single Locust, or Grasshopper; and so that of being tossed to and fro by a tempest, is the most probable importance of the verb *נָשָׁף*.

**V. 24. Faileth of fatness]** From *נָשָׁף* to deny, to ly, there is also a metaphorical use of it for any kinde of change or frustration or destitution. And being here applied to the flesh, it signifies a change of that (*αλλαξις* say the Lxxii. was changed) attenuation, emaciation, decay from the state that before he was in, or

wherein healthy men are wont to be. It is here express'd by *נָשָׁף* from *נָשָׁף* *oile* or *from fatness*. The word *נָשָׁף* signifies both *fat* and *oile*, and the LXXII. render it in the second notion *δι' ελαϊον*, changed for oile; either by the consulted use of prepositions ordinarily observed among them, and then *for oile* may be instead of *from oile*, or else *for oile*, i. e. for the loss of oile, viz. that radical moisture which resembleth oile. The plainest rendring will be, *my flesh is emaciated from fatness*, that which was before full and corpulent, is now fallen away, grown lean, extremely attenuated. And this very consonant to the beginning of the verse, his knees being weak through fasting: the feeble knees being proverbially taken notice of in Scripture, as the parts which in any weakness are most sensible of the weight that lies upon them, and in any great lassitude or other infirmity are the first that are wont to faile.

**V. 31. That condemn his soule]** Some difficulty there is here whether *נָשָׁף* his soule, be to be joyned with *נָשָׁף* to save, and so rendred *to save his soule*, or *life*, or else with *נָשָׁף* as our English reads, *from those that condemn his soule*. But this is soon salved by leaving it indifferent to either, or both of them; it being certain, that he that delivers from the condemners of soule or life, doth thereby deliver the soule or life, the deliverance being of necessity proportioned to the assault. The greater question will be, what is the adequate notion of *נָשָׁף* in this place. The word *נָשָׁף* is ordinarily used for *judging* or *condemning*; but it signifies also *to implead*, *accuse*, or *bring to judgment*, to lay any crime to ones charge; for thus *נָשָׁף* oft signifies a controversy or question, a crime or fault, as well as punishment or judgment, or sentence in judicature. The Chaldee here expresses it by *נָשָׁף* from *נָשָׁף*, which

which is indifferent to these two, *judging, and contending in judgment*; from whence the Greek *ἀντιδικαί* is ordinarily used among the Hellenists for *suing or impleading*, 1 Cor. vi. 1. (see note on Rom. iii. b.) And to this notion of *שׂוֹנֵא* in this place the sense directs: For David speaking of himself and those that espoused his cause, under the notion of *the poor*, and consequently of his adversaries under the notion of *שׂוֹנֵא*, 'tis most agreeable that the word should be here taken in that notion of *opposing or pursuing*. Thus they are formerly express'd v. 20. by *שׂוֹנֵא* my i. c. *David's adversaries, plaintiffs, accusers* (so that word properly signifies, *ἀντιδικαί* an adversary *ἐν δίκῃ* in judgment, i. e. an accuser) and by *רֹבְדִים רָעָא נֶפֶשׁ* those that speak evil against his soule. And this verse is thus far parallel with that, in describing the persons, viz. those that designe and wage evil (for so speaking is oft taken for doing) against his life; and then

that exactly agrees with this notion of *שׂוֹנֵא* *שׂוֹנֵא* opposers of his soule, those that contend, fight against his soule. For though it was in warre, and not in judicature, that they thus contended with him, yet one of these is poetically express'd by the other, their hostile opposition by words which are onely forensick. Thus the Jewish Arab reads, *and will help him from those that implead him, or contend with him for his soule*. And in this scheme this whole verse runs. *He shall stand at the right hand of the poor, i. e. to defend and plead for him; as the accuser stood at the right hand (see v. 6. note b.) so shall he stand, as his advocate, to maintain him against his injurious charge, and that is to save him from those that oppose or implead his soule, that assault him and call his life in question*. The lxxii. here most fully express the sense by *ἐκ τῶν καταδιωκόντων τὴν ψυχὴν μου* from those that pursue my soule.

## The Hundred and Tenth Psalm.

### A Psalm of David.

The hundred and tenth Psalm was certainly compos'd by David, (see Mat. xxii. 43.) not concerning himself, and Gods promising the Kingdom to him after Saul, as the Chaldees suppose, but by way of prophecy of the exaltation of the Messias (see Mat. xxii. 44. *AR.* ii. 34. 1 Cor. xv. 25. *Heb.* i. 13.) to his Regal and (which never belonged to David) Sacerdotal office; both which are by him exercised at the right hand of his Father, and settled on him as the reward of his humiliation and passion. (see *Phil.* ii. 8, 9.)

### Paraphrase.

The Messias which is to come into the world is to be looked on by all men

I. **T**he Lord said unto my Lord, sit thou on my right hand untill I make thine enemies thy footstool.

with adoration, as being, though borne in the mean estate of humane flesh, and of King David's seed, yet really much higher than David (which he could not be if he were not God himself, the King of kings and lord of Lords.) And of him, Jehovah, the one supreme God, Creator of heaven and earth, hath decreed, that having been for some time opposed, and at length crucified, by those whom he was sent to call powerfully to repentance, he should be



exalted in that humane nature which here he assumed, to the highest pitch of glory and majesty and authority in heaven, there to exercise all power over this inferior world, to reign  
1 Cor. xv. 25. till he hath subdued all that opposeth this his kingdom; 1. his crucifiers, by converting some, and destroying others, 2. the idolatrous heathen world, by subjecting them to the Gospel, 3. the power of sin, and 4. Satan in mens hearts, and at last 5. death it self,  
1 Cor. xv. 26. And when all this is done at the conclusion of this world, then shall he give up his power into his fathers hand from which he had it, and himself be subject to him that put all things under him. 1 Cor. xv. 27.

2. *The Lord shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies.* This kingdom of his is to be a spiritual kingdom, exercised by the sword or

scope of his sweet but powerfull spirit, the Gospe! of Christ, the power of God unto saluation to all that believe and obey it. And this shall first be preached (after his resurrection and ascension) by his Apostles at Jerusalem (see Mat. ii. 6.) to those that crucified him, and from thence it shall be propagated to all Iudea, and then to all parts of the habitable world, on purpose designed to bring home sinners to repentance and change of life. And the success thereof shall be admirable, a Church of humble obedient Christians gathered from amongst his greatest enemies, some of the rebellious Jews, and great multitudes of heathen Idolaters.

3. Thy <sup>b</sup> people shall be || willing in the day of thy <sup>t</sup> par-  
er, in the beauties of \* holiness, || from the womb of the  
morning, thou hast the dew of thy youth.

any thing of humility or piety wrought in their hearts by the efficacy of his preventing grace, shall come in and receive the faith of Christ most willingly, forsake and leave all to follow him, and attend him in his Church, and the multitude of disciples shall be as (the stars of heaven, the sands on the sea-shore, or) the dew that in the morning covers the face of the whole earth.

4. *The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek.* And as he is to be a King, so is he to be a priest also. At his exaltation, and

ascending to heaven, God his father hath firmly decreed that he shall be advanced to such a sort of Priesthood as that of Melchizedek was (see Heb. v. 6. & vii. 17.) who had those two great offices of King and Priest united in him; so shall Christ be constituted \* at the right hand of his Father, in the full power of entreating and blessing; his faithful servants, such as Abraham was, when he was entertained and treated by Melchizedek, and blessed by him. And the interpretation of this his benediction is, his giving them grace to turn away every man from his iniquities, Act. iii. 26. to aid them against all their spiritual enemies, and support them in all their necessities. And this office, commencing at his ascension, is never to have an end, never to be succeeded in by any, as the Aaronical priesthood descended from father to son, but to continue in his hands, and to be most successfully exercised, till it be at the end of this world delivered up to God the Father.

5. The Lord at thy right hand shall strike through  
Kings in the day of his wrath.

obey, and address themselves to him; so to all obdurate sinners, that stand out, and oppose his power in their hearts, that will not suffer this Priest to bless, this King to reign over them, he shall manifest himself a most terrible judge, and destroy the mightiest grandeur and prowess upon earth, that doth not come in unto the faith.

6. He shall judge among the heathen, he shall fill the places with the dead bodies, he shall \* wound the heads over many countreys.

and the greatest Antichristian Monarchy in the world, most eminently that of heathen Rome (which so bloodily persecutes the Christians) shall be demolished (see Rev. xviii. 2 ) and Christian profession set up in the place of it.

7. He shall drink of the <sup>d</sup> brook in the way, therefore  
shall he lift up the head. Thus shall the Messiah; and  
his Kingdom be advanced.  
And all this has a prophetic

able reward designed by his Father to his great humiliation, and patience, and fidelity and constancy in the pursuit and discharge of the office prophetically assigned him here on earth, the calling home sinners to repentance: In this he shall be so diligent and industrious, vigilant and intent on all opportunities of advancing this end, of doing the will of his Father, the work for which he was sent, that he shall wholly neglect himself, his own will, his own ease, his own ordinary food, &c. that which comes next, and is most mean and vile, like a General in his keenest pursuit of his enemies, that satisfies the necessities of nature with water out of the next brook, &c. (and with the same alacrity he shall at last undergo the most con-  
sumption death)

is a people  
of voluntar-  
y oblation  
to arms or  
forces,  
\* the sam-  
e way.  
If thy chil-  
dren shall  
be to thee  
as dew  
from the  
womb of  
the morn-  
ing.

20 nations,  
 he shall fill  
 them  
 מלך  
 מלך  
 \* through  
 strength  
 (see v. 5.)  
 the head  
 over much  
 land.  
 כח  
 שש  
 על  
 ארץ  
 רבה

death) and for this espousing of God's will, and despising and contemning himself, God shall highly exalt him, and possess him of that both Regal and Sacerdotal power, to continue to him, and by his hands, in that humane nature wherein he thus served his Father, to be administered for ever.

Annotations on Psalm CX.

2.

V. 1. *My Lord*] That *יְהוָה* to my Lord here, denotes the *Messiah*, will appear not onely by our Saviour and his Apostles, who insist on this Psalm above any text in the *Old Testament*, (as the late *Jews*, and some others who are willing to be lookt on as very good Christians, are most industrious to evade it) but even by the testimonies of the ancient *Jews* themselves, the evidence of truth breaking forth in despite of the most partial and relolved interest. *Moses Haddarshan* on *Gen.* xxxvii. 12. saith, *יְהוָה אֱלֹהֵינוּ אֵלֵינוּ* &c. The Redeemer whom I will raise up from among you, shall not have a father, according to that of *Zach.* vi. 12. behold the man whose name is the Branch, and *Is.* xiii. he shall come up, &c. So also *David* saith of him *Psal.* cx. 3. out of the womb, &c. lastly the Scripture saith of him, This day have I begotten thee, *Ps.* ii. So on *Gen.* xviii. Hereafter God holy and blessed shall set the King *Messias* *יְהוָה* on his right hand, as 'tis written *Ps.* cx. The Lord said &c. And to the same purpose again on *Gen.* xiv. 18. So *Midrash Tehillim*, on occasion of these words, I will declare the Law, &c. *Ps.* ii. saith, *שֶׁל עַמִּי הוּא מְשִׁיחִי* &c. the affairs of the *Messiah* are set forth in the scripture of the Law, of the Prophets, and of the *Hagiographa*: In the Law *Ex.* iv. 22. In the Prophets *Eesai.* lii. 13. & xlii. 1. In the *Hagiographa* *Ps.* cx. The Lord said, and the dew of thy birth &c. So again *Midr. Tehil.* on *Ps.* xviii. 35. thy right hand shall uphold me, saith, *יְהוָה יְהוָה* &c. *R. Jaden* said

that in the age of the *Messiah* the blessed God will set the King *Messiah* at his right hand, as it is written, The Lord said to my Lord, *R. Saad Gaon* on *Dau.* vii. 13. he came with the clouds of heaven, saith, And this is *יְהוָה מְשִׁיחִי* *Messiah* our righteousness, as 'tis written, The Lord said &c. So the *Jerusalem Talmud tract. Berachoth* c. 5. saith, this verse, the dew of thy birth, &c. is to be explained by *Mich.* v. 7.

V. 3. *Thy power*] For the explicating this very obscure verse, the first thing to be taken notice of is the importance of *יְהוָה*, from *יָמִין* power or strength, as that signifies an army, or military forces, as we call them. The *Messias* in the former verses is set upon his throne for the exercise of his regal power, with a sword or scepter in his hand; and as such he is supposed to rule in the world, to goe out to conquer and subdue all before him. The army which he makes use of to this end, is the colledge of Apostles, sent out to preach to all nations: and the time of their thus preaching is here called *יְהוָה* the day of his power, or forces, or army; *בְּיָמֵי קְרָבָא* in the day that he shall wage war or joyne battell, saith the Chaldee. In which day, saith the Psalmist, the people that belong to God, *יְהוָה* thy people, those that are at all affected to piety, *ἐκδοῦναι εἰς βασιλείαν τοῦ Θεοῦ*, fit for the kingdom of God, *Luk.* ix. 16. *τεταγμένον εἰς ζώνην ἀμύνης*, disposed, arrayed, ordered, on file for the kingdom of heaven, *Ab.* xiii. 48. all that are any way

b.

יְהוָה  
יְהוָה

יְהוָה

listed



lifted among Gods fouldiers, all these shall become נָדְבָרִי i. e. (repeating נָדְבָרִי again) *a people of voluntary oblations* (to נָדְבָרִי signifies liberal, voluntary, spontaneous oblation, or contribution to the service of God) such as shall willingly offer up and consecrate themselves, and all that they have, to Gods service, forsake all and follow Christ, bring their estates, and lay them at the Apostles feet, as we know the believers did, Act. ii. an essay of the great charity and liberality which the faith of Christ brought into the world. This they shall do בְּהָדָר קֹדֶשׁ *in the beauties of holiness*, or of the Sanctuary, i. e. I suppose, mystically in the Christian Church, beautified with all those graces which the spirit of Christ works in the hearts of believers. קֹדֶשׁ 1 King. vii. 18. signifies the Ark of the Covenant or Sanctuary, and from thence the place in the Temple where the Ark was placed was called the קֹדֶשׁ קֹדֶשׁ *holiness of holies*; and so I suppose the xxxii. understood it here, when they rendred קֹדֶשׁ כְּכֹל אֲיִלֹּן אֶרֶץ *as of thy holies*, for so the plural אֲיִלֹּן every where signifies the Sanctuary; and the beauties of the Sanctuary are literally the ornaments of the Priests and Levites, their Urim and Thummim, which they have on when they carry the Ark (see note on Ps. xxix. b.) But mystically these are the graces of Christ, the inward beauty or glory which shines in the Christian Sanctuary or Church, which is as it were the arena or place where these forces of God are mustered: Or perhaps *in the beauties of holiness*, as that signifies no more than Gods sacred Majesty, in whose service they are lifted, and on whose expedition engaged, according to Castellio's reading, *quo die expeditionem sacra cum maiestate facies*, in the day when thou shalt with thy sacred majesty make thine expedition. Another

fense the words may be capable of, which the comparing the mention of *Sion* v. 2. and *beauty of holiness* here suggesteth, by taking *לחם* power, or host, or army, in the sense that frequently belongs to *צבא*, which signifies an host in scripture, viz. the attendance on the Sanctuary, the priests *segregata* warring his warfare, i. e. officiating. And then *נדרת* will simply import free-will offerings, and the sense run thus, *Thy people will be a free-will offering in the day of thy Assemblies in the Sanctuary, shall offer (in stead of any thing else) themselves lively sacrifices, holy and acceptable.* And this, if accepted, need not be deemed to exclude the other rendring, but the priestly and kingly offices of *Christ* being both here set down in this Psalm, the words (as is frequent in these compositions) may have been purposely contrived to fit both. Then follows *מִבְרַח מִיְּמִינִי לְךָ מִלְּדָתָם*, which may perhaps be thus most literally rendred, *thy children or progeny* (to the Chaldee must understand it, when they joine it with *יִרְבֵּן* shall fit) *לְךָ* to thee, i. e. shall be to thee, *מִן הַדֶּשֶׁן מִבְּרֵחַ הַבֹּקֶר* from the womb of the morning: i. e. according to the proportion of the dew which the morning brings forth (as it were out of its womb) in such plenty as to cover the face of the whole earth, so shall thy children be, so numerous, the multitudes of those that receive the faith of *Christ*, this dew on the face of the earth, being like the sand of the sea and stars of heaven; by which two expressions is set out elsewhere the spiritual seed of *Abraham*, the multitude of believers. i. e. Over all the face of the earth, through all nations shall the Christian faith be propagated by this the Apostles *segregata* expedition or warfare, their preaching and promulgating of the Gospel. Another possible rendring the words are capable of,

מִרְחֹם thus; מִרְחֹם, used ten times in  
 scripture, in all the other places ex-  
 presses an *immediately preceding birth*,  
 and is equivalent to *as soon as born*. So  
 Ps. lviii. 3. *the wicked are estranged*  
 מִרְחֹם *from the womb, or birth*;  
 Ps. xxii. 10. *I have been cast on thee*  
 מִרְחֹם *from the womb, i.e. ever since my*  
 מִשְׁחָר birth. Then, though מִשְׁחָר be by  
 many construed, *from the morning*,  
 as if מ were a Prefix; yet seeing  
 the ו hath no *dagesch*, others con-  
 ceive it a Noun, though not else-  
 where found, yet guidable by the  
 signification of its neighbouring  
 words, and then it will note either  
 מִלְחָמָה *morning or youth*. Next מִלְחָמָה is  
 twice used, beside this place, and  
 signifies not *children* but *childhood*,  
 or the first age of *youth*. So Eccl.  
 xi. 9, & 10. מִלְחָמָה וְשִׂמְחָה *child-*  
 hood and youth are vanity. Where  
 שִׂמְחָה being joyned with it 'tis  
 made more probable that here,  
 where מִשְׁחָר is joyned with it, they  
 should both be taken in this sense,  
 wherein there consistly they are.  
 If this be accepted, then the He-  
 brew will be thus literally rendred,  
 מִרְחֹם מִשְׁחָר לְךָ *From the womb*  
 youth is to thee, i.e. as soon as thou  
 art borne, thou enjoyest a firme  
 and vigorous youth (*increasing sud-*  
*denly in wisdom and stature and fa-*  
*vour with God and man*) מִלְחָמָה *thy*  
 infancy the dew, i.e. is as the dew up-  
 on the face of the earth, in a mo-  
 ment spreads it selfe over all, is  
 seen fall'n rather then falling, is  
 sprightly and aerial, and makes all  
 things else so too. And then in ac-  
 cordance with it will be rendred  
 what follows, *Thou art a Priest for e-*  
*ver, art never superannuated for the*  
*service of the tabernacle, like the*  
*Levitical priests, nor ever removed*  
*from it by death.* In the follow-  
 ing words the 'in מִלְחָמָה is by the  
 Jewish writers, Kimchi and Aben-  
 Ezra, allowed to be paralogical,  
 and so מִלְחָמָה לְךָ to signify מִלְחָמָה  
 according to the manner or order;

which is exactly the lxxii. their  
 rendring, מִלְחָמָה, that is insisted  
 on by the Apostle in the New Te-  
 stament, to which also the Syriack  
 accords, מִלְחָמָה according to  
 the likeness. And then it is strange  
 the Interlinear should make it a  
 suffix, and render it *secundum*  
*verbum meum* according to my word:  
 and yet herein some other learned  
 men have imitated them. The Jew-  
 ish Arab interpreting this whole  
 Psalm of Abraham, as a relation  
 of his victory over the Kings, and  
 telling us that he was made a Priest  
 in the place of Melchizedek, for his  
 miscarriage in his blessing, because  
 in it he made mention of Abrahams  
 name before God's, renders the lat-  
 ter part of this third verse thus, and  
 from the deep of the black sea, that thou  
 mayest cast for thee the portions of thy  
 children, explaining it by a Note  
 to this purpose, *he teacheth him, that*  
*they (viz. his children or posterity)*  
*shall divide the countreys from the*  
*black sea to the utmost of regions, say-*  
*ing that he takes מִלְחָמָה from מִלְחָמָה*  
 Pra. xvi. 33. & מִלְחָמָה to cast. Abu Wa-  
 lid expounds those words מִרְחֹם  
 מִשְׁחָר by *from the belly or womb of the*  
*darkness, i.e. saith he, from the time*  
*that thou wert in the dark of the womb;*  
*that the meaning might be, Prospe-*  
*rity hath accompanied thee from the*  
*time that thou wert in the dark of the*  
*womb, i.e. from thy first forming*  
*or creation, that is it that he saith,*  
 מִלְחָמָה מִלְחָמָה, *from thy first ortus*  
*or original.* And so he would have  
 both those passages joyned in their  
 signification. In this verse the  
 lxxii. have made many changes.  
 First for מִלְחָמָה *thy people*, they ap-  
 pear to have read מִלְחָמָה *with thee*, and  
 to render it מִלְחָמָה. For מִלְחָמָה  
 voluntary oblations, they read מִלְחָמָה  
 government (not as the Latine ren-  
 ders them, *principium beginning*)  
 as from מִלְחָמָה an *Επὶ γένεσις* or Prince  
 Ps. cxiii. 8. Then for מִשְׁחָר *of the*  
 morning,

morning, they read  $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$ , before the morning-starre, omitting the word  $\delta\epsilon\omega$ , and for  $\pi\epsilon\theta$  thy progeny, they read  $\pi\epsilon\theta$ , and so render it *I begot thee*; and so the Syriack,  $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$   $\delta\epsilon\omega$   $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$  from antient time I begot thee my son. And to this as the Latine exactly accords, *ex utero ante Luciferum genui te*, and the Arabick in like manner, so doth the Syriack also (save that for  $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$  before the morning-starre, they read  $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$   $\delta\epsilon\omega$   $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$  from of old)

and many of the Antient Fathers have followed them, especially \* *Tertullian* l. v. *contra Marcion*. c. ix. who applies it to the nativity of *Christ* in the night, and that of a Virgin without the knowledge of any man, and refutes the *Jews*, who applied the Psalm to *Hezekiah*. That the *Jews* after *Christ's* time did thus apply it to *Hezekiah*, as the Chaldee Paraphrases understand it of *David*, appears evident from that Father. But before their hatred of *Christ* did thus ingage them, some of the antient *Jews* (see note a.) applied it to the *Messias*; and they are followed by *Isaac Benarame* on *Gen.* xlvii. and the passage next following of this King being a *Priest*, makes it impossible, according to their own principles, to be applied to any King of the *Jews*, the *Priesthood* among them being peculiar to the *Aaronical* tribe. And therefore the Chaldee, which applies it to *David*, interprets this of his exaltation to greatness in the world to come, by way of reward to his having been an immaculate King here.

V. 5. *The Lord at thy right hand*] In this Psalm it is evident v. 1. that  $\pi\epsilon\theta$  is the title of God the Father, and so again v. 4. and  $\pi\epsilon\theta$  of the *Messias* God the Son, in respect of

that dignity, and dominion, and regal power to which he was to be exalted at his ascension, that at the name of *Jesus* every knee should bow— This is expressed v. 1. by his sitting at God's right hand, for which the Apostle *1 Cor.* xv. 25. reads,  $\Delta\epsilon\iota$   $\alpha\lambda\tau\epsilon\upsilon$   $\epsilon\alpha\sigma\iota\lambda\epsilon\iota$ , *It must be that he reign*— By this 'tis evident that in this verse  $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$   $\delta\epsilon\omega$   $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$  The Lord at thy right hand, must be understood of the *Messias* instated in his regal power at the right hand of his Father, and not of the Father, as his  $\pi\epsilon\theta$   $\epsilon\omega\sigma\phi\sigma\mu$  to back and help him, as *Ps.* xvi. 8. and elsewhere the phrase is used. For of the Son thus exalted we know it is that we read *Joh.* v. 22. that the Father hath committed all judgment to the Son. Agreeable to which it is that this *Adonai* or Lord at *Jehovah's* right hand here, shall strike through Kings in the day of his wrath, i. e. shall avenge most severely on the opposers of his Kingdome; which revenges in the New Testament are peculiarly attributed to *Christ*, and called the coming of the Son of man, coming in the clouds, coming with his Angels, and the approaching, or coming of his Kingdome.

V. 7. *Brook of the way*]  $\pi\epsilon\theta$  signifies any hollow place or vale, a receptacle of waters, and from thence a small river or brook, which hath not its original from any spring, but is filled with raine-waters, and so is full in the winter, but in the summer dried up. So *Gen.* xxvi. 17.  $\pi\epsilon\theta$  in the valley of Gerar; *Joel* iii. 18. a fountain shall come forth and water  $\pi\epsilon\theta$  the valley of Shittim: and *2 King.* iii. 16. make this valley full of ditches; and v. 17. ye shall not see rain, yet that valley shall be filled with water. And being here joyned with  $\pi\epsilon\theta$  in the way, it seems to signify no more than those plashes of water, which in the winter are frequent in highways, from the fall of much raine. These first

\* Edit.  
Pamel. p.  
585. G.

from the places where they are collected, (no pools on purpose provided for the receipt of waters, but every little cavity in the way, which is thus filled by raine,) and secondly, by the stagnancy or standing still of these waters, and thirdly, by the frequency of passengers fouling them, are to be concluded very unfit for the use of men, very inconvenient for drinking, and would never be used for that purpose, were it not by him that hath no other, or that so farre exceeds the haste of his way, and so farre despises or neglects himself, as to content himself with the worst and meanest sort of accommodation, that which will just satisfy the necessities of nature. This is most observable of souldiers in an hasty march, that are thirsty, but will not make stay at an Inn to refresh themselves with wine, or so much as goe out of their way to make choise of or seek out for wholesome water, but insist on their pursuit, and satisfie their thirst at the next receptacle of waters, the next puddle, or trench, or ditch, or brook they meet with. This is a signe of great alacrity in a Souldier, and withall of great humility, and contempt of hardship and difficulties, of submitting to any the meanest and most servile condition: and may well here be used poetically to expresse the great humiliation and exinanition of the *Messias*, assuming the real forme and all the mean offices of a servant, pursuing the work to which he was sent with all alacrity, counting it his *meat* (and *drink*) to doe the will of him that sent him, and finish his work, *Job. iv. 34.* and in fine laying down his life, suffering as willingly a most bitter consumelious death; which being by him exprest by *drinking of a cup*, and that a special sort of *cup*, such as others would not probably be con-

tent with, (*Are ye able to drink of the cup that I shall drink of? Matth. xx. 22.*) and that an insupportable bitter cup *Matth. xxvi. 39, 42.* (*Father, if it be possible, let this cup pass from me*) it may very fitly be extended to his death, as well as to all that was preparative and *in the way* to it. And to this the *lifting up his head*, reigning victoriously over all his enemies, being constituted Judge of quick and dead, is here justly appoitioned, according to that of *Phil. ii. 8, 9.* *He made himself of no reputation, but humbled himselfe, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him—* Another notion there is of *נחל* for a torrent or river *Prov. xviii. 4.* a flowing *נחל* torrent, or river, and so *Am. vi. 14.* unto the *נחל* we render it river of the wilderness. If it be here taken in that notion, then drinking of it may be a proverbial speech to expresse victory, as *Isa. xxxvii. 25.* when *Sennacherib* is boasting of his conquests, he thus speaks, *I will enter into the height of his border, and the Forrest of his Carmel: I have digged and drunk water, and with the sole of my feet I have dried up all the rivers of the besieged places.* Where the former part being an expression of victory and forcible seizure, and so the latter also of blocking up and close siege, the middlemost may probably be to the same sense; and the rather becaule of the custome of Eastern Princes, who in token of dedition exacted from subjugated provinces *Earth and Water*, *Judith ii. 7.* In reference to which, the digging up *Earth* and drinking *Water* will signify a forcible entry, a method of battery (where the milder summons have not prevailed) thereby to take livery and seizin of an hostile Countrey. And if that be the notion here, then the phrase signifies *Christs* victory

victory atchieved by his death over Satan, Sin and Hell. Which being wrought upon the Crosse, is fitly precedaneous and preparative to the lifting up of his head.

*The Hundred and Eleventh Psalm.*

*\* Praise ye the Lord.*

The hundred and eleventh Psalm is one of those whose title (see note \*. on Psal. cvi.) is Hallelujah, and is accordingly spent in praising and magnifying the name of God for all his works of power and mercy. It is composed in twenty two short meters, each beginning with the several letters of the Hebrew Alphabet.

*Paraphrase.*

1. **I** will praise the Lord with my whole heart, in the assembly of the b upright, and in the congregation.

From the bottom of my soule, and with the full quite of all the faculties thereof, I will acknowledg and bleſs the name of God.

This I will doe more privately in counsel of all pious men, the true transaction of concernment is to be advised on by those that make strict conscience of their duty; and this will I doe in the most publick and solemn assembly. No juncto is too close, no congregation too wide, for such a most due performance.

2. **The works of the Lord are great, † c sought out of all them that have pleasure therein.**

to be the exercise and employment of all pious men, who can entertain themselves with more pleasure in such meditations, than in all other the most sensual diversifications, and receive great profit and advantage by it.

3. **His work is \* honourable and glorious, and his righteousness endureth for ever.**

tion most admirable and stupendous, and so the works of his preservation and providence full of omnipotent greatness and wisdom. But above all, his justice and purity, his destruction of all sin and exact fidelity in all his promises is infinitely to be magnified, as that which goes through all his other works.

4. **He hath made ‖ his wonderfull works to be d remembred: The Lord † is gracious and full of compassion.**

sions on men as will never be forgotten, but recorded and reported for ever: and indeed God hath made special ordinances, the Passover &c. to that purpose: Yea they have given him a title whereby he is known by all, the same that he once proclaimed of himself to Moses, when he desired to know and discern his nature more perfectly, The Lord, gracious—i. e. a most gracious and mercifull Lord, not forward to punish every sin that out of frailty is committed against him, but abundant in mercy and loving kindeſſe to all that faithfully adhere to him.

5. **He hath given ‖ meat unto them that fear him; he will ever be mindefull of his Covenant.**

they stand in need of; he hath promised never to leave nor forsake such: and whatsoever he hath thus by Covenant obliged himself to, he will be certain duly to performe. Thus did he promise Abraham concerning his posterity in Egypt Gen. xv. 13. and accordingly it was signally performed,

His providence hath most effectually and eminently been discernible in his dealing with his people the Jews, before whom he hath cast out the Canaanites and other inhabitants of seven very fruitful nations, who had exceedingly provoked him with their unnatural sins, and given to this his people the quiet possession of them, to which they had not the least right or title but from his immediate donation.

6. He hath shewed his people the || power of his works, || <sup>virtus</sup> that he may give them the heritage of the heathen. <sup>כח</sup>

c. And herein, as in all things else, his actions have been most just and righteous, just vengeance to obdurate sinners, as perfect fidelity and performance of his promise to Abraham his servant. And so all his appointments both for the rooting out and planting in, his menaces and promises, are most assiduously performed, there is no frustrating of any of them.

7. The works of his hands are || verity and judgment, || <sup>fidelity</sup> all his <sup>c</sup> commandments are sure.

Being once ratified and confirmed by him, they are sure to have that exact uprightness in them that they

8. They stand fast for ever and ever, and are done in truth and righteousness.

And the like wonderfull act of power and mercy and fidelity was it in God, that he rescued & brought out the seed of Abraham,

9. He sent redemption to his people, he hath commanded his covenant for ever; holy and reverend is his name.

to whom his promises were made, from the slavery of Egypt (an emblem of our greater redemption from the bondage of sin and Satan wrought by his own Son) and by a mighty hand made good his promises to them of bringing them into Canaan. Thus firme and unmovable are all Gods pacts and agreements made with his people, to whom at his mercies are most admirably firme, and for ever to be acknowledged with thanksgiving, so his judgments are most dreadful and formidable to all that provoke them to fall upon them.

f. There is therefore no such excellent prudential course as the preserving in our breasts a just and due reverence of God, an awe to his lawes, and a dread to his judgments; and when all is considered, this will be found the prime wisdom. And the reason is clear; The Law of God is the declaration of those things which are most our concernments to know, his commandments bring all profitable knowledge and judgement to them that carefully set themselves to, and are daily exercised in the practising of them. They that constantly guide their lives according to those divine directions, will soon discern experimentally what others at a distance never dream of, that the practice of his precepts is of all other things most for their turns, most agreeable to all their interests both in this and another world. And so for that most eminent mercy of such his divine and most excellent precepts (as well as for other parts of his Covenant, his grace and mercies) all possible praise is for ever due to his most holy name.

10. The fear of the Lord is the <sup>†</sup> beginning of wisdom; a good understanding \* have all they that doe his <sup>†</sup> commandments: his praise endureth for ever. <sup>are they to all that do them</sup>

### Annotations on Psalm CXI.

a. <sup>מזמור</sup> V 1. Praise ye the Lord]. What was observed, and competently proved, note <sup>a</sup> on Ps. cvi. that *Hallelujah* was no part, but only the Title of the Psalm, is applicable to this also and more that follow, and is here most clearly demonstrable. For this Psalm (as also the next) is one of those that are composed with exact respect to the order of

the letters of the Alphabet. And it is S. Hieromes true observation, that this Psalm is the first, which is purely Alphabetical, the xxv. and others, which are well-nigh such, failing or abounding in some letter, whereas this, leaving <sup>מזמור</sup> for the Title, begins with <sup>א</sup>, as the cxii. doth with <sup>ב</sup>, and in very short meter goes on exactly according









that is wisdom, and to depart from evil is understanding, that by way of eminence, the most excellent wisdom and understanding. The

Jewish Arab reads, The first thing that wisdom gives in command is the fear of the Lord, and a goodness of understanding is to all that do thus.

## The Hundred and Twelfth Psalm.

|| Praise ye the Lord.

|| Hallelu-  
jah : lee  
one 2 on  
Psal. cxi.

The hundred and twelfth Psalm is a description of the present employments and felicities of the truly pious man, such as do much tend to the honour and praise of God, who is so exceeding gracious unto all his servants, that there cannot be a greater freedom and bliss than to be in the number of them. And therefore the Psalm, which describes this, is by the Hebrews intitled Hallelujah, though there be no other express praising of God in it. It is composed like the former, the several short metres beginning with the letters of the Hebrew Alphabet.

Paraphrase.

† be de-  
lighteth  
(כח)

1. **B**lessed is the man that feareth the Lord, † that he delighteth greatly in his commandments.  
of all the commandments of God, strictly abstaining from all that may displease him, and cheerfully practising all that he requires of us. And indeed there is no such security of all true durable delight and pleasure as this, the present gratefulness, and the succeeding efforts of such practices to any truly virtuous mind, are a continual feast, of all others the most exceeding, and all other pleasures in respect of this are nothing worth.
2. **H**is seed shall be mighty upon the earth; the generation of the upright shall be blessed.  
And as this is the most pleasurable, so is it the most thriving skillful method to bring all greatness and flourishing upon any family, to advance and enrich the posterity. For as long as God hath the disposing of the good things of this world, honour and wealth, &c. 'tis unreasonable to imagine that any subtilties or policies, projects or ambitions of ours, which have impiety in them, and thereby forfeit all title to Gods blessings, shall be near so successful toward our present worldly interests, as a strict piety and constant adherence to the ways of God.
3. **W**ealth and riches shall be in his house, and his righteousness endureth for ever.  
The promise of the greatest abundance and continuance of earthly felicity being by God intailed on the persons and families of such men, as well as the eternal rewards in another world. (See 1 Tim. iv. 8.)
4. **U**nto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous.
5. **A** good man beweth favour and lends; he will guide his \* affairs with || discretion.
6. **S**urely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

\* or words  
וכח  
judgment  
משפט

be not punisht hereafter, the curing our spiritual maladies, and exercising our graces) yet are there such alloys joyned with it, such strengths to support, and such seasonable and oft unexpected illnesses and deliverances out of it, that this cannot be lookt on otherwise than as a special work of his mercifull providence toward them. And (which is oft to be observed) this supply from God of alloys and comforts in affliction, together with timely deliverances

out of it, shall certainly be performed unto good men, not only because 'tis promised them, and therefore shall not fail them, but also because 'tis made over to them from Gods special providence, as a reward most fitly apperceived to several graces in them: as 1. to their charity and bounty and compassion to others, giving and lending to all that are in distress, God hath promised inch. by way of proportionable reward, that they shall receive mercy as the wages of their mercifulness, and not only in another world, but in this, they shall be blessed on earth. Psal. xxxv. 25. So 2. to discreet moderation and temper both of their words and actions. Good men, if they be thoroughly, sincerely such, are meek, and not apt to be impatient in words or deeds, and so they contribute much to the allaying of their afflictions, and softening their persecutors, both which ragefull and impatient behaviour is wont to exasperate. And then 'tis over and above, a reward of their patience and meekness and discretion, which God hath allotted them to temper and sweeten and timely to remove their sufferings who bear them so well, at least to afford them strength, to make them very supportable. By these means, whatever misadventures they may for a time meet with here, God will assuredly provide for them, yea and for their posterity (if they goe on constantly in their steps) he will give them stability in the prosperities of this life; and because a good name after death is as great a blessing as wealth or honour in this life, that proportion shall be secured to them also, their memory shall be fresh and flourishing among all posterities (when their bodies are rotten in their graves) and by their example they shall benefit many, when by their actions they can no longer oblige them.

Another special privilege there is that belongs to every pious man. His adherence to God and dependence on him is an armour against all worldly fears or apprehensions;

7. *He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.*

8. *His heart is established, he shall not be afraid, until he see his desire upon his enemies.*

when the news of danger or misery, the one imminent, the other already present, assaults him, it is not able to disquiet or disturb him. The reason is, he hath resigned his whole being into Gods wisest disposal, and is assuredly persuaded that his divine choices are to be preferred, that what he sends or permits to fall, is fitter for his turne than any thing else that he could chose for himselfe, and consequently that if God sees it not good for him, he will avert it before it come, or remove it speedily: and by this one assurance he is completely fortified, not onely for a patient, but chearfull entertainment of all that is or shall come, remains unmoved, and well pleased with Gods present dispensations, whatsoever they are, and so constantly continues, till the same hand that sent them give him release and deliverance out of them, which in Gods good time shall be done also.

|| Look upon his oppressors.

As for his charity, and constant liberality to the poor, (which is a special piece of piety, and interpreted by God as if it were done to himselfe) it never goes unrewarded.

9. *He hath dispersed, he hath given to the poor, his righteousness endureth for ever; his borne shall be exalted with honour.*

One crown is reserved for it, eternal felicity in another world; which though a gift of Gods free bounty, shall then be dispersed with respect to the performances of this kinde (see Mat. xxv. 34. &c.) And another is presently bestowed here; wealth, and honour, and a most flourishing condition in this world, is very frequently the visible and discernible, and when not so, yet the secret unobservable reward of this one sort of piety, being promised to it more peculiarly then to any other good works. Deut. xxvi. 11. 12. Ps. xli. 2. xxxvii. 26. Prov. xi. 24, 25, 26, 27. xiii. 22, xiv. 21. xix. 17. xxii. 9. xxviii. 27. Mar. x. 30.

To conclude, the felicities of piety even in this life are such, as are matter of real envy and trouble and indignation to the wicked,

10. *The wicked shall see it, and be grieved, he shall gnash with his teeth and melt away; the desire of the wicked shall perish.*

who cannot chose but see it, and secretly confess it, and repine and maligne and be disquieted at it, whilst themselves, be they never so intent and industrious in the getting and keeping of worldly wealth, doe yet sensibly decay and grow hindered, all their deluges and indirect methods of thriving are cunst and blasted, and pursued with a continual importuneness; yield them no kinde of fruit in this world, yet cost them full dear in another.

## Annotations on Psalm CXII.

a. V. 8. *See his desire*] The phrase *יֵאָדָה* shall see, in composition with *בְּצָרָיו* on his distressers or oppressors, hath been already explained, Note on Psal. xliv. c. in reference to David at that time. 'Tis used again Psal. lxx. 10. *יֵאָדָה בְּשׂוֹדָי* God shall let me see or look on mine enemies; and Psal. cxii. *עֵינֵי בָשָׂר* Mine eye hath look on mine enemies, and mine ear hath heard of them that rise up against me, i. e. seen and heard of their destruction v. 10. and so the Chaldee reads *בְּאַבְדָּנָה* on the ruine—So Psal. cxviii. 7. *אֵינִי אֶרְאֶה אֹיְבָאִי* I shall look upon my haters; the lxxii. read, *ἐπεὶ ἰδοὺς τοὺς ἐχθρούς μου*, I shall behold my enemies, i. e. having God for my auxiliary, I shall without fear look on them. Here it is applied more generally to all pious men, and must still be rendered *shall behold or look upon his oppressors or distressers*; the meaning still being proportionable, he shall behold them securely, confidently look in their faces, as we say, as being now no longer under their power, being freed from their tyranny and pressures. The Chaldee, which ren-

dred it Psal. xliv. *by seeing revenge*, here change it into *רִדְמָתוֹ* redemption, deliverance from his distress.

V. 10. *Melt away*] *מִמֶּנּוּ* here, from *מִמֶּנּוּ* to dissolve or melt, being joyned with *seeing*, *grieving* and *gnashing with the teeth*, expressions of the wicked mans envy, may be thought to belong to the same matter, *consuming or melting away with grief*. But the word signifying any kinde of melting, consumption, or dissolution, outward of the estate, as well as inward of the minde, that particularly which is caused by putrefaction, that may as probably be the notion of it here; and so it best agrees with that which follows, *the desire of the wicked shall perish*. Whilst pious men thrive and prosper, wicked men decay, consume, melt away, and all their covetousness, worldly-mindedness, earnest pursuit of wealth (so *רָצוֹן* desire imports) comes to nought and perisheth. The Syriack therefore for *melting* read *מִבְּלָע* shall be taken away or destroyed.

b.  
*מִמֶּנּוּ*

## The Hundred and Thirteenth Psalm.

|| Praise ye the Lord.

|| Hallelujah

The hundred and thirteenth is a thankfull commemoration of the glory and condescensions of God, and the great and signal works of his providence to the most afflicted abject creatures (never more discernible than in the work of redemption) and from the matter of it was by the Hebrews stiled, as the two former, Hallelujah. (See note <sup>a</sup>. on Ps. cvl. and cxi.)

### Paraphrase.

All faithfull servants of God are most needly concerned and obliged cheerfully to celebrate and commemorate the great and glorious and gracious works of God.

To him therefore be all possible praise and glory ascribed both now and to all eternity.

From one end of the heaven world unto the other (see Mal. i. 11.) his mercies and goodness to mankind (especially that great Evangelical mercy, the gift of Christ) shall be solemnly proclaimed and promulgated.

The power and dominion of God is paramount, the greatest Empires in the world are all subordinate to him; He is the one supreme Lord over all the world, and not only of this one people which is called by his name: And though the highest heavens be the special place of his mansion, yet his glory is infinitely greater than to be incircled or comprehended by them.

- a. And above all other ways of expression, herein is he most incomparable, that sitting in the highest heavens in the greatest majesty, he is pleased to descend to this low state of ours, to visit us here below in the greatest humility (not only by overseeing, overruling and governing the affairs of this lower world, but by assumption of our flesh pitching his tent among us, and so corporally visiting us, in the incarnation of the Son of God.)
- b. And as this God of heaven hath been pleased thus to descend and humble himself to us, so is he graciously pleased to exalt those that are humbled, and from the lowest pitch of worldly vileness and desolation to advance sometimes to the highest dignities, even to that of the royal throne, <sup>1 Sam. ii. 8.</sup> at other times to dispense other seasonable mercies, children to the barren Sarah and Hannah, and many the like (but especially the gift of grace, and of more grace to the humble, the glad tidings of the Gospel to the poor.) For which we are all obliged to pay him our Hallelujahs.
1. Praise, O ye servants of the Lord, praise the name of the Lord.
2. Blessed be the name of the Lord from this time forth for evermore.
3. From the rising of the sun to the going down of the same the Lord's name is to be praised:
4. The Lord is high above all nations, and his glory above the heavens.
5. Who is like unto the Lord our God, <sup>a</sup> who dwelleth on high, <sup>b</sup> exalteth himself to dwell.
6. <sup>a</sup> Who humbleth himself to behold the things that are in heaven and in the earth? <sup>b</sup> Who humbleth himself to behold in heaven and in earth.
7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill,
8. That he may set him with princes, even with the princes of his people.
9. He <sup>b</sup> maketh the barren woman to keep house, to be a joyfull mother of children. Praise ye the Lord.
- <sup>a</sup> (as the barren in a family a -

## Annotations on Psalm CXIII.

a. V. 5. *Dwelleth on high*] The Syntax in this place is very poetical, and a very discernible *ὀψέ-βατον* in it. *יְהוָה יִשְׁבֹּה* and *יִשְׁבֹּה* are acknowledged to be in exact opposition one to the other, the first from *יָבֵהּ* high, is exalting himself, the latter from *יָשָׁב* lowly, *humbling himself*. And proportionably *יְהוָה יִשְׁבֹּה* and *יִשְׁבֹּה* in heaven and earth must be opposed also, and the one joyed with his exaltation as the term of that, and the other with his humiliation as the term of that: and then the like *decorum* being observed betwixt dwelling, and seeing or beholding (the higher being proper for the habitation, but the lower being accommodated to the works of his providence, signified by seeing) the construction will be regularly thus, *who is like unto Jehovah our God, who exalteth himself יְהוָה יִשְׁבֹּה to heaven יִשְׁבֹּה to inhabit or dwell there, and yet humbleth himself (at the same time) יְהוָה יִשְׁבֹּה to the earth יִשְׁבֹּה to see, behold, or order all things therein by his providence and his grace? An observation which hath allways had truth in it from the beginning of the world, but then most signally, when the Messiah, the supreme God of heaven, came to visit us here on earth in so great humility. Of this kind of composition there want not examples: see Cant. i. 5. *I am black, but comely, as the curtains of Kedar, as the curtains of Solomon; i. e. black as the tents of Kedar, but faire as the curtains of Solomon. So Deut. xxxii. 42. I will make my arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of the captives: where the sense exacts this other placing, I will make my arrows drunk with**

blood, the blood of the slain, and my sword shall devour the flesh of the captives — So Rom. i. 12. *the righteousness of God is revealed in τὴν σοφίαν αὐτοῦ* from faith to faith, i. e. the righteousness of God by faith is revealed to faith, or that men might believe: see Note b. on that chapter. To this sense I conceive all the ancient translators had respect, the Chaldee rendering it *יְהוָה יִשְׁבֹּה* — *who exalted his habitation that he may dwell, and lets down his eyes that he may see in heaven and in earth; but the LXXII. more expressly, ὁ ἐν ὑψιστοῖς κατοικῶν, ὁ καὶ ταπεινὰ ἑπορεύετο ἐν τοῖς ὑψιστοῖς, ὁ ἐν τῇ γῇ, who dwelleth in the heights, and beholdeth the things that are below in the heaven and in the earth; and to the Syriack, who sitteth on high, and beholdeth or looketh* *יְהוָה יִשְׁבֹּה* on that which is deep

or low (not as the Latine reads *caelum & terram, the heaven and earth,* but) *יְהוָה יִשְׁבֹּה* &c. on heaven and earth.

In all which renderings the letting down the eyes, the beholding the things that be low or deep, cannot be common to the heaven and earth, but is proper to the earth in opposition to heaven. For as for the notion of *יְהוָה יִשְׁבֹּה* for the regions of the aire, it cannot probably have place here, any more than v. 4. where his glory is said to be above the heavens, to express the infiniteness of it, by its superiority to the highest of all creatures, which consequently must be resolved to be the highest heavens, and not the aire, which is much inferior to them. If this should seem to be too unusual and violent an hyperbation, then the meaning must be, that although God be high in his throne

throne of glory, yet he condescends to the managery of the whole fabrick, stoops down to behold the things on earth, and by as great a condescension, looks on those in heaven; his glory therein approving it self to be above the heavens, because his beholding the transactions there is a descending or looking down.

b. **V. 9. Keep house** The word **בית** house, is sometimes best rendered family: so Gen. vii. 1. Go thou and all **ביתך** thy family into the Ark. So Exod. i. 21. God made for the midwives **בתי** families, 2 Sam. vii. 11. God shall make **בית** a family, i. e. give thee children. And so here speaking of Gods mercy to the poor and lowly, and instancing in **בית** the barren, childless woman, **אשה**

**אשה** feeling her an house, must be giving children, and so will most intelligibly be rendered, *feeleth the barren in a family*; and then to it will best accord what follows, **אשה רבת ילדים שמחה** a joyfull mother of children, there being no such matter of joy to a barren woman, as that of having children. The Jewish Arab quite leaving out **בית** in his translation, renders it, *and that maketh the barren woman a joyfull mother of children*; as thinking it included in the sense. A phrase very nigh unto this we had Psal. lxxviii. 7. **אשה יתירה ביהמה**, where the speech being of solitary persons, widows &c. and **בית** signifying adverbially, *at home*, the rendering was somewhat to differ from this, as the sense did.

## The Hundred and Fourteenth Psalm.

The Hundred and fourteenth is a brief recital of the miraculous works of God to his people the Jews, in their redemption out of Ægypt, and journey to Canaan; an emblem of his greater miracles of mercy in the redemption of mankind by the death of his son.

### Paraphrase.

When God was pleased to deliver his people of Israel out of the servitude they endured in Ægypt, he did in a signal manner demonstrate both the sacred and inviolate nature of all his promises, and the overruling virtue of his power and dominion over all creatures, his fidelity at once, and his omnipotence.

At his least command the Red sea departed out of the channel, and left a dry ground for them to pass in the midst of it; as at another time the river Jordan parted asunder, and the current stooped its course, and went backward, the waters were cut off, Jos. iv. 7. whilst Joshua and the people passed over it.

And at the giving the Law to them in the wilderness, the whole mountain on which it was, Mount Sinai, all the greater and lesser branches of it, did greatly shake, and move out of the place most

1. **When Israel went out of Ægypt, the house of Jacob from a** || **people of a strange language,**  
2. **Judah was his sanctuary, and Israel his dominion.**

|| **barren people**  
|| **to us for his blessing**  
|| **power:**

3. **The sea saw it and fled, Jordan was driven** || **back.**

|| **turned**  
|| **back.**

4. **The mountains skipped like rams, and the little hills like lambs.**

all the greater and lesser branches of it, did greatly shake, and move out of the place most terribly, Exod. xix. 18.

5. **What**

5. *What ailed thee, O thou sea, that thou fleddest; thou Jordan, that thou wast driven back?*

6. *The mountains that ye skipped like rams, and ye little hills like lambs?*

7. *Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob,*

† *lsh of* 8. *which turned the rock into a † standing water, the flint into a fountain of waters.*

If any man demanded what was the reason of the prodigious ebb of the Red sea, or of the standing still and parting of Jordan; of the terrible earthquake and commotion that was of the whole mountain and parts of Sinai, the account is evident, God was there pleased by the ministry and guard of Angels

to exhibit himself in a special manner to that people for their rescue out of Egypt, and to bring them into Canaan, and to deliver his Law unto them; and that presence of his was the only cause of all these prodigious effects, as at another time it was of bringing such plenty of water out of a rock of flint, that it maintained a current (as if it had been a notable spring) some considerable time after.

Annotations on Psalm CXIV.

V. 1. *Of strange language* The Hebrew *אֲשֶׁר* is by the Chaldee here rendred *ܐܒܪܗܡܐ* barbarous, and so by the Greek *βαρβαρις*. The word among the Greeks and Latines comes from the Hebrew *אֲשֶׁר* extra, redoubled, and so signifies to a Jew any man of any other nation, and so fitly answers to *אֲשֶׁר* a stranger or alien.

V. 2. *His sanctuary* The word *מִקְדָּשׁ* will literally be rendred to or for his holiness, and being joyned with *הַיְּהוּדִים* was will signify, that Judah, the people of the Jews there spoken of, was made use of by God on, or among, them to demonstrate his holiness, in the notion wherein oft it is taken for the keeping his promise sacred or inviolate; as when Psal. cxi. 9. speaking of the firmness and immutability of his Covenant, it is added, *קֹדֶשׁ קֹדֶשׁ* holy (as in another respect, reverend) is his name. The meaning then is, that Judah was a special instance of his holiness, or performing his promise made to Abraham long before. And then in proportion, that which follows must be understood, *מִקְדָּשׁ* Israel was his power, i. e.

Israel was an instance of his power, in his acting for Israel he declared his omnipotence most signally; the xxxii. literally render it *אֲשֶׁר* his power, but the Syriack *ܐܒܪܗܡܐ* his praise or glory, i. e. in dealing with whom he set forth his glory. In this, as in the former verse, the expression is poetical. In the first verse, as Israel and the house of Jacob are the same thing in several names, so is Egypt and the barbarous people. And here, as Judah and Israel are all one (the separation being not made at that time, which is here respected) so *מִקְדָּשׁ* and *מִשְׁכָּן* his holiness, or to his holiness, and his power, are jointly attributed to the same subject, Judah and Israel; not that the holiness of God was shewed in one, and the power in the other. Another interpretation the words are capable of, that as Judah marched out of Egypt, the cloud which went before the host abode upon them, and that presenciating all-mighty God, and still consecrating and making holy the place of his abode, may found that speech, that Judah was his sanctuary, or place of

D d d his

his residence. And then, as *Psal.* cxxxvi. 9. the moon is said to be *מְשַׁלֵּטָה* for a dominion in the night, i. e. in an active sense to rule, and govern; so the meaning of *Israel's* being his dominion here may be, their being impowered as a Prince by God, to goe out with an high hand, executing justice on their enemies.

*V. 4. Mountains*] Though the earthquake at the giving the Law were so remarkable, that there can be no doubt of the fitness of accommodating this skipping of the mountains to it; yet 'tis not amiss to

mention the interpretation of *Kimchi*, who applies it to the striking the rocks in *Rephidim* and *Cades*, which also hath this probability, that Naturalists observe that earthquakes sometimes make eruptions of water.

*V. 8. Standing water*] The *דִּשְׁא* *דִּשְׁא* is best rendred a lake of water, to note the abundance of it; accordingly the Chaldee renders it *נַחַל* into a river; and so the Psalmist expressly describes the gushing out of the waters from the rock, that they ran in dry places like a river, *Psal.* cv. 41.

## The Hundred and Fifteenth Psalm.

The hundred and fiftenth (by the *lxxii.* and Syriack and Latine and † So also the Jewish Arab, who having begun the former Psalm with *even as, O Lord, thou diddest when Israel went out of Egypt &c.* begins this with *וְעַתָּה* even so, O Lord, thou dost not, or do thou not to us what we deserve but in thy name &c. So *Kimchi* notes it of some copies.

O Lord, we sinfull and vile men are most unable in the least degree to glorify thee, we are most unworthy of the least of all thy goodness, abundantly reached out unto us; no strength of ours hath contributed in the least to our felicities, no merit or desert of ours hath brought them down from thee by way of due challenge: thine holy blessed and most glorious name, that hath wrought all in us and for us, must in all reason have the just honour and praise of all; there being no other motive or impellent to excite or invite thy mercies but thine own meer grace and favour, and thy fidelity and immutable constancy to thy Covenant and promises freely made to us, which thou wilt never fail to performe.

The heathen Idolaters round about us have not sped so well in their machinations or attempts against us, as to have any temptation to reproach us of the God we worship, that he is either unable or unwilling to help us.

2. Wherefore should the heathen say, Where is now their God?

Though the God we worship be not here in any visible shape among us, as

3. But our God is in the heavens, he hath done whatsoever he pleased.

their Idols are, his court of residence, his palace and throne being in the highest heavens; yet hereby is he not so removed from us, but that he hath been alwayes able to performe whatsoever he hath pleased, as readily and effectually as if he had been alwayes bodily present among us.



4. Their <sup>b</sup> idols are silver and gold, the work of mens hands.

5. They have mouths, but they speak not; eyes have they, but they see not;

6. They have ears, but they hear not; noses have they, but they smell not;

7. They have hands, but they handle not; feet have they, but they walk not, neither <sup>c</sup> || speak they through their throats.

8. They that make them are like unto them, so is every one that trusteth in them.

Whereas the gods falsely so called, which the heathen worship, and from whom they expect relief and assistance, are nothing but so many lifeless images of wood, stone, or metall, conceived by them to be inspirited by the false deities to whose names they are consecrated, but have really not the least degree of sense or life in them: The materials whereof they are made are perfectly inanimate, and the artificers carving on them mouths, and eyes, and ears, and noses, and hands, and feet, and throats, is not at all available to give them the use or first faculty of language, or sight, or any other sense, or so much as of breath. And then they that can carve and work them to this end, specially those that can offer their prayers, repose their confidences in such inanimate statues, are certainly, as to any regular use of their faculties, as senseless, as irrational as any of them, as contrary to all reasonable or animal rules, as meer images would do, if they were supposable to do any thing.

9. O Israel, <sup>d</sup> trust thou in the Lord; he is their help and their shield.

While those, the best gods that other nations acknowledge, are thus perfectly impotent, the God of Israel is a God of goodness and of power, as able as willing to relieve them that trust in him. O let all that are admitted to the honour of being own'd as his people, confidently rely and repose their trust in him.

10. O house of Aaron, trust in the Lord; he is their help and their shield.

And above all, those especially that draw nigh to him, wait on his altar, officiate in his divine service, are in peculiar manner obliged to offer up their prayers, and repose their assistance in him, who hath promised to be present and assisting to them, as those which are his proxies and commissioners upon earth, to intercede betwixt God and men in things belonging to God.

11. Ye that fear the Lord, trust in the Lord; he is their help and their shield.

And the same is the duty, or rather privilege, of all faithful servants of God, to repose their whole trust in him, as one that will be fore never to fail them nor forsake them.

12. The Lord hath been mindfull of us, he will bless us; he will bless the house of Israel, he will bless the house of Aaron.

Of this we have had many experiences in the several acts of his power and mercy towards us, and each of those is a pawn and engagement to secure us of the continuance of the like both to our Church and State, Temple and people, whenever we have need of it.

13. He will bless them that fear the Lord, <sup>†</sup> both small and great.

And the same will he not fail to do to all true servants of his, of what condition soever they are in this world; the greatest Prince shall not have any privilege but the meanest peasant.

14. The Lord shall increase <sup>\*</sup> you more and more, you and your children.

And the same blessings which he bestoweth on such, he will continue and increase upon their posterity.

15. Ye are the blessed of the Lord which made heaven and earth.

This is a prerogative indeed, wherein the pious man infinitely exceeds and surpasses all other men in the world, that he and his family, and all that come from him, are the peculiar province and care of the Creator of all the world; and what blessing is there that they may not confidently expect and depend on by that tenure?

|| breath,  
or mur-  
mure,

† the small  
with the-  
עֲשׂוּרִים  
עַל

\* upon you,  
upon you,  
and יוֹסֵף  
עֲלֵיכֶם

The highest heavens hath God provided for his own palace and court of residence; but the other part of the Universe, the inferior globe of earth and air and sea, hath

16. *The heavens, even the heavens are the Lords; but the earth hath been given to the children of men.*  
 the given to man, to have the dominion and use of the creatures that are therein.

heavens  
of heavens  
ל' עו  
ל' עו  
ל' עו

And to this vast bounty of his what praises and acknowledgments of ours can ever bear any proportion? The most we can do in discharge of this duty is, to bless and serve him constantly whilst we live here; and when we are gone off from this scene where this service is performed to him, and our bodies laid in their graves, where there is nothing but silence, no power or opportunities of serving or magnifying God any longer, to leave it as a legacy to our posterity through all successions unto the end of the world, that they may supply our defects, and sing continual Hosanna's and Hallelujahs to him for ever.

17. *The dead praise not the Lord, neither any that go down into silence.*

18. *But we will bless the Lord from this time forth and for evermore. Praise the Lord.*

*Annotations on Psalm CXV.*

a. V. 1. *Not unto us* ל' ל' is literally to be rendered *not with us*, in the notion wherein that is said to be *with us* which we have, or is in our power: as *ל' ל' ב' ל' Psal. lxxiii. 25. who is with me?* or, *whom have I in heaven?* and *Gen. xxxiii. 9. ל' ל' enough with me, or I have enough.*

b. V. 4. *Idols* The Hebrew *ל' ל' ל' signifies literally grievancers; and 'tis usually observed that the Jews imposed names of ill omen on the heathen Deities: so the feasts dedicated to them in their idiom are proportionably ל' mourning, ל' fear, and ל' contrition. But the word ל' which signifies to be sad and anxious, signifies also by Metonymy, to frame or frame any thing very diligently (applied to Gods framing of us, Job x. 8. and to enemies distorting and depraving others words, Psal. lvi. 5.) And in that notion of it also may be deduced ל' here, the *simulacra*, idols or Images of the Gentiles, which being consecrated by their Priests, and thereby thought to be animated by those whose images they are, thenceforth are worshipped as Gods. So when*

2 Sam. v. 21. we read that the *Philistines left there ל' ל' their images*, 1 Chron. xiv. 12. it is *ל' ל' their Gods*. So S. Augustine De Civit. Dei l. viii. c. 23. tells us of the Theology of the heathens, received from Trismegistus, that the *simulacra* or statues were the *bodies of their Gods*, which by some magical ceremonies or *Incantations* were forced to joyn themselves as souls, and so animate and inliven those dead organs, to assume and inhabit them. So saith Minutius, *Isti impuri spiritus sub statuis & imaginibus consecratis deliteant, those impure spirits lie hid under the consecrated statues or images; and again, rapiunt ad se demonia & omnem spiritum immundum per consecrationis obligamentum, they catch and force to them the devils, and every unclean spirit, by the band of consecration (the spirits are supposed to be annexed and bound to them by their magical rites and ceremonies.)* So Arnobius cont. Gent. l. vi. *Eos ipsos in his (signis) colitis, quos dedicatio infert sacra, & fabrilis efficit inhabitare simulacris, the heathens in the images worship those which the dedication or consecration brings into them, and causes to dwell in their*  
*graves.*

*graven images.* And so Proclus de *Sacrif. & Mag.* mentions it as their common opinion, that the Gods were by their favour and help present in their images. And therefore the Tyrians fearing that Apollo would forsake them, bound his image with golden chains, supposing then the God could not depart from them. The like did the Athenians imagine, when they clipt the wings of the image of Victory; and the Sicilians in Cicero de *Divin.* who complain that they had no Gods in their Island, because Verres had taken away all their statues: and so we know *Laban*, when he had lost his *Tetraphim*, tells *Jacob Gen. xxxi. 30.* that he had *gōlām* וְגִלְמֵי רַחֲמֵי אֱלֹהֵי אֲבִיךָ his Gods. And so of the Golden calf, after the feasts of consecration, proclamation is made before it, *These be thy Gods, O Israel.* But this of the animation and inspiring of images by their rites of consecration being but a deception and fiction of their Priests, the Psalmist here discovers it, and assures all men, that they are as inanimate and senseless after the consecration as before, bare *silver and gold*, with images of *mouths and ears* &c. but without any power to use any of them, and consequently most unable to *hear*, or help their votaries.

C. V. 7. *Speak they*] What *וַיִּשְׁמְעוּ* here signifies, will be concluded by the context, which immediately before had mentioned their *having mouths and not speaking.* Here therefore (as there the proper action of the mouth was *speech*) the proper action of the throat or *larynx*

seems to be intended, and that is *to breathe.* So when *Psal. xc. 9.* he saith, *we consume our days* נִשְׁתַּחֲוֶה יָמֵינוּ, the Targum reads נִשְׁתַּחֲוֶה נְשֵׁימָה נִשְׁתַּחֲוֶה as a vapour, i.e. *breath of the mouth in winter.* If it be not this, then sure 'tis an inarticulate sound, contradistinct from speaking. So *Kimchi* and *Aben Ezra* state it; and quote *Isai. xxxviii. 14.* where the word is applied to the *murmuring of the dove.*

V. 9. *Trust thou*] For *נִשְׁתַּחֲוֶה* in the imperative, *trust thou*, the *lxxii.* appear to have read *נִשְׁתַּחֲוֶה* in the präter tense, and so render it *thou hast hoped*, and so in v. 9, &c.

10. And so the Syriack *ܐܡܝܢܐ* they of the house of Israel trust. And if that were the true reading, the sense would well accord, in opposition to what went before, The idol-worshippers, that hope in their gods, are most senseless persons, lose all their prayers that are poured out to them, receive no aid or relief from them; but the house of Israel trust in the Lord of heaven, make their addresses to him, and they receive the benefit of their trusts and prayers, *וְיִשְׁמְעֵם יְהוָה וְיִשְׁתַּחֲוֶה* he is their help and their shield, he actually defends and assists them, when they thus depend on him. But the Hebrew reading is to be adhered to, and the sense is the same either way. The Jewish Arab altering the signification from the imperative, paraphraseth, and as the house of Israel hath trusted in the Lord, because he &c. v. 12. so the Lord will be mindful of us, and will bless us &c.

d.  
נִשְׁתַּחֲוֶה

## The Hundred and Sixteenth Psalm.

The hundred and sixteenth is a gratefull acknowledgment of Gods seasonable deliverances, and gracious returns to the prayers of his afflicted distressed servant, which are to be answered with vows of new obedience, and intire affiance in God. It is thought to have been composed by *David* upon his delivery from the rebellion of *Absalom*, after which he immediately had the liberty to returne to the sanctuary and publick assembly at Jerusalem, v. 14, and 18, and 19. but may possibly, and not unfitly, belong to the return from the captivity (see note 2.)

### Paraphrase.

I made my prayer to the Lord the God of heaven, that he would in his good time give audience to my cries which I daily poured out before him, that he would at length be graciously pleased to consider my distresse. When calamities approach or seize upon me, I have nothing to apply my selfe to, but my prayers to heaven, and those I shall not faile to poure out before God.

At this time my dangers were very great, I was persecuted close, and incompassed with my enemies, who were purposely sent as the messengers of death unto me; and having no way of rescue from any humane means, I then address my selfe to the over-ruling help and providence of God, and to him I humbly and importunately came, beseeching this seasonable deliverance from him.

And thus I concluded with my selfe, that whatever my perils were, yet God was both mercifull and faithful, and would certainly make good his promised mercy to me;

That 'twas his proper attribute to be the supporter of the weak, the reliever of them that are in distress: and accordingly so hath he dealt with me in my greatest situation.

And now being thus refreshed by him, and delivered out of the sad condition that incompassed me, I have nothing to doe, but to serve God in all sincerity and integrity of conversation, cheerfully and constantly, all my days which God shall afford me in this world; at the present devoutly to returne to the Ark, the place where God is pleased to preseniate himselfe, and there in great tranquillity to celebrate that mercy which hath afforded me this signal deliverance.

1. || **I** Love the Lord, because he hath heard my voice and my supplications.

2. † Because he hath inclined his eare unto me, \* therefore will I call upon him as long as I live.

3. The sorrows of death compassed me, and the pains of hell || gate hold upon me: I found trouble and sorrow.

4. Then called I upon the name of the Lord; O Lord, I beseech thee deliver my soule.

5. Gracious is the Lord and righteous, yea our God is mercifull.

6. The Lord preserveth the † simple: I was brought low, and he helped me.

7. Returne unto thy rest, O my soule, for the Lord hath dealt bountifully with thee.

8. For thou hast delivered my soule from death, mine eyes from tears, and my feet from falling.

9. I will walk before the Lord in the land of the living.

10. I believed

I desired that the Lord would hear my voice, my † that he would incline \* and in my distress I will call upon him. I found me

I or him once

10. *I believed, therefore have I spoken: I was greatly*  
*affrighted.*

I had a full trust and repose  
and assistance in God, and  
therefore I did and spake  
thus: When my afflictions  
were at the greatest (see

\* *flight*,  
(see note  
on Psal.  
xxxi. 8.)

11. *I said in my \* haste, All men are liars.*

(1 Cor. iv. 13.) when I was in my flight, I was sufficiently convinced that the name of flesh was unable to yield me any relief (Psal. cxiii. 12.) men might promise, and either prove false (as those now did that David had most reason to depend on, his own son, Achitophel, &c.) or impotent: there was, I know, but one sure hold, to which it is tolerably prudent to resort, the never-failing omnipotent hand of God, and to that I betook my self entirely, and from that I received my deliverance.

12. *What shall I render to the Lord for all his benefits*  
*toward me?*

For this and all other the  
abundant mercies which I  
have received from God, I  
am now by all obligations  
concerned to make my  
most thankful acknow-  
ledgments, and to do it in  
the solemnest manner, in  
the presence of the whole  
assembly, by way of pub-  
lick festival, blessing and  
magnifying his holy name,

13. *I will take the <sup>b</sup> cup of salvation, and call upon the*  
*name of the Lord.*

14. *I will pay my vows unto the Lord now in the pre-*  
*sence of all his people.*

15. *Precious in the sight of the Lord is the death of*  
*his saints.*

that he hath not permitted my enemies to have their will of me, that he hath preserved my life, and not delivered it up into their hands, that he hath kept it as a jewel of his own cabinet, as being by me humbly deposited with and intrusted to him. And thus he always deals with those that rely and depend on him (see note b. on Psal. lxxvii.)

I pray thee  
(17.)

16. *O Lord, truly I am thy servant, I am thy ser-*  
*vant, and the son of thy handmaid; thou hast loosed my*  
*bands.*

O blessed Lord, how am I  
obliged to thee by all the  
bonds that any engagement  
can lay upon me? No ser-  
vant bought with a price  
or borne in a mans  
house can be more closely  
bound to him, than I who  
have been rescued from the  
utmost danger by thee.  
What remains but that I  
should return to thee the  
humblest offerings of praise  
and prayer, spend my whole life as a vow'd oblation to thy service, render thee all possi-  
ble praise in the publick assembly, in thy sanctuary, in the solemnest manner that is possible?

17. *I will offer to thee the sacrifice of thanks, giving,*  
*and will call upon the name of the Lord.*

18. *I will pay my vows unto the Lord now in the pre-*  
*sence of all his people,*

19. *In the courts of the Lords house, in the mids of*  
*thee O Jerusalem. Praise ye the Lord.*

and prayer, spend my whole life as a vow'd oblation to thy service, render thee all possi-  
ble praise in the publick assembly, in thy sanctuary, in the solemnest manner that is possible?  
Blessed be the name of the Lord.

### Annotations on Psalm CXVL

a. V. 1. *I love the Lord*] For the  
right understanding of the two first  
verses, we must observe one special  
use of שׁוּבָה (when it stands by it  
self absolutely without any noun  
after it, as here it doth) for wishing  
or desiring. So Am. iv. 5. *for so*  
*שׁוּבָה ye have desired.* So Jer. v.  
31. *my people יִשְׂרָאֵל will be de-*  
*sired as so.* Thus ἀγαπᾶν, by which  
the lxxii. render it in all these pla-  
ces, signifies in Greek *to desire*;  
ἀγαπᾶν, πορῶ, saith Phavorinus.  
Hence ἀγαπᾶν τὸ εὐχόμενον φωνᾷ

is a *verbe of wishing.* And then  
שׁוּבָה יְהוָה יִשְׁמָע will be best  
rendred, *I wish that the Lord would*  
*hear;* and so I suppose the lxxii.  
meant by ἡγάπαζ ὅτι ἐλάμβανεν,  
*I desired that (not because) he will or*  
*would hear.* Accordingly the Syri-  
ack renders it ܐܡܪܝܢ, and the  
Chaldee ܐܡܪܝܢ from ܐܡܪ, which  
is of the same importance with  
שׁוּבָה, *I wish that the Lord would*  
*hear.* So the Jewish Arab, *I desire*  
*not but that the Lord would hear my*

voice,

voice, and my supplication, and that he would hearken unto me when I call, in or by reason of what I find: (or meet with) in my dayes. And then v. 2. follows currently, *וְיִשְׁמָעַל* that he would incline his ear to me; the

Syriack reads, *וְיִשְׁמָעַל*, and that he would incline his ear to me, in conjunction with the former verse.

Then follows *וּבְיָמַי אֶקְרָא* and in my dayes will I call, by dayes, I suppose, signifying calamities, as Ps. xxxvii.

12. *his day is coming*, i. e. his distress, *וְיִשְׁמָעַל* the day of his calamity, saith the Targum. So Olad.

12. *the day of thy brother is the time of their being carried captive* v. 11.

So *the day of Jerusalem*, Ps. cxxxvii. 7.

So *Isa. xiii. 22.* *וְיִשְׁמָעַל* his dayes shall not be removed farre, his time is come, is the time of his contrition, saith the Targum. The Syriack indeed leave out the *וְיִשְׁמָעַל* there, as redundant, and

read *וְיִשְׁמָעַל* in the (not my) day wherein I call him. In which also they depart from the Hebrew punctuation of *וְיִשְׁמָעַל*. Without either of those changes the rendering will be most facile, *I wished or desired that the Lord would hear* *וְיִשְׁמָעַל*

*my voice*; or perhaps the voice (to *וְיִשְׁמָעַל* may be rendered, the being oft redundant, & so both the Syriack and the xxxii. understands it,

*וְיִשְׁמָעַל* and *וְיִשְׁמָעַל*, the voice) *וְיִשְׁמָעַל*

of my supplications, in the genitive case; or by apposition, *my voice, my supplications, that he would incline his ear unto me, In my dayes will I invoke or call upon him.* The rendering these verses in the prater sense, he hath heard, he hath inclined, is quite contrary to the following verses, which mention the distresses as approaching, and growing still more and more upon him, v. 3, 4. To what times this refers, and what were those his dayes must be uncertain, and onely matter of con-

jecture. 'Tis ordinarily thought to be a Psalm of David, and then it most probably belongs to the time of his flight from Absalom, to which his *haste*, or *speed*, or *flight*, ver. 11. probably determines it; and then ver. 14, 18, 19. must referre to his returne to the sanctuary at Jerusalem, after the quelling of that rebellion: and to this, as being the most received sense, I have set the paraphrase. Yet some indications there are which make it probable to have been written after the Captivity (and then the *dayes* here must be like the *day of thy brother*, and of Jerusalem forementioned, denoting the captivity, and so their flight also v. 9. their being carried captive, and v. 14, 18, 19. the celebrating of their returne to the service of God in the Temple) viz. the Chaldee idiom observable v. 7. in the words *וְיִשְׁמָעַל*, and *וְיִשְׁמָעַל*, and v. 12. in *וְיִשְׁמָעַל*, where the Chaldee or Syriack suffix *וְיִשְׁמָעַל* is vili-

V. 13. *Cup of salvation* *וְיִשְׁמָעַל* *the cup of deliverances*, for which the Chaldee read *וְיִשְׁמָעַל* the *Cup of redemptions*. This was either more solemn in the Temple, by the Priest, or more private in the family. The former *the drink-offering, or strong wine poured out in the holy place* Num. xxviii. 7. Of this R. Sol. Farchi interprets it, *וְיִשְׁמָעַל* &c. *I will bring the drink-offering of praise which I vowed.* And to this of the Temple the *Praise* may most reasonably be applied, because, as the Jewish Doctors tell us, *וְיִשְׁמָעַל* *the Levites repeat not the song of the oblation, but only over the drink-offering.* Yet there was also the more private in their families, the *cup of thanksgiving or commemoration of any deliverance received.* This the master of the family was wont to begin, and was followed by all his guests. S. Paul calls it *ποτήριον*

ב.  
כס  
וְיִשְׁמָעַל

*εὐλογίας, the cup of blessing, that which was drank as a symbol of thanksgiving and blessing, and had forms of commemoration and praise joyned with it; and so by the Fathers, Justin Martyr, &c. (used of the Sacrament) is called* *δρος εὐχαριστιᾶς, the wine that hath thanksgiving said over it.* The use of it was either daily after each meale, or more solemn at a festival. In the daily use of it, they had this forme, *ἐν γὰρ τῇ θρησκείᾳ τοῦ κυρίου ὁ θεὸς ἡμῶν κτίσας τὸ γέννημα τῆς ἀμπέλης, Blessed be our God the Lord of the world, who hath created the fruit of the vine.* But on festival dayes there was joyned with it an hymne proper for the day (as upon the Pascover, for the deliverance out of Egypt) as we see *Mat. xxvi. 30.* where the Paschal commemoration or *postcœnium*, advanced by Christ into the Sacrament of his blood, was concluded after the Jewish custome, with an hymne. And so here with the *cup of salvation* is joyned *ἐπικλήσις a calling upon the name of the Lord.* And both the more private and the solemn performance of this, with all the magnificent rites of solemnity belonging to it, is called the *paying of vows to the Lord*, that thanksgiving and acknowledgment which men in distresse may be supposed to

promise, upon condition of deliverance, or if they promise not, are however bound to performe, as a due returne or payment for their deliverance.

V. 15, *Pretious*] The notion of *נָצַח* in this place for *rare* or *pretious*, must be so taken, as not to signify that which is spoken of to be desirable to, or in the presence of the Lord, for it is the life, not the death of his servants, that is *pretious* in that sense to God the preserver of their lives. But for their death to be *pretious* is in effect no more, than that it is so considered, rated at so high a price by God, as that he will not easily grant it to any one that most desires it of him. *Abraham* here hostilely pursued *David*, and desired his death, he would have been highly gratified with it, taken it for the greatest boon that could have befallen him: but God would not thus gratify him; nor will he grant this desire easily to the enemies of godly men, especially of those that commit themselves to his keeping, as *David* here did, and therefore is called Gods *נָצַח* (see note b. on *Psal.* lxxxvi.) for to such his most signal preservations doe belong peculiarly. The Jewish *Arab* here reads, *Pretious with the Lord נָצַח* the putting to death his saints, or giving up to death.

צ. וקד

**The**

## The Hundred and Seventeenth Psalm.

The hundred and seventeenth is a solemn acknowledgment of Gods mercy and fidelity, and an exhortation to all the world to praise him for it,

### Paraphrase.

- a. All the heathen nations of the world, and all the people dispersed over the face of the earth, have a singular obligation, as well as the children of Israel (Abrahams seed according to the flesh) to praise and magnify the name of God (see Rom. xv. 11.) and that especially for his great and transcendent mercy toward them in the work of their redemption, and the promulgation of his Gospel to them, wherein his promise of mercy to Abraham and his seed for ever, i. e. to his true spiritual posterity, to the sons and heirs of his Faith, unto the end of the world, shall be most exactly performed, and therein his fidelity, as well as mercy, manifested.
1. **O** Praise the Lord, all ye nations; praise him, all ye people.  
 2. For his mercifull kindnesse is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord.

### Annotations on Psalm CXVII.

V. 1. Nations] That עַמֵּי כָּל הָאֲרָצוֹת *all the nations* here, and in the next word, עַמֵּי כָּל הָאֲדָמָה *all people*, signify in the greatest latitude *all the nations and people of the Gentile world*, even *πάντων* *χρίστων* *the whole creation*, and *κόσμου ἀπάρτα* *the whole world*, *Mat. xvi. 15.* appears both by *Mat. xviii. 19.* where parallel to those phrases in *S. Marke* is no more than *πάντα τὰ ἔθνη* *all the nations* here; but especially by *Rom. xv.* where for a proof of Gods purpose that the Gentiles should be received into the Church, and joyne with the believing Jews in one consort of Christian love and faith, and praise God together in the same congregation, the proof is brought as from several other texts, so from these words in this Psalm. And this not onely by express citing v. 11. And again, Praise the Lord all ye nations, and laud him all ye people, but also in the front of the testimonies by the phrases ὑπὲρ

ἀληθείας θεῷ *for the truth of God*, v. 8. ὑπὲρ ἐλέους *for the mercy or pity (of God)* v. 9. both which are here mentioned v. 2. For thus the discourse there lies, Christ was a minister of the circumcision, i. e. was by God appointed an instrument of the Jews greatest good, preaching the Gospel first to them, calling them to repentance, &c. and this for the truth of God, i. e. to make good Gods fidelity or performance of covenant to them, εἰς τὸ βεβαιῆσαι *to confirme the promises made to the fathers*, i. e. to Abraham &c. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάζουσι τὸν θεόν, *and that the Gentiles for his mercy might glorify God*: where though this preaching the Gospel to the Gentiles was a work of mercy, not so much as promised to or looked for by them, and so there is nothing but ἐλεῶ *pity, compassion* toward them; yet is this an effect of that ministry of Christ, which was ὑπὲρ ἀληθείας θεῷ *for the truth of God*.



God, i. e. a completion of that promise made to Abraham, that he should be the father of many nations, which had never its perfect completion till the Gentiles came, and sat down with Abraham, became sons of this faith of Abraham, in this kingdom of heaven, the Church of Christ. And exactly to this sense the second verse of this Psalm is to be understood, as the reason why all the Gentile world is to praise and magnify the name of God, יְהוָה *Sec. because the mercy of God is strong upon us, Exeglausim was confirmed say the LXXII. and Latine, and the Syriack* ܕܝܗܘܐ, from יָצַק

*grew strong, was in full force upon us, i. e. all that mercy which is promised to Abraham for his spiritual as well as carnal seed, is fully made good* יְהוָה *upon us (in which respect those words Rom. xv. 8. εἰς τὸ βεβαιώσαις — to confirm the promises of the fathers, may reasonably be thought to refer to these words in this Psalm, the making good of Gods mercy to us, being, as in words, so in sense, parallel to confirming the promises to the Fathers) and the truth of the Lord endureth for ever, i. e. Gods fidelity, which consists in an exact performance of his promise, endureth to the end of the world; because though the Jews for their unbelief were cut off, yet the Gentiles, the seed of Abrahams faith, were grafted in, and so Gods promise of making him a father of many nations*

fully performed in the vocation of the Gentiles, at the time of the Jews obduration and apostasy. Thus much is manifest; yet perhaps it may be farther observable, that the יְהוָה strong here attributed to the mercy of God, is the known title of the Messiah Isa. ix. 6. For though the late Jews have endeavoured to interpret that place of *Hezekiah*, whom they there style יְהוָה שְׁמוֹנָה *the Lord of eight names*; Talmud tract. *Sabbat. c. Cbelek*; yet the Targum and others have resolved it to belong to the Messiah, and so יְהוָה, and יְהוָה to be two of his names. And so indeed the mystery of our Redemption is to be looked on as an eminent exertion of the power of God, *Act. ii. 33. the Incarnation is shewing strength with Gods arm, Luk. i. 51. and the Angel that brings the news of it, and (as the Jews tell us) hath his name correspondent to the employment he manages, is Gabriel, from this word* יְהוָה *strong. And so above all, the power was remarkable in his Resurrection, which was wrought by Gods right hand, Act. ii. 33. & v. 31. to this add that* יְהוָה, which follows, is taken notice of to be another of the names of the Messiah; and the *Midrash Tehillim* observes, that that word comprehends all the letters in the Alphabet, & the first, & the middlemost, and & the last, as *Rev. i. 8. he is called Alpha and Omega, the first and the last, the beginning and the end.*

## The Hundred and Eighteenth Psalm.

The hundred and eighteenth Psalm seems to be a gratulatory hymn to *David* upon his full and most undisturbed possession of the Kingdom, after the Ark was brought to Jerusalem, as may be conjectured from ver. 19, 20, 26, 27. and was probably appointed to be sung at the feast of Tabernacles, v. 15. (some parts of it in the person of the people, and others, by way of alternation, in the person of the King himself) the most joyfull solemnity in the whole year, as about which time the armies returned home from the field, and *Holanna* v. 25. the acclamation then used of course, though no extraordinary accident had happened. It is applied both by our Saviour, *Mat.* xxi. 42. and by *S. Peter*, 1 *Pet.* ii. 4. to Christ the Son of *David*, as by his ascension he was installed to be the King, and so the head corner-stone of the Church; and it is therefore made up of lauds and praises to God for all his mercies.

### Paraphrase.

It is now a fit season for all, people and Priests, especially for all truly pious men, (the most concerned and interested persons) to laud and magnify the great goodness and constant mercies of God toward us, let all therefore joyne uniformly in the performance of it.

When I was brought into great distress, (say *David* now say) I address my prayers to God for deliverance, and he presently sent me a most seasonable relief.

And having God to take my part, I have no reason to apprehend the power or malice of man, whatsoever it is.

As long as he is on my side to support and assist me, I shall not fear to meet an whole host of enemies.

He that reposeth his whole trust in God, hath thereby a farre better security than all the Princes or men in the world can yeeld him.

Let all the men and nations in the world begirt me never so close, and leave me no way to humane fight for mine escape and relief, yet I have my confidence in God; and being thus fortified with ammunition and auxiliaries from heaven, I shall make no doubt to repell and destroy them all.

1. **O** Give thanks unto the Lord, for he is good, because his mercy endureth for ever.

2. Let Israel now confess that his mercy endureth for ever.

3. Let the house of Aaron now say that his mercy endureth for ever.

4. Let them now that fear the Lord say that his mercy endureth for ever.

5. I called unto the Lord in distresse: the Lord answered me, || and set me in a large place.

6. The Lord is on my side; I will not fear what man can do unto me.

7. The Lord † taketh my part with them that help me: therefore shall I \* see my desire upon them that hate me.

8. It is better to trust in the Lord than to put any confidence in man.

9. It is better to trust in the Lord than to put any confidence in Princes.

10. All nations compassed me about; || but in the name of the Lord will I destroy them.

11. They compassed me about, yea they compassed me about; † but in the name of the Lord I will destroy them.

12. They compassed me about, yea they compassed me about; † but in the name of the Lord I will destroy them.

13. They compassed me about, yea they compassed me about; † but in the name of the Lord I will destroy them.

14. They compassed me about, yea they compassed me about; † but in the name of the Lord I will destroy them.

15. They compassed me about, yea they compassed me about; † but in the name of the Lord I will destroy them.

|| with in:  
largement.  
אמר

† it is to me  
among my  
beloved  
אמר

\* look upon,  
see note on  
Ps. cxlii. 4.

|| in the  
name of the  
Lord will I  
trust, where-  
fore I will-  
see note a.  
† see v. 10.

Not flamed  
† in the  
name—  
100 P. 10.

12. They compassed me about like bees, & they are quenched as the fire of thorns, † for in the name of the Lord I will destroy them.

presently sets a flaming and consumes; yet being thus armed as I am with a just right and reliance on the omnipotent power of God, I shall escape their fury, and cut them off, instead of being destroyed by them.

Let them swarm about me as thick as bees, sent on me with the same violence that the fire doth upon chaff or thorns which it consumes. *Chap. 11.*

My enemy  
as falling

13. Thou hast thrust sore at me, b \* that I might fall: but the Lord helped me.

ready to fall and sink under it: and just then, when my distress was greatest, God interposed for my relief.

My enemies violence was so great, that I had no power to resist it, but was just ready to fall, but God interposed for my relief. *b.*

14. The Lord is my strength and my song, and is become my salvation.

acknowledged and praised, and express my confidence in him; and accordingly now in time of my want he hath relieved me, and set me in perfect safety.

On him have I always depended as my only support, him have I always acknowledged and praised, and express my confidence in him; and accordingly now in time of my want he hath relieved me, and set me in perfect safety.

15. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doth valiantly,

And thus it is with all that adhere stedfastly to their obedience to, and trust in God; their whole lives are made up of receiving and celebrating mercies and deliverances from God, *c.*

16. The right hand of the Lord is exalted, the right hand of the Lord doth valiantly.

such as his omnipotent hand worketh for them, either without the assistance of humane aids, or so as the success is essentially imputable to God and not to man.

17. I shall not dye, but live, and declare the works of the Lord.

secured from my greatest dangers, what remains for me, but to spend my whole age in proclaiming the power, and mercy, and fidelity of my deliverer, and call all men off from their vain and weak trusts, the name of flesh, to this more skillful and quick dependence on God?

And having received this influence of his mercy at this time, being now secured from my greatest dangers, what remains for me, but to spend my whole age in proclaiming the power, and mercy, and fidelity of my deliverer, and call all men off from their vain and weak trusts, the name of flesh, to this more skillful and quick dependence on God?

18. The Lord hath chastened me sore; but he hath not given me over unto death.

ted by my enemies; but then hath seasonably delivered me out of their hands, and not permitted me to be overwhelmed by them.

God hath most justly delivered me up to be severely punished, pursued and hunted by my enemies; but then hath seasonably delivered me out of their hands, and not permitted me to be overwhelmed by them.

19. Open to me the gates of righteousness: I will go into them, and I will praise the Lord.

The sanctuary of God, the holy place whither all good men resort, to petition mercies, and to acknowledge them when they are received, is that to which, *† so the Jewish*

in the gate  
100 P.

20. This † gate of the Lord into which the righteous shall enter.

as I am most bound, I will now make my most solemn address, and there commemorate Gods mercies to me. Or, I will make use of all † occasions as may make way for the praising God.

21. I will praise thee, for thou hast heard me, and art become my salvation.

ludant and seasonable deliverances which God hath afforded me.

Proclaiming to all the gracious returns I have received to my prayers, the abundant and seasonable deliverances which God hath afforded me.

22. d The stone which the builders refused, is become the head-stone of the corner.

And now may all the assembly of Israel rejoice, and joyne in their congratulation, that being now fallen out in King Davids exaltation to the throne (and

† was from  
the Lord  
AND

23. This † is the Lords doing, it is marvelous in our eyes.

much more eminently in the resurrection and ascension of the Messiah) which is ordinarily said, (whether by way of History or Parable) that the stone which, in the laying the foundation of some eminent building, was first tried by the builders, and as oft rejected by them, as unfit for their use to any part of the fabrick, and thereupon cast among and covered over with rubbish, was at length, when they wanted a stone for the most eminent use, the completing and joyning the whole fabrick together, found most exactly fitted for the same, and set in the most honourable place, the chief corner of the building. A thing so unexpected and strange, that it was with reason judged as special an act of Gods providence, as if it had been sent them down immediately from heaven. As strange was it, and as imputable to

Gods special hand, that David, of no eminent family, the sonne of Jesse, and withall the youngest and most despised of his brethren, should be in Sauls stead exalted by God to the regal throne, and being for this driven by Saul from his court, and pursued as a partridge on the mountains, should yet continually escape his hand, and be peaceably placed in his throne. And so yet farther in the myserie, that the Messiah, the Son of a Carpenters wife, with him brought up in the trade, that whilst he made known the will of God had no dwelling place, that was rejected by the chief of the Jews, as a drunkard and glutton, and one that acted by the Devil, as a blasphemous and seditious person, and as such put to the vilest death, the death of the Cross, and was held some space under the power of the grave, should be raised the third day from death, taken up to heaven, and there sit in his throne to rule and exercise regal power over his Church for ever. This certainly was a worke purely divine, and so ought to be acknowledged and admired by us.

This day is the celebrating of a mercy wrought eminently, signally and peculiarly by the Lord (t'was he that exalted David to the throne, and he that will advance the Messiah to his regality in heaven) and thereby peculiarly consecrated by God to his service, and so he ever deserves to be solemnized by us, being matter of the greatest joy imaginable to all subjects, either of Davids or of Christs Kingdome (and so this Psalm fit for a Paschal Psalm in the Church of Christ for ever.) Now it is seasonable to use Holognaths (see notice on Psal. xx. d. and Mat. xxi. a.) acclamations and wishes of all manner of prosperity to this King exalted by God, David, the type of the Messiah. Let us all joyne in doing it most solemnly, crying, people and priest together,

24. *This is the day the Lord hath made: we will rejoyce and be glad in it.*

25. *Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity.*

The Lord be praised for the great mercy of this King, sent us so peculiarly by God, but especially for the Messiah, whose coming hath been so long promised and expected (see Mat. xxi. 9.) All we that belong to the house of God, the Priests that wait on his sanctuary, do heartily bless God for this day, and beseech his blessing on him that is now crowned: and so shall all the Church of the Messiah for ever celebrate him, bless God for his exaltation, and pray to God to prosper this regal office unto him, bringing in the whole world unto his service.

26. *Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.*

Thus hath God shewed forth himself as in mercy, so in power for us; he hath magnified himself, exercised this double act of his dominion over the world, 1. in raising David from so mean an estate to the Regal throne, 2. in raising Christ from death to life, and then assuming him to an intire dominion over the world, to endure to the day of judgment. And in both these he hath revived us with the most chearfull beams of his divine goodness. O let us in commemoration thereof keep an anniversary sacrificial feast (see v. 24.) to praise and magnify his name for these and all his mercies, every man giving thanks and saying,

27. *God is the Lord: which hath shewed us light: bind the sacrifice with cords, even to the horns of the altar.*

Thus hath God shewed forth himself as in mercy, so in power for us; he hath magnified himself, exercised this double act of his dominion over the world, 1. in raising David from so mean an estate to the Regal throne, 2. in raising Christ from death to life, and then assuming him to an intire dominion over the world, to endure to the day of judgment. And in both these he hath revived us with the most chearfull beams of his divine goodness. O let us in commemoration thereof keep an anniversary sacrificial feast (see v. 24.) to praise and magnify his name for these and all his mercies, every man giving thanks and saying,

I will laud and praise thy mercies, so eminently vouchsafed unto me, and so in peculiar a manner intended to the benefit of my soule, and proclaim thy goodness and superlative divine excellencies to all the world:

28. *Thou art my God, and I will praise thee: thou art my God, I will exalt thee.*

Calling unto all to confess and extoll thy acts of providence and divine dispensation, wherein thou hast most graciously exhibited thy selfe to us, and from time to time continued to oblige us, and so wilt continue for ever.

29. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.*

## Annotations on Psalm CXVIII.

a. V. 12. *Quenched*] *נִכְשָׁה*, which from *נָשָׂה* to be extinguish'd, or go out, is regularly interpreted, *quenched*, is yet by the ancient interpreters farre otherwise rendred. The Chaldee read *נִכְשָׁה* *burning*, and the Lxxii. *Ἐν τῷ πυρὶ ὄντες ὡς μέλι* were on fire; the Arabick *inflamed*, and the Latine *exascerant, they burnt or flamed*; which makes it probable, that as many other words in the Hebrew language are used in contrary senses (see Mr. Pocock in his Miscellany notes cap. 2.) so *נִכְשָׁה*, which signifies in other places passively to be consumed or extinguish'd, may signify here, as an *ἑκταδύχημα*, to flame, or in an active sense, as in Arabick 'tis used, *violently to break in or set upon*, as in warre or contention, when men violently rush one on another. So R. Solomon on the place, notes the signification of *נָשָׂה* to be *suddain leaping*, used therefore of fire and water, for their *suddain leaping* out of their place, and then applied to fire, it will be *flaming*. And thus it best agrees with that which follows, as *fire among the thorns*, for 'tis certain that flames violently: and thus it best connects with the antecedents, the other example of their *coming about him like bees*, with which 'tis joyned without any note of disjunction. This I say, because all the ancient interpreters, except the Syriack, agree in this rendring; and the Syriack retaining the Hebrew word *נִכְשָׁה*, must be interpreted to the same sense that shall appear to belong to the Hebrew, and by the addition of the copulative *and*, doth rather incline to this sense, *They came about me like bees, and they*— If this be not it, then the

meaning of those interpreters must be supposed to be, that as the *fire among thorns* is soon extinguish'd by the consumption of the *thorns*, so for the time that it burns, it flames extremely; and so the similitude of his enemies is supposed to hold in the burning, as well as the *extinction*, (and so 'tis observed of the *bees* that they dye, or lose all vigor, when they sting, *animasq. in valere ponunt*) and then still this divides to the same effect or purpose. But for the notation of the word it self, that 'tis here used in the sense of *flaming*, and not being *extinguish'd*, one farther argument may be drawn from the whole contexture, specially from the phrase *נִכְשָׁה בְּשֵׁם יְהוָה* in the name of the Lord, and the *נִכְשָׁה* which follows, both thrice repeated in the same manner v. 10, 11, 12. thus, *All nations compassed me about; נִכְשָׁה בְּשֵׁם יְהוָה in the name of the Lord, נִכְשָׁה יְהוָה therefore* (so saith the Chaldee, and so *נִכְשָׁה* oft signifies) *I will destroy them*. That the words are to be rendred by supply of an ellipsis from v. 9. *I will trust in the name of the Lord*, rather than by reading *נִכְשָׁה* in construction before *in the name of the Lord*, and so rendring it *for* in the former, and *but* in this verse, we are taught by the Chaldee, who thus render that verse, *All people compassed me about; I trusted in the name of the word of the Lord, נִכְשָׁה therefore I shall cut them off*. And so again v. 11. *They compassed me about, they compassed me about; In the name of the word of the Lord נִכְשָׁה I trusted, therefore I shall cut them off*. And then in all reason so it must be here, v. 12. *In the name of the Lord I trusted, therefore I shall destroy them*. And if so it be, then the former part of the verse, if it

goe on in the same scheme with the former two verses, must most probably set down the enemies belieg- ing, and assaults only, leaving their *destruction* to the last words of the verse, as in the two former it was; and then *נִכְרְתוּ* must signify *they were inflamed, or burnt, as the fire among the thorns*, or else it will not belong to that sense. The other rendring is prest with diverse, but especially with this inconvenience, that after he hath said they are *quenched or extinct*, he is supposed to adde, that he *will destroy them*, which cannot in propriety belong to those that are *extinct*, i. e. *destroyed* already. And whereas our English endeavours to help that, by rendring *for* in this verse, whereas it was rendred *but* v. 10. and 11. first there is no appearance of reason for that change, but to answer this objection, to facilitate this rendring, (of which the principal doubt is;) and secondly, it doth not performe what it pretends to, for it cannot be any reason (so *for* notes) of their being *extinct* already, that he *will*, or hath confidence that he shall *destroy them*. If therefore the notion of *quenching* be still retained, it must be by taking the preter tense in signification of the future, thus, *they compassed me like bees, they shall be extinct*— So the Jewish Arab takes it, *If or though they compass &c. certainly they shall be extinguished*— making *וְ* a particle of asseveration, as *Abu walid* notes.

b. *V. 13. That I might fall*] The full importance of *כִּי אֶפֶּל* is best expressed gerundially, *ad cadendum, to falling*, not only to express their desire who thus prest and thrust at him, *that he might fall*, for that is supposed in the violence of their impulsion, expressed by repetition of the verb *נִכְרְתוּ* *thou hast by thrusting thrust me*, but to signify the event or success of it, that *I was falling*, or *ready to*

*fall*, *כִּי נִכְרְתִי* lay the *xxxii.* in the infinitive mood gerundially, and so the Chaldee and the Syriack; and so the Jewish Arab, *It is a long while that thou hast driven or thrust me to falling*. And this expresses the greatness and seasonableness of the deliverance, that when he was *falling*, God helped him.

V. 16. *Is exalted*] For the passive notion of *נִשְׁבַּח*, which the Chaldee follows, reading *נִשְׁבַּח* *exalted*, the *xxxii.* read *נִשְׁבַּח* *me*, and so the Syriack and Latine and Arabick; either from the active notion of *נִשְׁבַּח* *exaltavit, elevavit*, wherein we have it v. 28. *נִשְׁבַּח* *I will exalt thee*, from which *נִשְׁבַּח* is the participle, and so literally signifies *exalting*; or else expressing the sense by a short paraphrase, *God's right hand being therefore said to be exalted*, as also to *do valiantly*, because it had *exalted him*, and given him victory over his enemy.

V. 22. *The stone*] The author of *Historia Scholastica* mentions it as a Tradition, that at the building of the second Temple, there was a particular stone of which that was literally true which is here parabolically rehered, *viz.* that it had the hap to be often taken up by the builders, and as oft rejected, and at last was found to be perfectly fit for the most honourable place, that of the chief corner-stone, which coupled the sides of the walls together, the extraordinariness whereof occasioned the speech here following, *This is of the Lord, and it is marvelous in our eyes*. If there were indeed any such tradition of the Jews, as he reporteth, and truth in the tradition, it were necessary to resolve that this Psalm was made at the *δῆμιον* or dedication and consecration of the second Temple, or on some like occasion after that. But although these two verses thus historically interpreted might incline

to that date of it, (and then the gates of righteousness v. 19. would well refer to the gate of the second Atrium, the publick solemn way into the temple, by which the Jews and Profelytes of righteousness entered, the Profelytes of the gates entering only the first court) yet the rest of the Psalm is not so agreeable thereto, being much more applicable to David in respect of the difficulties which he had overcome in his way to the Kingdome. And accordingly the Chaldee interpret all the verses to the end expressly of him, *Ps. lxxviii. &c.* The builders despised the youth which was among the sons of Jessai, and he deserved to be constituted *מלך ורש* the King and Ruler. This hath been from the Lord, said the builders; this is wonderfull in our eyes, said the sonnes of Jessai. The Lord made this day, said the builders; let us rejoyce and be glad in it, said the sonnes of Jessai. We pray thee, O Lord, bestow salvation now, said the builders; we pray thee, O Lord, prosper us now, said the sunns of Jessai. Blessed is he which cometh in the name of the word of the Lord, said the builders; let them bless you from the house of the sanctuary of the Lord, said David. The Lord our God hath shined on us, said the tribes of the house of Judah; Binde the young lambe (*אילן*, the Latine absurdly renders it *puerum*) for a sacrifice of solemnity with chains till you have sacrificed him, and poured out his blood upon the bornes of the altar, said Samuel the Prophet. Thou art my God, I will confesse before thee; thou art my God, I will praise thee, said David. Samuel answered and said, Praise ye, all ye congregation of Israel, confesse before the Lord that he is good, that his mercy endureth for ever. This makes it not unreasonable to resolve, that the whole Psalm belongs to David, and that it was composed either by him, or by some other in commemoration of his

exaltation to, and full possession of the Kingdome; which being from a very low condition, and other the like circumstances of improbability, it was very fitly resembled by this of the stone which the builders refused &c. whether that were a story of any real passage, or whether only an emblem and parabolical expression of what was here done; and both that emblem and this real exaltation of David a most lively type of the humiliation and exaltation of the Messiah, and his ascension, and taking possession of heaven, and so is made use of *Mat. xxi. 42. Mar. xii. 10. Luk. xxi. 17. AB. iv. 11. Eph. ii. 20. 1 Pet. ii. 4.* and by way of Prophecy, *Isai. xxviii. 16.* And to him it belongs more eminently and more completely, than to David's person it could, the tribes of Israel and Judah being not divided before, and so not united by David; whereas Christ of Jew and Gentile made one Church, and so was most literally the chief corner-stone, that coupled the walls and knit the building together, which cannot so literally be affirmed of David. Of this we have the confession of the Jews themselves. *Sol. Jarchi on Mich. v. 2.* saith, Out of Bethlehem shall come *משיח בן דוד* Messiah the son of David, *קו חזא אומר* so he (the Psalmist) saith, the stone which the builders refused, &c. (And so v. 15. the voice of joy &c. *Kimchi & Jarchi* refer to the days of the Messiah, as from the stones of Israel *Gen. 29. 24.* they fetch their dream of their suffering Messiah as Ben Joseph, or Ben Ephraim.)

V. 27. Sacrifice ] The Hebrew word here is *חג*, which is ordinarily used for a festival, but sometimes by metonymie signifies the sacrifice used at such times. So *Exo. xxiii. 18.* the fat *חג*, not of my feast; but *חגת חג* of my festival sacrifice; saith the Chaldee. So *Isa. xlix. 1.* *יָקַח בְּרִיטָהּ* behead or kill the sacrifice



ees. So *Amos* v. 21. where we read, *I hate, I despise* חָנַף, it is most probably to be rendred *your sacrifices*: for as what follows, *I will not smell in your solemn assemblies*, must be understood of the smoak of their sacrifice, or their incense, חָנַף *oblation* saith the Chaldee, and the *xxxii.* *Swolze* sacrifices, and not of the dayes or assemblies themselves; so the ensuing verse is exprest, *Though you offer me burnt-offerings and meat-offerings, I will not accept them.* So *Mal.* ii. 3. the dung חָנַף (in all probability) of their sacrifices. And thus have the Chaldee rendred it in this place, חָנַף לַיהוָה the young lamb for a festival sacrifice. Of this 'tis here said, חָנַף בְּחֶבְלֵי אֲשֶׁר בִּידֶיךָ *binde it with cords*, as the sacrifice is wont to be when 'tis killed, חָנַף חֲסִידֵי קִרְטָן *even to the horns of the altar*; i. e. after 'tis bound, kill it, and do all other things preparatory to the offering it up, till at last you lay it upon the altar, and sprinkle the blood on the horns of it. So *Kimchi* and *Jarchi* literally expound this of bringing the sacrifice bound, till he came to the altar, חָנַף חֲסִידֵי קִרְטָן *קִרְטָן חֲסִידֵי קִרְטָן*. But the Jewish Arab will have it signify the continuance or being instant in sacrificing or bringing sacrifices. The horns of the altar were on every corner of it, *Exo.* xxvii. 1. and so by sprinkling the blood on the horns of the altar, was perhaps meant the sprinkling it round about (so we know the appointment was *Exod.* xxix. 15, 16. *Thou shalt take the ram—and thou shalt take his blood and sprinkle it round about upon the altar*; so *Lev.* i. 5. *they shall sprinkle the blood round about upon the altar.*) Or else sprinkling it on the horns was the shorter way (see *Lev.* iv. 7, 18. and c. viii. 15. and c. ix. 9. and xvi. 18.) and was by interpretation the sprinkling it round about, every horn representing the side next that corner. But for binding

the sacrifice to the horns of the altar, whilst it was killed, we finde no such custome in the Law; and therefore sure the words are to be interpreted by supposing an ellipsis in them, which is to be supplied as the Chaldee hath done, *binde it with bands till ye have sacrificed it, and poured the blood thereof upon the horns of the altar.* But from the ambiguity of חָנַף used frequently for a feast, the *xxxii.* have far departed from this sense, and read συστάει ἐστὶν ἐν τοῖς πυλάτοις, appoint the feast in condense, (the vulgar renders it) in the thick boughs; and so *Hesychius*, πυλάτοις δασύτης ἐνθύμαλ. But also πυλάτοις signifies to hide or cover; πυλάτοις, καλύπτουσι, κρύπτουσι, στέπτουσι, περιβάλλουσι, σιμύουσι, saith he. And so the *xxxii.* here may have used it for the booths or tabernacles, of which the Jews had a חָנַף or feast yearly. However though I suppose them to have receded from the true meaning of the words already shewed, yet they seem to have had a meaning very common to the *Hosannah* foregoing, v. 25. For as there was use of those acclamations at the feast of tabernacles (in that notion of πυλάτοις) so to them were adjoyned branches of trees &c. as we see in the Gospel, where they cut down branches from the trees, and shewed them in the way, and cried *Hosannah*. And so *Neb.* viii. 15. *Goe forth and fetch Olive branches, and Pine branches, and Palme branches, and branches of thick trees*; the Hebrew reads חָנַף, the very word which is here used for a land or cord, and is there rendred by the *xxxii.* חָנַף δασύτης. thick wood (as here πυλάτοις) perhaps it were better rendred wood of bands, i. e. bundles of wood, for so *Elias Levita* tells us in his *Thifli*, that to binde up *Hosannahs* was to binde up bundles of willow boughs, which were most used in the least of



of tabernacles. And so by our-  
vade isprā in מוֹעֵדֵינוּ, they  
probably meant the feast of Taber-  
nacles, celebrated with willow  
boughs, with which they strewed  
and adorned the court of the Tem-  
ple, *וְהָיָה כְּמִשְׁכַּתוֹ תִּשְׁמְרֵנָה עַד*  
*עַד, even to the horns of the altar.*  
The Syriack here read, *Binde with*

*chains* *חֲבִילָיִם* their Latine ren-  
ders it *solemnities, solemnities*; but  
this sure (proportionable to the  
notion of מִשְׁכָּן) for the sacrifices used  
at those *solemnities*, as when eating  
the feast (מִשְׁכָּן 2 Chron. xxx. 22. &  
word of the same origination) must  
needs signify the *sacrifices of the feast*,

## The Hundred and Nineteenth Psalm.

The hundred and nineteenth is wholly spent in consideration of the divine Law, the excellency, the necessity, the advantages of it, descanting on the several appellations of it, with frequent reflections on our selves, by way of exhortation to a pious life, and constant adherence to God in times of distress. It is in the Hebrew Alpiabetical, the eight first verses beginning with the first letter, and therefore intituled Aleph, the next eight with the second, and so called Beth, and so throughout every of the two and twenty Hebrew Letters, and styled by the Masora the great Alphabet.

### Aleph.

#### Paraphrase.

1. **B**lessed are the undefiled in the way, who walk  
in the law of the Lord.

|| observe,  
see note 2.

2. Blessed are they that || keep his testimonies, and that  
seek him with the whole heart.

† That also  
FIN

3. † They also do no iniquity, \* they walk in his wayes.

\* that

divine Law, a loving and seeking and serving God sincerely, and not admitting any one knowl sin in the whole course of our lives, but constantly and continually practising his commands.

{ very much  
IND

4. Thou hast commanded us to keep thy precepts || dili-  
gently.

5. O that my wayes were directed to keep thy statutes.

give heed unto his Law. Blessed Lord, give me that grace to guide and set right the whole course of my life, that I may never fail in that vigilance.

6. Then shall I not be ashamed, when I have respect  
unto all thy commandments.

sole, when I can pronounce of my selfe that my obedience is impartial, and uniforme, and universal, no secret sin reserved for my favour, no least commandment knowingly or willingly neglected by me.

The true and entire felicity which is attainable in this life (and the forerunner whithall to eternall happi- nesses) consists in a blame- less pious life, a strict and careful inquiry after, and diligent observation of the

8.

I know it is the will and command of God that I should with all diligence and watchfulness and ear- nest endeavour observe and

Then shall I have confi- dence both toward God and man, and mine own

As long as I live in any sin indulgently, I cannot think my self qualified for any pious performance either of prayer or praise: But when I have diligently studied and practised those precepts of thine, in obedience to which all righteousness consists, then may I with full peace of mind, with a clear confidence present my sacrifice before thee, and not be guilty of any hypocrisy in doing it.

7. *I will praise thee with uprightness of heart, when I shall have learnt thy righteous judgments.*

- b. My present resolution is to keep close to the commands of God, and then I have confidence that he will not so far withdraw his grace from me, but that I shall be able to persevere. If I sin willfully, I cannot then promise my self the grace to return again; but if I make use of the grace already afforded me, and by strength thereof stand firm from any such willful fall, as I pray, so I hope and trust and am confident that God will never first forsake me in any such degree as shall be destructive or hurtful to me.

8. *I will keep thy statutes: O forsake me not ||* <sup>b ut-</sup> <sup>is an</sup> <sup>great</sup> <sup>dr-</sup> <sup>gr.</sup>

## Beth.

Blessed Lord, I humbly beg of thee that grace which may be an effectual instrument in thy hand to purge and cleanse my polluted heart and actions in such a degree, that I may be competently enabled for the future to observe and obey thy commands.

- c. <sup>†</sup> *by taking heed thereto according to thy word.* <sup>†</sup> <sup>is</sup> <sup>some,</sup> <sup>or,</sup> <sup>that</sup> <sup>he</sup> <sup>may</sup> <sup>observe</sup> <sup>thy</sup> <sup>word.</sup>
- d. My heart is sincerely and innately bent to serve thee diligently, to learn my duty, and to perform it: O give me that grace that may sufficiently assist me, and withhold those temptations that may be able to seduce me out of my course of obedience.

10. *With my whole heart have I sought thee: O let me not wander from thy commandments.*

Thy terrors and promises and commandments have I treasured up in the depth of my soul, as I would do that which I am to value most precious, and to guard most carefully, that so whatsoever the temptation be, I may have within my own breast sufficient to oppose against it; to the bare suggestions of sin, the consideration of thy commands to the contrary; to the tenders of pleasures or profits, &c. thy promises made to obedience, infinitely above the proportion of those advantages; and to the additions of threats, thy terrors and denunciations against sin, as much above the life of all those dangers that the devil, or world, or mine own flesh, or phantasie can suggest unto me.

11. *Thy word have I \*bid in my heart, that I might not sin against thee.* <sup>\* laid up</sup> <sup>in</sup> <sup>my</sup> <sup>heart</sup>

O Lord, I praise and glorify thy name for all thy mercies; and that I may do it so as may be accepted by thee, Lord, give me thy grace, both to know and obey thy commandments, which is the most noble way of glorifying thee, living worthy of so divine a master.

12. *Blessed art thou, O Lord; teach me thy statutes.*

c. I have made it one of my special exercises to express to others the venerable opinion I have of thy laws, and that of all and every of them.

13. *With my lips have I declared all the judgments of thy mouth.*

The joy that I have in performing obedience to them is so great, so much exceeding the delight that any worldly man takes in the greatest plenty, that I cannot but express the transportation.

14. *I have rejoiced in the way of thy testimonies, as || much as in all riches.*

And therefore if I had nothing to consider but these present joys which result from the service of God, I were most unwise if I should change this study, this exercise, this felicity, for any other, if I should ever forget or forsake the comforts of a pious life.

15. *I will meditate in thy precepts, and † have respect unto thy ways.* <sup>† consider</sup> <sup>or</sup> <sup>behold</sup> <sup>thy</sup> <sup>ways</sup>

16. *I will delight my self in thy statutes; I will not forget thy word.*

if I should ever forget or forsake the comforts of a pious life.

Gimel.

Render  
unto  
I will

17. *Deal beautifully with thy servant, † that I may live and keep thy word.* O Lord, I am constantly resolved to obey and adhere to thy known will all the

days of my life : O make me those gracious returns which thou hast promised to all such.

18. *Open thou mine eyes, that I may behold wondrous things out of thy law.* And what are those ? The enlightening and removing all degrees of darkness re-

maining on my heart, quickening and invigorating my faculties, giving me a vital taste and relish of the delights of that obedience which is performed to thy precepts : which when I have, I shall then truly discern those admirable Divine excellencies of thy Law, those pleasures resulting from the practice of it, which are not to be found any where else, and consequently learn to love, and adore the Author of it, be ravish'd and transported with the thought of thee, that hast dealt thus wonderfully with thy servants, given them a rule of life, and permitted them eternal felicity as their reward for their being content to be ruled by it ; when if we might have been our own choosers, we could not have pitch'd on any thing so advantageous and pleasurable to our selves at the present, as this obedience to thy laws will be certainly found to be by any that will experiment it.

19. *I am a stranger in the earth ; hide not thy commandments from me.* For mine own part, I may truly say, though I am possessor of a great sovereignty,

am by thy providence placed in a most prosperous condition upon earth, yet in all this secular greatness and plenty I enjoy no more than a meet stranger or lodger, that hath supply for his present necessities, but nothing more : The one true comfort of which I am capable is that of obedience to thy precepts : O let me never be deprived of this advantage and comfort, without which a kingdom is not able to make me tolerably happy.

\* is taken  
up in long-  
ing for, or  
love to thy-

20. *My soule \* breaketh for the longing that it hath unto thy judgments at all times.* My desires are vehement, languishing, and continual toward thee and thy judg-

ments ; I desire to be allwayes employed and exercised in them, and when I am not, my soule is wholly taken up with a love and desire of them.

|| cursed are  
they which

21. *Thou hast rebuked the proud h || that are cursed, which do erre from thy commandments.* All disobedient obstinate persons, which stand out against these laws of thine,

are sure to be punish'd by thee, and eternally accursed and rejected from thee : And indeed their very present course of irrational foolish pride and obstinacy, is a very competent curse unto it selfe, robs them of all the comforts of a pious life, and ingulges them in many sad miseries in this life, sufficient to denominated them accursed, if there were no threat of torments and woes in another life.

† observed  
for rule 2.

22. *Remove from me reproach and contempt, for I have † kept thy testimonies.* But I have carefully observed and practis'd thy precepts : Lord, doe thou

preserve me from all the rebukes or punishments that the malice of men can designe against me.

23. *Princes also did sit and speak against me : but thy servant did meditate in thy statutes.* And this I am confident thou wilt doe, and in that confidence I shall not seek out for any other security.

\* or even of  
my counsel

24. *Thy testimonies also are my delight and \* my counsellors.* Whosoever conspiracies are laid against me by the

greatest Potentates, whatsoever reproaches from my heathen neighbours, depending on their own strength, and deriding my trust in God, they shall not take me off from this one constant exercise, the study and practice of thy law ; to these shall I resort, as for all the comforts of my life, the joy and delight of my soule, so for advice and counsel also in time of difficulty and danger, and from thence take my directions how to prevent or avert them.

Daleth.

*Daletb.*

Whensoever I am cast down in a fight either of my unworthiness, or my sins, 'tis then a season for God to interpose his hand for my comfort and relief: This he hath promised to do for all that are truly humbled, and I doubt not he will in his good time performe it for me.

25. *My soule cleaveth unto the dust; quicken thou me according to thy word.*

As soon as I make my confession to him, and with a sincerely contrite heart petition his pardon, he is graciously pleased to hear my prayer, and to be reconciled with me; and then I may seasonably beg and hope for his grace to support me for my future life, that I may no more fall off and provoke him.

26. *I have declared my wayes, and thou heardest me: teach me thy statutes.*

Then I may pray for an understanding heart, an experimental knowledge of his easy and gracious yoke, which when I have obtained, I shall be for ever most delightfully exercised in the meditation and discovery of thy most admirable dispensations towards us, especially of that transcendent goodness of thine in pardoning of sins, giving us such admirable precepts, assisting us to the performance of them, accepting our imperfect obedience, and then crowning us for ever for it.

27. *Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.*

for, multi-  
tude  
תורה

i. My sorrow and vehement contrition, express'd by the tears of my very soule, qualifies me for that comfort and raising up which thou hast promised to all truly humbled sinners.

28. *My soule i + melteth away for heavinesse; \* strengthen thou me according to thy word.*

+ distill,  
weep,  
\* raise  
קוץ

And then I may be a meet suitor for thy grace, to mortify every wicked desire in me, every false spozuitizing or hypocritical affection, and to insure me to a pious virtuous life, exactly regulated by thy will and word, the richest donative that can be bestowed upon me.

29. *Remove from me the way of lying, and grant me thy law graciously.*

This of obedience and fidelity and sincere adherence to thee, is to me far more eligible and desirable than the contrary. v. 29. I have therefore propos'd to my selfe thy Law as the rule of my life, and stedfastly resolv'd to direct all my actions by it.

30. *I have chosen the way of truth; thy judgments have I laid before me.*

And having done so, if I adhere and constantly cleave unto them, performe as I have resolv'd, I am sure I shall never be disappointed of my expectations, I shall never miss of the comforts of this life, or the joys of a better.

31. *I have stuck unto thy testimonies; O Lord, put me not to shame.*

This is matter of infinite delight and pleasure to me, and a special act of thy gracious dealing with us men, to kinde up our present joyes in our practice of virtue, to make us at once pious and happy. This shall certainly engage me to all the speed and diligence of a most alacrous obedience.

32. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

I because  
then hast  
dilated

*He.*

O blessed Lord God, let thy holy spirit direct and guide me in performing an acceptable obedience to thee, and I shall by all lawes of justice and gratitude be engaged to continue the course with all possible care and diligence.

33. *Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.*

+ observe it  
(see note  
a.) by way  
of reward.

observe  
(see me)  
+ watch or  
keep  
שמרני

34. Give me understanding, and I shall keep thy Law; yea I shall observe it with my whole heart.

Be thou pleased to illuminate my minde, to remove from me that darkness of spirit that my corruptions and sins have brought upon me, and give me that practical piety, and docilements, and humility, that may be assiduous to the work, by the continuance of thy grace, to work in me to doe as well as to will, to performe a most careful, watchfull, diligent, and withall a most impartial uniforme obedience to thee.

\* teach or  
64 Ju

35. m \* Make me to goe in the path of thy commandments, for therein is my delight.

Lord, let me never faile of thy direction and guidance in all the obedience which by thy grace I shall endeavour to performe to thee. There is nothing so pleasurable to me as to be thus exercised and employed: O do thou conduct, and assist, and direct me in it.

m.

36. Incline mine heart unto thy testimonies, and not to covetousness.

It is much more desirable to me to be employed in thy lawes, than in any matter of the greatest secular advantage. O let thy grace to prevent and bend my heart, that this pleasure may still possesse me, and never give place to any secular pursuit or carnality.

37. Turne away mine eyes from beholding vanity, and quicken thou me in thy way.

Lord, grant me a strict guard over mine eyes, those inlets of many sin: withdraw me from all delight or complacency in wealth or worldly grandeur, on which the lust of the eye is wont to be placed; in fragile, false, deceitfull beauty, which is apt to excite some flames within the breast; in any other vain transporting object; and on the contrary inflame and inflame in me all pious and virtuous desires and pursuits.

to thy servant  
thy word,  
which is to  
the fearing  
thee.

38. Stabilish thy word unto thy servant who is devoted to thy fear.

There are in thy word, the revelation of thy will to me, the greatest arguments imaginable to engage us to fear and reverence of and uniforme obedience to thee, promises of the divinest, and rewards of the most formidable sort: To this are the oracles of God all designed, to bring us to the practice of true piety. O grant me that grace that I may never permit these to depart out of my minde, but make use of them constantly to this end to which thou hast designed them, persevere firmly in thy obedience.

m.

39. Turne away my reproach which I fear, for thy judgments are good.

O what a shame and reproach would it be to me, who acknowledge thy yoke to be so easy and pleasurable, the obedience to thy commands so sweet and desirable, ever to fall off from it into any unprofitable work of darkness? This the sight of my own frailty bids me to fear beyond all things, and to be for ever jealous of my selfe in this behalfe. O let thy word and thy grace give me that stability, v. 38. and constancy, that I never thus shamefully miscarry.

40. Behold I have longed after thy precepts; quicken me in thy righteousness.

All that I can say of my selfe is that I have an ardent desire to obey thee. O let thy grace, which in mercy thou wilt not faile to give to all such that in humility address to thee, excite and inflame me from time to time in all works of obedience to thee, that so I may daily improve in all righteousness.

# Vau.

41. Let thy mercies come unto me, O Lord, even thy salvation according to thy word.

Lord, be thou graciously pleased to compassionate me, to espouse my cause, to rescue me out of mine enemies hands, according to the promise thou hast made unto me.

42. So shall I have wherewith to answer him that reproacheth me; for I trust in thy word.

And then I shall be able to make a solid reply to all my despightfull enemies, which are ready to insult over me in any distresse, and upbraid my trust and reliance on thee.

countenance  
and  
פנים  
והוא

It is thy promise of eternal immovable truth, that thou wilt never forsake them that trust in thee and adhere to thee: O let me never be forsaken by thee in any such eminent degree, that I may doubt of applying this promise to my selfe, and assuming on the strength thereof this assurance, that thou wilt infallibly rescue me.

43. *And take not the word of truth || utterly out of my mouth, for I have hoped in thy judgments.*

in any great degree (see note 1.)

This shall engage and oblige the constancy of my obedience to thee from this time to the end of my life.

44. *So shall I keep thy Law continually, for ever and ever.*

And being delivered by thee, I will most cheerfully and alaciously set to the wayes of all piety, there being no course wherein I shall more delightfully exercise my selfe.

45. *And I will walk at liberty, for I seek thy precepts.*

Yea I will produce and boast of the excellency of thy Law, and the advantages of ordering our lives by it, and recommend it with confidence to the greatest Princes in the world, as that which will enhance their crowns, and make them much more glorious and comfortable to them, if they will resolve to guide their lives after this model.

46. *I will speak of thy testimonies also before Kings, and will not be ashamed.*

And for my selfe, as in my love and value of thy precepts I prefer them before all other jewels in the world, so will I entertain and recreate and gratify my selfe by this exercise, the meditation and practice of these, rather than by any other way of diversion which the world doth most esteem, &c.

47. *And I will delight my selfe in thy commandments, which I have loved.*

O. And this pleasure shall not be an aerial idle speculative pleasure, but such as shall set me vigorously about the practice of all holy obedience to thee; and therein will I constantly and diligently exercise my selfe, and thereby expresse the reality of my love to them.

48. *My hands also will I o lift up unto thy commandments which I have loved, and I will meditate in thy statutes.*

## Zain.

O Lord, thou hast made me many most gracious promises, and thereby given me grounds of the most unmoved hope and comfort: And these are able to support and invive me in the midst of the greatest pressures.

49. *Remember the word unto thy servant, on which thou hast caused me to hope.*

50. *This is my comfort in my affliction; for thy word hath quickened me.*

Atheistical wicked men, when they see me in distress, make a mock at my reliance and trust in God, and think it ridiculous to talk of relief from heaven, when earthly strength faileth. But all their scoffs and bitterest sarcasms shall not discourage me, or tempt me to forsake my hold. I have many notable illustrious examples of thy power and goodness, of the seasonable interpositions of thy reliefs to thy servants in their greatest distresses; and these being laid to heart have infinitely more force to confirm my faith, than all their Atheistical scoffs to shake it.

51. *The proud have had me greatly in derision, yet have I not declined from thy law.*

52. *I remembered thy judgments of old, O Lord, and have comforted my selfe.*

Nay these their heathenish discourages have been so far from working thus on me, that they are matter of great disquiet and commotion and trembling to me; to think of the direfull condition which they are in that have utterly forsaken God and all thought of obedience, that have quite dejected themselves as of all hope, so of all dread of him.

53. *† Horror hath taken hold on me, because of the wicked that forsake thy law.*

† Attempt see Psal. 35. 5.

54. Thy statutes have been my songs in the house of my pilgrimage.

joy in the commands and promises of God, and make them true real solaces to me in whatsoever distress, as knowing that I suffer nothing but what God sees to be best for me, and that if I faithfully wait on him, he will in his time give me a seasonable deliverance.

For my part, what ever can befall me in this frail transitory life, I can take joy in the commands and promises of God, and make them true real solaces to me in whatsoever distress, as knowing that I suffer nothing but what God sees to be best for me, and that if I faithfully wait on him, he will in his time give me a seasonable deliverance.

55. I have remembered thy name, O Lord, in the night, and have kept thy law.

56. This I had because I kept thy precepts.

4 observed  
100 note 2.

ken up a courage and constancy of resolution never to relinquish this hold for any other. Thus hath God abundantly rewarded my diligence in his service by a pleasure resulting from it, v. 54. by a steadfast unmoveable hope and comfort in him, v. 50. and by a durable constant resolution of a persevering obedience, never to depart from him.

With these thoughts of God I have in the solitude and darkness of the night intermined and supported myself, and thereby ca-

## Cheth.

57. Thou art my portion, O Lord; I have said that I would keep thy word.

worth the having; thy promises are precious promises, thy commands most excellent divine commands: I have by thy grace deliberately made my choice, preferred these before all the glories of this world, and resolved that thy word shall be my treasure, which I will most diligently preserve.

Blessed Lord, of all the possessions and comforts of the world thou only art

4 he sought  
thy law  
100 note 3.

58. I have increased thy favour with my whole heart: be merciful to me according to thy word.

for this therefore I make my most humble, sincere, passionate address to thee. O be thou graciously pleased to grant my request, to vouchsafe me this mercy, which thou hast promised never to deny to those that alke, and importunately seek and begg it of thee.

To this thy grace is most necessary, for without it I can do nothing; for

59. I thought on my ways, and turned my feet unto thy testimonies.

and grace; I have set to my part, in a diligent examination of my past sins, and a careful watch over my future actions, and so have forsaken my old ways, and diligently pursued that course which thou hast prescribed me.

But neither have I contented my self with my bare prayers for strength

60. I made haste, and delayed not to keep thy commandments.

necessary & pursuit, as knowing that the longer I should dally, the more unlikely I should be ever to performe so great a journey.

And to this end, I did immediately set out, I made no one minutes stay in so

\* images

61. P The \* bands of the wicked have robbed me; but I have not forgotten thy Law.

ed men: but these, how sharp soever they were, have been but exercises of my patience, have not provoked me to do any thing but what best becometh thy servant.

In my course I have oft met with disturbances, the assaults and injuries of wicked

62. At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

ance to me such, as I am bound to acknowledge all the dayes of my life, and even to interrupt my lawfull sleep and repose, to finde frequent vacancies for so necessary a duty of lauding and magnifying thy mercy.

This, and the many other benefits and advantages of thy Law, and my obedience

63. I am a companion of all them that fear thee, and of them that keep thy precepts.

serve and obey thee conscientiously, by that society to excite one another, and to attain to some proficiency in so good a work.

And for my dayes exercise I endeavour to associate my self with all those that

64. The earth, O Lord, is full of thy mercy: teach me thy statutes.

the men in the world: O let me enjoy a special degree of it, for the sanctifying my soul, and placing an uniforme obedience to thy commandments in the depth thereof.

O Lord, thy goodness and mercy and grace is abundantly poured out upon

## Teth.

O Lord, I cannot but acknowledge thy great bounty toward me, to the utmost that any promise of thine gave me confidence to hope: *65. Thou hast dealt well with thy servant, O Lord, according to thy word.*

*9.* I am fully resolved to adhere to and obey thy precepts: O be thou pleased by thy grace to rectify my inclinations and natural bent of mind, to wipe all corruption, perverseness or contumacy out of it, and then to illuminate my understanding, to give me that knowledge of my duty, and that resolvedness of mind, that I may never swerve from it. *66. Teach me || good & judgment and knowledge, for I have believed thy commandments.* for goodness of inclination, or manner

To this end I must acknowledge the chastizements and afflictions which thou hast sent me, to have been very advantageous and instrumental to me: I was out of the way, but thy rod hath reduced and brought me into it again. *67. Before I was afflicted, I went astray; but now have I kept thy word.*

Thou art a gracious father, and all that thou dost is acts of grace and goodness, even the sharpest of thy administrations v. 67. (see Rom. viii. 28.) are sent by thee as that which is absolutely best for us. O lead and direct and assist me in thy obedience, and then I have no further care to exercise me. *68. Thou art good, and doest good: teach me thy statutes.*

My malicious adversaries have conspired slanders against me: But I shall not be much concerned in their practices. I shall endeavour carefully to preserve my conscience upright to God, and then not fear their suggestions or machinations. *69. The proud have forged a lie against me; but I will not keep thy precepts with my whole heart.* + observe see ans 2.

*10.* They are obstinately and imperiously bent upon their course, and please themselves very much in it: But I shall not envy their felicities, but take infinitely more pleasure in a strict adherence to thy law, than they in all their impieties. *70. Their heart is \* as fat as \* grease; but I delight in thy law.* \* greasy as it were with fat.

Nay the afflictions and chastizements thou hast sent me, are to me much more beneficial and valuable than all their prosperity can be to them, being very contributive to the reforming what was amiss, and so most wholesome profitable discipline to me. v. 67. *71. It was good for me that I have been afflicted, that I might learn thy statutes.*

And all the wealth in the world is not near so considerable to me as this. *72. The law of thy mouth is better unto me than thousands of gold and silver.*

## Fod.

Lord, thou art the author of my life and being, I am a mere creature of thy forming, and therefore obliged by that title to pay thee all the obedience of my life: Lord, be thou pleased by thy grace to instruct and assist me to it. *73. Thy hands have made me and fashioned me: give me understanding, that I may know thy commandments.*

By this means shall I be cause of joy to all pious men, who know that I have depended on thy promised assistance, when they see me thus answered and supported by thee. *74. They that fear thee || will be glad when they see me, because I have hoped in thy word.* || shall see me and be glad  
יִשְׂמְחוּ  
יִשְׂמְחוּ



† right-  
unfasse  
PTs

75. I know, O Lord, that thy judgments are † right,  
and that thou in faithfulness hast afflicted me.

am confident, made up of perfect justice; and not only so, but it is an act of thy sovereign mercy, which thou hadst promised to make good to me, to send me such assistance as thine. These are but a necessary discipline, and so a mercy to me; and having promised not to deny me real and principal mercies, thou wast obliged in fidelity thus to send them.

76. Let, I pray thee, thy mercifull kindnes be my comfort, according to thy word unto thy servants.

kindness, thy healing pardon and peace unto my soule, (and that thou hast promised me also) and if thou affordest me this, it will be an alay abundantly sufficient to all my afflictions.

77. Let thy tender mercies come unto me, that I may  
live; for in thy Law is my delight.

it to me will raise me as it were from death to life, there being now no joy that I take in the world, but in thy favour and my obedience. And this I hope may render me capable of this mercy from thee.

\* have de-  
praved, per-  
verted me  
עֲוֵרְתִּי

78. Let the proud be ashamed, for they have dealt perversely with me without a cause: but I will meditate in thy precepts.

chief as well as disappointment to them, but shall never disturb me in my course of obedience; by that I hope I shall refute all their calumnies.

79. Let those that fear thee turne unto me, and those  
that have known thy testimonies.

vice, continue faithful to me, I have no reason to wonder at the defection of others. But if any man that is truly pious be seduced by their flanders, and engaged against me, Lord, in mercy to them be thou pleased to disabuse and reduce them.

80. Let my heart be found in thy statutes, that I be not ashamed.

now, any spared sin still remaining, it may be effectually wrought out of my heart, that I may approach thee with confidence, and never be in danger of being rejected by thee.

All the dispensations of thy providence, O Lord, be they never so sharp, are, I think it is an act of thy sovereign grace such afflictions as these. having promised not to deny us to send them.

But there is one mercy more of which I am capable, thy favour and loving-kindness thou hast promised me abundantly sufficient to all my

Without this favourable aspect of things, I am even a dead man; thy restoring now no joy that I take in the may render me capable of

My malicious enemies have with-  
out all guilt of mine accused, defamed, and  
depraved my actions : this  
shall bring shame and mis-  
ery in my course of obedi-

And as long as all that truly fear thee, and have lived conscientiously in thy service of others. But judged against me, Lord, in

As for me, I define and beg of thee, that if there be any degree of insincerity in out of my heart, that I may be rejected by thee.

*Capb.*

\* or bath  
longed  
לָחַץ  
|| have  
expelled  
יָחַץ  
† or long  
לָחַץ

81. My soul\* fainteth for thy salvation: || but I  
hope in thy word.

82. Mine eyes + faile for thy word, saying, When will  
thou comfort me?

83. For I am become like a bottle in the smoke; yet  
do I not forget thy statutes.

tempted to any sin, whether of impatience, or applying my felle to any insect means for any relief, but remain still confident that thou wilt in thy good time still send me release.

It is long, O Lord, that I have waited and extended with great desire for deliverance from thee, the expectation hath even worn me out; yet have I not forsaken my hope, or permitted my self to be

**1** *affectionately*  
nearly incl.  
act, Jew-  
ish Arab.

f

\* or, days  
are appoin-  
ted

84. \*How many\* are the dayes of thy servant?  
When wilt thou execute judgment on them that perse-  
cute me?

How long, Lord, wilt thou permit this weight to continue upon me? and not take my part against my enemies, punishing or rescuing me out of their hands?

85. "The proud have digged pits for me, which are not after thy Law.

Wicked malicious men  
have dealt most treache-  
rously and injuriously with  
me.

1.

12.

Thou oblige me to observe all justice, charity, and fidelity one toward another, and their practices toward me are quite contrary, most unjust, treacherous, and uncharitable. This engageth thee to own and protect me, and thereby to evidence thy fidelity not only in thy promises, but in thy commands. For in thy fidelity in thy promises is then demonstrated, when these that depend on them are not frustrated in their expectations; so doth thy fidelity in thy commands consist in this, that no man really miseries that adheres and performs constant obedience to them: though thou permit wicked men to prosper in their oppressions for a while, yet in thy good time thou appearest for therestoring the wicked, and vindicating the cause of the oppressed. O let me have my part in this at this time.

86. *All thy commandments are faithful: they persecute me wrongfully; help thou me.*

They were very near destroying me, my danger was very great and imminent; Yet, blessed be the power of thy supporting grace, I have not been tempted to forsake my adherence to thee, or to doubt of thy seasonable relief.

87. *They had almost consumed me upon earth; but I forsook not thy precepts.*

Be thou now pleased to bestow them on me, to make good thy wonted constant bounty and compassion toward me, and thereby to cherish and invigorate me, and by encouraging to engage the perseverance of my obedience to thee.

88. *Quicken me after thy loving kindness: so shall I keep the testimonies of thy mouth.*

### Lamed.

W.

Blessed Lord, thou art the one eternal everlasting God, and thy word is of eternal truth.

All thy promise have their constant completion, thou dost what ever thou pleasest, and never failest in whatsoever thou promisest. This thy promise and fidelity reacheth to the whole world, this lower part of it here on earth; that as well as the heavens was created by thee, settled in a course which it keeps with the same constancy that the heavens observe in their motion; thine appointment gives law to all, and there is not the least thing done among us without thy prudence, providence, and wise disposal, to which all things in the world are subjected.

89. *For ever, O Lord, thy word is settled in heaven.*

Thou art for ever, O Lord.

90. *Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.*

91. *They continue to this day according to thy ordinance: for all are thy servants.*

† or is this day (see note w.)  
\* thy judgments

This thy constant fidelity, in performing all thou promisest, in supporting thy faithful servants, and never permitting them to be tempted above what they are able to bear, and at length giving them a passage out of their pressures, hath been matter of most pleasant meditation to me, and supported me miraculously in my affliction, which would probably have sunk and drowned me with the weight, if it had not been for this.

92. *Unless thy Law had been my delight, I should then have perished in my affliction.*

And for this most precious benefit of thy Law, that it yields such supports in our pressures, I will remember, and praise, and cleave fast to it as long as I live.

93. *I will never forget thy precepts, for with them thou hast quickened me.*

These advantages assuredly belong to all thy faithful servants, that sincerely attend and perform obedience to thee. I can confidently place my self in that number: O be thou now pleased to reach out thy promised deliverance to me.

94. *I am thine, save me; for I have sought thy precepts.*

Meanwhile whatever mischief is designed me by wicked men, my resort shall be to thy word, in that I will exercise my self, and think my self most safe in thy tuition.

95. *The wicked have waited for me to destroy me: but I will consider thy testimonies.*

\* 1

§ the ex-  
tend

96. I have seen || an <sup>x</sup> end of all perfection: but thy commandment is exceeding broad.

There shall I have full space to entertain my selfe, a plentiful store of ingredients to make applications to every malady, to quiet every doubt that can rise in my soule: which way soever else I betake my selfe, I shall suddenly come to a stand or nonplus, all other wayes of supporting my selfe will soon faile; but the width and amplitude of thy commandments is infinite, the contemplations, and assistances, and securities that they yeeld, the promises that are annext to them, are sure to continue my never-failing comforts.

X.

## Mem.

97. O how love I thy Law! It is my meditation all the day.

It is an infinite, inexpressible delight and joy, that I take in the consideration of the depths and various excellencies of the Law of God. There is no objection which I can so pleasantly and contentedly spend all my thoughts and my time.

† that is  
N<sup>o</sup> 7

98. Thou through thy commandments hast made me wiser than mine enemies; for † they are ever with me.

And by this means, by fixing my meditation, designing my study thus profitably, the wisdom which I have acquired, the skill of bearing, waiting, attending Gods leisure, of thinking that every affliction comes from God, and tends to my greatest good, and that when release is more for my turne, I shall be sure to have it, the assurance that my adherence and constancy of obedience to God is the surest way to my present ease and future release, the several branches of that divine wisdom, (see Paraph. on Jam. 1. 5) is a sure more profitable and secure fortification to use than all their worldly wisdom and secular policy is to my enemies, which think thereby to over reach and ruine me.

99. I have more understanding than all my teachers; for thy testimonies are my meditation.

This kinde of spiritual wisdom or prudence, for the managing all the affairs of my life most advantageously, in whatsoever state, which the Law of

\* observe  
(see note\*)

100. I understand more than the ancients, because I † keep thy precepts.

God instructs me in, is infinitely to be preferred before all other knowledge of the Scribes and Elders, the deepest sages in the world.

101. I have refrained my feet from every evil way, that I may keep thy word.

In this I am instructed by God himselfe, who is sure the most excellent teacher: and the excellency of this knowledge is, that it is not a bare speculative, but an

102. I have not departed from thy judgments; for thou hast taught me.

effective practical knowledge, that teaches me to adhere to Gods precepts impartially, uniformly, universally, and to keep a strict close hand over my affections, that they lead me not into any sinfull course.

103. How sweet are thy words unto my taste? yea sweeter than honey to my mouth.

And what pleasure or delight is there in the world, what most transporting de-

licacy, that most affects mens senses at the present (and if it be liberally taken upon that invitation, brings satiety and bitterness and pangs after it in the stomach, for so honey doth, Prov. xxv. 16. 27.) is any way comparable to this, which as in the consequents it is most salutious and profitable, so at the very instant of the making use of it is most extremely delectable to any man that hath a palate qualified for such delicacies.

104. Through thy precepts I get understanding: therefore I hate every false way.

And the advantages it brings are not inferior to the pleasure: He that is

not thus studied and instructed, is apt to be seduced and infused in many deceitfull and mischievous lusts; but this instruction will keep men from that danger. give them a timely knowledge, and beget in them an hatred and abhorrence of all such fallacious flattering pleasures, which mean us no kindness, but teachery and the utmost malice.

## Nun.

Thy law is the only guide  
and director of all my affi-  
ons.

And being instructed in  
that, both what my duty  
is, and what the means that  
may be safely relied on for  
the performance of it, thy grace to be obtained by constant  
prayer and vigilance, diligence and endeavour to receive and make use of that grace, and  
withall being by my admission into the number of thy people entered into a solemn sacra-  
mental covenant to performe obedience to those commands wherein God hath commanded  
us to walke, (and an obedience to which he hath in that covenant promised to justify and  
accept us, and without which either constantly performed, or returned unto by a sincere  
repentance, and persevering reformation, he will neither justify nor accept us) I am now  
most indispensably engaged, and most nearly concerned to performe this obedience up-  
rightly.

105. *Thy word is a lamp unto my feet, and a light  
unto my paths.*

106. *I have sworne and I will performe it, that I will  
keep || thy righteous judgments.*

|| the judge-  
ments of  
thy righte-  
ousness.  
71:73

Lord, thou hast promised  
to relieve, and support,  
and refresh the afflicted:  
be thou now pleased accordingly to reach out thy hand to me, and seasonably to restore  
and revive me.

107. *I am afflicted very much: quicken me, O Lord,  
according to thy word.*

Lord, I have nothing to  
present to thee but my  
prayers and praises; those  
are my richest oblations, which I most cheerfully address to thee, acknowledgments of thy  
former, and petitions for thy continued deliverances. Lord, be thou graciously pleased to  
accept these, and to add this constant mercy to all other, thy grace to instruct, and excite,  
and assist me in a sincere obedience to thy commandments.

108. *Accept I beseech thee, the freewill offerings of my  
mouth. O Lord, and teach me thy judgments.*

7. My malicious enemies have  
very treacherous designs  
against my life, I am in  
continual danger of being  
sized on and destroyed  
by them; yet shall not this  
fear amaze, or divert me from a most vigilant attendance on thee, and constant perfor-  
mance of obedience to thee. My dangers, be they never so great, shall not discourage us  
slacken my diligence in attending to and relying on thee, from whom I am sure (or from  
none) my deliverance must come.

109. *My soule is continually in my y hand; yet doe I  
not forget thy Law.*

110. *The wicked have laid a snare for me; yet I erred  
not from thy precepts.*

Whatever afflictions or di-  
stresses thou sendest, or  
permittest to fall on me, I  
have all reason to take  
them in good part, having  
also so rich a portion as I  
have, that of thy Law and covenants and promised mercies: These are an inheritance that  
will never faile me, the most joyous and blisfull that can be; to which therefore by all ob-  
ligations of justice and gratitude I am bound to performe my constant obedience: And this  
I shall carefully do, and all little enough by way of returne to so superlative a mercy.

111. *Thy testimonies have I taken as an heritage for  
ever: for they are the rejoycing of my heart.*

112. *I have inclined my heart to performe thy statutes  
allway | even to the end.*

or, by  
way of re-  
turne (see  
note h.)

## Samech.

2. Wicked men I detest and  
fly from and have no such  
pleasure and joy, as the  
meditation and practice of all holy duties.

113. *I hate \* vaine 2 thoughts; but thy Law doe I  
love.*

\* those that  
think evil

When any distresse ap-  
proaches, to thee I beseech  
my selfe for relief and suc-  
cour: thy promises are my safe and constant refuge, on them I can cheerfully depend, and  
am confident to be defended by thee.

114. *Thou art my hiding place and my shield: I hope in  
thy word.*

115. *Depart*

|| observe  
see me a.

115. Depart from me, ye evil doers, for I will || keep  
the commandments of my God.

am I concerned in their scalls, whereby they endeavour to weaken my confidence: I will admit of no other policies but those of studying and practising his commandments, who I am sure will continue steadfast to me, if I do not forsake him.

I have no need of the aids that wicked men can suggest unto me, and as little

116. Uphold me according to thy word, that I may live;  
and let me not be ashamed of my hope.

me, and in his time rescue me out of the saddest estate, he will certainly answer, and never disappoint this confidence. O be thou now pleased to interpose thy hand, effectually to defend and relieve me.

He hath promised me his support, and will undoubtedly make it good unto

† shall de-  
light my  
self  
(1208)  
see v. 15.  
and 47.

117. Hold thou me up, and I shall be safe; and I || will  
have respect unto thy statutes continually.

(alicy can I desire, than the guard and tuition of the divine providence? There shall I repose my self most cheerfully, and account it a continued felicity of my life that I am thus part of thy care, considered and protected by thee.

Thus if thou dost, I am then most certainly provided for. What greater

\* cunning  
עוין

118. Thou hast trodden down all them that erre from  
thy statutes; for their \* deceit is falsehood.

ceitfulness; their lying and treacherous imposing on the simplicity and uprightness of honest men, is the only advantage they have above others: and this being so contrary to all laws of God and man, to justice and charity and common ingenuity, but especially an affront to God, a setting ones self in opposition to his rules and methods, God is engaged sooner or later to pluck off this visard, to bring disappointments and ruine on those that make use of such impieties.

Wicked men have no other wisdom or policy but that of their falsehood and de-

† destroyest  
the dross,  
all—

119. Thou || puttest away all the wicked of the earth  
like [Sc.] dross: therefore I love thy testimonies.

much dross to good metall: And the judgments of God, which are as searching and distilling as fire, will certainly make this separation, first purge out the dross, divide it from the purer metall, and then preserve one, and destroy the other. And this consideration, if there were no other, is certainly sufficient to engage every wise man to the approbation and liking of the Law of God, as that in compliance with which our temporal as well as eternal safety doth consist.

The wicked men of the world, compared to the righteous, are but as so

[8c.]

† it is  
written  
כבוד

120. My flesh || trembleth for fear of thee, and I am  
a'raid of thy judgments.

every pious man in that dread of Gods judgments, as never to dare to do any thing but what is perfectly acceptable in his sight, lest he fall justly under this vengeance.

As on the other side, to let every man living a trembling, and to keep

aa;

# Ain.

121. I have done judgment and justice: leave me not  
to mine oppressors.

122. \* Be || surety for thy servant for good: let not the  
proud oppress me.

interpose for me, to deliver me out of their hands.

Lord, I have not done any wrong to them that are swift forward to mischief me: I have none to fly unto but thee. Be thou pleased to take my part, to

bb;

123. Mine eyes fail for thy salvation, and for the  
word of thy righteousness.

124. Deal with thy servant according to thy mercy, and  
teach me thy statutes.

pleased to afford it me out of thy never failing compassion to all that want and wait for thee, and both then and now direct me, which way I may performe to thee most acceptable service.

I have long waited and expected deliverance from thee, continually hoping that thou wouldest at length send me some message of mercy: O be thou

cc;

125. I am thy servant, give me understanding, that I  
may know thy testimonies.

ence to thee: O give me that grace that may direct and enable me to do it sincerely and faithfully.

Lord, there is nothing that I desire to my self but the approving my obedience to thee: O give me that grace that may direct and enable me to do it sincerely and faithfully.

- dd. And this the more seasonably now, when mine enemies despise and contemn Gods Law. The more confidently they do so, the more are all pious men engaged to performe exact obedience: to it, if it be but to resist that torrent, to hold up virtue in some kind of reputation among men.
126. *It is time for thee, O Lord, to worke, for they have made void thy Law.* † to performe to the Lord
- And upon this account I doe profess to prize and value the performance of obedience to thee before all the greatest wealth in the world.
127. *Therefore I love thy commandments above gold, yea above fine gold.* † or to prize see note on Ps. xix. f.
- cc. And indeed I have not the least exceptions to any law of thine, but most uniformly and impartially embrace them all, and every one single, and utterly dislike and detest the courses of all wicked men.
128. *Therefore \* I esteem all thy precepts concerning all things to be right, and I hate every false way.* \* all thy precepts, even all I have approved—

Pe.

- The Law of God is made up all of wonderfull and excellent ingredients, prescribes us those things which are admirably the most desirable of all other things to any rational man: The consideration of which makes me study and search into them, and observe them most diligently.
129. *Thy testimonies are wonderfull; therefore doth my soule keep them.* (see note on Ps. xix. f.)
- ff. And by doing so I learne and discern many mysteries. The most ignorant natural man, if he will enter seriously into this study, and apply the several branches of thy Law as his rule of ordering all the actions of his life, will by this have his eyes opened and illuminated, and discern that there is no such solid substantial wisdom as this.
130. *If The entrance of thy word giveth light: it giveth understanding to the simple.* † opening
- This have I stuck in with the greatest appetite, the most insatiable thirst, having a most vehement passionate desire toward it, as that which is of all things really the most delectable.
131. *I opened my mouth and \* panted; for I longed for thy commandments.* \* gaped (see note on Ps. xix. f.)
- Lord, it is thy constant wont and method, to encourage all those that sincerely love and serve thee, to pour on them all manner of expressions of thy favour and mercy: O be thou thus pleased to deal with me at this time, who desire and hope to be found in that number.
132. *Look thou upon me, and be mercifull unto me, as thou usest to doe to those that love thy name.* † according to the manner toward (see note on Ps. xix. f.)
- Of this thy mercy I beseech thee to grant me that constant assistance of dry spirit, which may support and guide me in a regular obedience to thy commands, and rescue me from the power of every known sin, let not any such be ever able to gaine conquest from, or command over my will.
133. *Order my steps in thy word; and let not any iniquity have dominion over me.*
- Wicked men are forward to oppress and injure me: O be thou pleased to interpose for my rescue, and it shall engage me to a constant observation of all thy commandments.
134. *Deliver me from the oppression of man; so will I keep thy precepts.*
- Lord, be thou pleased to look favourably upon me, and by thy special grace and guidance to direct me to a conscientious practice of all duty toward thee.
135. *Make thy face to shine upon thy servant, and teach me thy statutes.*
- The great universal impurity of men is a most sad spectacle, fit to be witnessed in whole floods of tears, to be matter of humiliation and lamentation to all pious beholders.
136. *Rivers of waters run down mine eyes, because they keep not thy Law.*

Tfaddi.

137. Righteous art thou, O Lord, and upright are thy judgments.

Thy Law, O Lord, and all thy dispensations are, as thou thy self, most eminently and superlatively righteous, commending those things which all mo-

138. Thy testimonies that thou hast commanded are exceeding righteous and faithful.

ral justice and fidelity exacts, and forbidding those which have a natural turpitude and indispen-  
sible sinfulness in them.

|| justice and  
truth ex-  
ceedingly  
קדש  
ואמנה  
תנא  
† confre-  
red

139. My zeal is burnt † consumed me, because mine enemies have forgotten thy words.

The consideration of which puts me into a kind of indignation and vehement

displeasure at mine enemies at this time; not so much for mine own sufferings, as that rational men should so farre depart from all obligations of piety, justice, common humanity, and even their own interests, as to neglect the practice of those commands which are so eminently just, v. 138.

\* tried in  
the fire  
קדש

140. Thy word is \* very pure; therefore thy servant loveth it.

Thy whole Law is most exactly formed, as metal refined from all dross,

no least corruption or meane alloy to be found in it: And this is the just ground of the extreme love and value I beare to it.

141. I am small and despised; yet do I not forget thy precepts.

And to mean and contemptible a person as I am, either really in my selfe, or

in the opinion of other men, yet am I careful to uphold this reputation and credit with God, that I am his faithful servant.

142. Thy righteousness is an everlasting righteousness, and thy Law is the truth.

The things which thou commandest are of eternal truth and goodness; no

time shall ever come that the Law which thou hast given to mankind to guide their actions by (that of loving of God above all, and our neighbours as our selves) shall be out-dated or unseasonable.

143. Trouble and anguish have taken hold on me, but thy commandments are my delight.

And this eternal justice of thy precepts, as it is matter of infinite advantage in many other respects, so is it more especially in this, that it yields the greatest

144. The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

joy and comfort in time of afflictions, through the conscience of duty, and the cheerful reflections on afflicted innocency. And if God grant a man that grace of regulating his actions according to that divine rule, 'tis not then in the power of the world to make him miserable.

Koph.

145. I cried with my whole heart; hear me, O Lord; I will † keep thy statutes.

Lord, in my distresses have I called and invoked thee, address my selfe to thee for thy seasonable rescue and deliverance: grant it me now, I beseech thee, and

146. I cried unto thee: save me, and I shall keep thy testimonies.

I will faithfully returne thee the sincere obedience of my whole life.

147. I prevented the dawning of the morning, and cried; I hoped in thy word.

The comfort and repose that I take in meditating on thy word, and the hope that at length thou wilt hear my prayers, is such, that I come to this double

148. Mine eyes prevent in the † night-watches, that I might meditate in thy word.

exercise with the greatest appetite, get up early in the morning, and all the day long entertain my selfe most delightfully therein.

|| observe  
(see note)

† watches

eg.

lih.

O Lord, my enemies are maliciously resolved against me, they forsake thee, and contrary to all justice approach and endeavour to mischief me: O be thou pleased to confirm thy wonted goodness toward me, and of thy mercy release me out of their hands.

But they cannot be so near to mischief me, as thou, O Lord, art nigh and ready for my defence and support. Thou art made up of mercy and fidelity; thy promises and decrees of caring for those that adhere to thee are most firm, constant and immutable. This I am now to learn; I have allways, since I knew any thing of thee, resolved of the truth of it.

149. Hear my voice according to thy loving kindness, O Lord: quicken me according to thy judgment.

150. They draw nigh that follow after mischief, they are farre from thy Law.

151. Thou art near, O Lord, and all thy commandments are true.

152. Concerning thy testimonies I have known of old, that thou hast founded them for ever.

promises and decrees of caring for those that adhere to thee are most firm, constant and immutable. This I am now to learn; I have allways, since I knew any thing of thee, resolved of the truth of it.

## Resh.

Lord, my pressures and enemies are great, but my trust is constantly reposed in thee, that thou wilt be the friend and advocate of the afflicted, as thou hast promised thou wilt: O be thou now pleased to make good this mercy to me, and raise me out of this desolate condition.

153. Consider mine affliction, and deliver me; for I do not forget thy Law.

154. Plead my cause, and deliver me; quicken me according to thy word.

In this estate I am sure to have no relief from wicked men, but on the contrary, all accumulations and increase of misery; they delight in that more than in any works of justice or mercy. But the less I have to expect from men, the more I am confident to receive from God, whose mercies are beyond the proportion of their cruelties. O be thou now pleased to bestow this thy promised seasonable relief upon me.

155. Salvation is farre from the wicked; for they seek not thy statutes.

156. Great are thy tender mercies, O Lord; quicken me according to thy judgments.

Though my enemies daily increase in number and malice, yet shall they not be able to prevail, to weary me out of my confidence, alliance and obedience to thee. All the passion they shall excite in me is, that of excessive trouble and sorrow to see men so desperately and obstinately oppose and disobey the commands of God.

157. Many are my persecuters and mine enemies: yet do I not decline from thy testimonies.

158. I beheld the transgressors and was ||grieved, because they keep not thy word.

|| or worried or troubled

Lord, I appeal to thee, whether my obedience to thy commands have not been sincere, and such as to which thou hast promised thy mercies: O then be pleased to bestow them on me. For of this I am sure, that thy promises are most constantly performed: They are faithfull, and of eternal truth, and never fail any that are qualified to receive them.

159. Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness.

160. † Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever.

† The beginning of thy word is true—

אמת  
המלה  
הראשונה  
האמת

## Schin.

Thrust the power or malice of the world, though exercised never so violently and cruelly against me, which shall any way provoke me to forsake my obedience to thee.

161. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.



162. *I rejoyce at thy word as one that findeth great spoile.* But on the contrary, my adherence to thee, and the comforts which thy Law and the promises annex to it afford me, are matter of as great rejoycing and triumph and exultation to me, as the richest and most gainfull victory could be to any worldly man.

163. *I hate and abhorre lying; but thy Law doe I love.* The false, deceitful practices of ungodly men, whereas by they advance their interest, are most degenerate and unworthy of any ingenuous man; I cannot but detest and have an averſion to them: whereas the wayes which are prescribed by God of adherence to him, in the practice of all works of justice and charity, are most amiable and eligible.

164. *Seven times a day do I praise thee, because of thy righteous judgments.* I can never admire and magnify sufficiently the divine excellency of Gods most righteous Law. If I had nothing but that to make matter of my lauds, I would think my selfe obliged every day seven set times to make my solemn addresses to God, to praise his blessed name (and offer up my prayers to him.)

165. *Great peace have they which love thy Law, ii and nothing shall offend them.* There is no such prosperity and felicity in this world, as that of those who take delight in the commands of God, and the practice of all duty: They shall be in no danger of any of those snares and temptations which the world is full of, and which frequently bring other men to sin and ruine. The pleasure they take in duty will with them infinitely outweigh all the pittifull transiient delights or advantages that can offer themselves as the bait to any unlawfull commission. ii.

166. *Lord, I have hoped for thy salvation, and done thy commandments.* Accordingly thus have I endeavoured to secure my selfe from all such dangers; whatsoever my perils have been, I have reposed my trust in thee, relied on thee for deliverance, kept close to thy commandments, and so qualified my

167. *My soule hath kept thy testimonies, and loved them exceedingly.*

168. *I have kept thy precepts and thy testimonies; for all my wayes are kk before thee.*

selfe to receive them, and withall laboured to approve the sincerity of my obedience to thee, not only by doing what thou commandest, but even by loving and liking that better than any thing else, by applying all my endeavours to walke piously and acceptably in thy sight, laying all my actions open and naked before thee (for thee to judge whether these be any the least malignity in them.) And by so doing, by keeping my selfe for ever as in thy all-seeing presence, I have performed an uniforme faithfull obedience to thee. kk.

## Tau.

169. *Let my cry come near before thee, O Lord: give me understanding according to thy word.* O Lord, I humbly address my prayer unto thee in this time of my distresse, and beseech thee first to bestow on me that wisdom (see Jam. i. 5.) which may sup-

170. *Let my supplications come before thee: deliver me according to thy word.*

port me and direct me to order all my actions aright in all the precepts thou shalt permit or appoint to lye upon me, and then to interpose thy hand, and give me a seasonable deliverance out of them.

171. *My lips shall utter praise, when thou hast taught me thy statutes.*

172. *My tongue shall speak of thy word; for all thy commandments are righteous.*

Thus shall thou oblige me to bleſſe and praise thy name, thy mercies and the perfect uprightness of all both thy commands and promises, when those that

173. *Let*

Lord, I beseech thee interpose thy hand for my relief. And if my obedience to thy Law, and not only so, but my taking more pleasure in it, valuing it more than all other things in the world, together with my constant dependence on thee for my deliverance, may give me a capacity of this mercy, thou wilt not deny it me, who am by thy grace in some measure thus qualified.

173. *Let thine hand || helpe me; for I have chosen thy precepts.* [be. for my helpe לְעֹזְרִי]

174. *I have longed for thy salvation, O Lord, and thy Law is my delight.*

Lord, grant me this thy mercy of seasonable preservation at this time, secure me according to thy promised and wonted mercies; so shall my life, twice received from thee, in my birth and in this my preservation, be, as in all justice it ought, for ever dedicated to thy service.

175. *Let my soule live, and it shall praise thee: and let thy judgments helpe me.*

I have been driven from place to place, in perpetual hazards and distresses, flying and delovely, as a partridge on the mountains; thou hast justly permitted me to be persecuted by my enemies, to wander up and down, as a silly sheep driven by the wolf, and scattered from the fold: Lord, I repeat me of all my former sins, and shall unfeignedly let my selfe to the performance of new obedience all my dayes: Be thou pleased to consider my afflictions, and in thy good time to relieve and restore me.

176. *I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments.*

### Annotations on Psalm CXIX.

a.  
לְדָד

V. 1. *way*] 'Tis usually observed that the composure of this Psalm doth affect the frequent reflections on the Law of God in the several parts and appellations of it, and those are observable to be no less than eleven, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*, *קִדְוֹת*. *Kimchi* adventures to give the critical several importance of each of these words, *קִדְוֹת*, saith he, is the *חֻמֵּת הַמִּצְוֹת* setting down of duties, how they are to be done, as 'tis said *Lev. vi. 17.* this is the Law of the sin-offering &c. (*R. Gaon* saith 'tis the speculative part of the Law; ) *חֻמֵּת* is the rule upon which the precepts are grounded, as, *Be holy because God is holy, merciful as he is merciful*, (referring probably to *Moses's* request to see God's way;) *קִדְוֹת* signifies those precepts whose reason is not known, as the purification of the (legally) unclean, not wearing linsey-woley, and *קִדְוֹת* the judgments that pass betwixt a man and his neighbour; *קִדְוֹת* the precepts

that are for a testimony, or federal commemoration, as Sabbath Feasts, Phylacteries, &c. *קִדְוֹת* those precepts which reason teacheth, that are as it were (according to the notion of *קִדְוֹת*) deposited in our nature. And so on in the rest. But these without question are indistinctly & promiscuously used through this Psalm. Proportionably the practice of these commandments is express in as great variety, by walking, seeking, keeping, &c. Of the last of these it is not amiss to adde a little in this first place, once for all. The Hebrew *קִדְוֹת* v. 2. (as also v. 34, 69, 115, 129.) is by the LXXII. rendered *ἐκπεύρωτες*, by the Latine *scrutantur*, searching or seeking out. So again *Psal. xxv. 10.* they render it *ἐκπεύρωτες* seek out, as here v. 22. *ἐκζητήσα* I have sought, and v. 33. *ἐκζητήσω* I will seek, and v. 100. And this the Hebrew well bears from *קִדְוֹת* *custodivit, curavit, watching or taking care of, looking diligently after, as those that search* and

*קִדְוֹת*

*קִדְוֹת*

*קִדְוֹת*

*קִדְוֹת*

*קִדְוֹת*

*קִדְוֹת*

and seek do. And so the Arab notion of the same word (which changing  $\text{ש}$  into  $\text{ס}$  they make  $\text{סוּר}$ ) well accords, being to behold, contemplate, consider, observe: and so likewise the Chaldee and Syriack use  $\text{סוּר}$  exactly to the same sense: and so it here best accords with that which follows, seeking him with the whole heart. And this is better and with more clearness rendered observe (for that truly signifies watching, or looking to) than keep, which ordinarily denotes no more than performing them. This is the  $\text{ἐκζητῶν αὐτὸν}$  diligently seeking of God, Heb. xi. 6. and contains more than a resolution and purpose to obey God, a studying his precepts, seeking out means to facilitate the performance of them, and an exact care and diligence in the use of them. The word is here in the participle, and so agrees with the foregoing  $\text{תְּמַלֵּא}$  the perfect (or undefiled, ἀπεμακάριον, say the xxxii.) and  $\text{הַדְלִיקוּ$  the walkers, or they that walke. And although what follows be in the future and preter tense,  $\text{יִדְרֹשׁוּ$  and  $\text{פָּעִלוּ}$  and  $\text{הִלְכּוּ}$ , shall seek, done, walked; yet are they all to be rendered in Syntax with the former, they that seek, that doe, that walke, all making up the subject to which the blessedness belongs. And so doth the Jewish Arab take them, and therefore v. 3. repeats again,  $\text{בְּרָצוֹן}$  blessed be that doth not iniquity also,  $\text{וְהָיָה בְּדַרְכָּיו}$  hath gone in his ways or paths.

V. 8. Utterly] The Hebrew  $\text{עַד מְאֹד}$  here and v. 43. is literally, unto very much. So the xxxii. render it  $\text{ἕως ὁψέθεν}$ , i.e. to any high degree, the Chaldee  $\text{עַד מְאֹד}$  unto all at once, but the Syriack  $\text{עַד מְאֹד}$

for ever, both referring it to the time, whereas the Hebrew seems rather to the degree, from the noun that signifies multitude, plenty, abundance. And then Gods not forsaking in any eminent degree, as it contains his not forsaking altogether or for ever, so it is somewhat

more than that, and a greater privilege of a pious man, this, not to be forsaken in any eminent degree, than not to be forsaken eternally, whatsoever the degree be at present. v. 4 'tis said that God hath commanded his precepts to be kept  $\text{וְשָׁמְרוּ$  very much, not to be heard, &c. talked of, but obeyed; and here v. 8. having said, he hath decreed thus to keep them, he begs, keep me in proportion, at least forsake me not  $\text{וְלֹא תַּשְׁכַּח$  to any great degree.

V. 9. By taking heed] Two difficulties there are in this place: first, how  $\text{וְשָׁמְרוּ}$  must be rendered; then how  $\text{בְּדַרְכָּיו}$ . For the first, it is in all reason, from the force of the preposition  $\text{לְ}$ , and by analogy with the use of it v. 4. & 5. to be rendered, to observe, or guard, or keep, i. e. as the end of his cleansing his ways precedent, that he may do it. So the Chaldee and Syriack understood it; the former retaining the Hebrew preposition  $\text{לְ}$ ,  $\text{וְשָׁמְרוּ לְ}$  to observe; the latter expressing it by  $\text{וְשָׁמְרוּ}$  that he may observe. And so

the Jewish Arab, Beholde I seek by what a man may cleanse his ways that he may keep them in or by thy precepts,  $\text{וְשָׁמְרוּ$ . And though the xxxii. have  $\text{ἐκζητῶν αὐτὸν}$  from whence the Latine and others have their *in custodiendo*, in or by keeping; yet 'tis frequently observable, that their  $\text{ἐκ}$  is used for  $\text{ἐν}$ , and so is to be rendered not in, or by, but to. And so 'tis certain that every young man will have speciall need of some purgatives, the preventing grace of God, to purge and cleanse his ways, to worke out his natural corruptions, and actual contracted pollutions (which will otherwise extremely incumber him in the course) that he may be, in any competent measure, qualified for the observing of Gods commandments. For the second, 'tis very ordinary for prepositions to be redundant, and then  $\text{בְּדַרְכָּיו}$  will be best rendered as if it were  $\text{בְּדַרְכָּיו}$  thy words: so the



forme Hiphil, *abdicate me not* (so *אֲנִי* were more fitly rendred) not, *drive me not away*, in that vulgar notion of *repelling*, but *repudiate me not, forsake me not, deny me not* that grace which is necessary to my adhering to *thy commandments*.

V. 13. *All the judgments*] In this place it is observable that the Jewish *Arab* for *לְכָל* reads *many*, in relation probably to that opinion of theirs, that therefore God gave many Commandments to them, that though they did not *all*, by doing others they might be saved.

V. 17. *Deale bountifully*] *לֵב* which signifies either *to do good*, or *to render and returne good*, is here by the antient interpreters rendred in the latter notion, the Chaldee *כֹּדֶן* *retribute good*, the Lxxii. *ἀνταποδοῦναι* *retribute*, the Latine and Ethiopick follow them, *retribue servo tuo*, the Syriack (and with

them the Arabick) *هَاتِر* *hearken to thy servant*, in the notion of answering, which is all one with that of *returning*. This makes it reasonable to resolve, that what follows in the verse is in sense to precede, as that to which the *returne* is begged as a reward, though not of debt, yet of pact and mercy. And then it must not be rendred, *that I may live*—but simply, *I will live, and keep thy word*; and so indeed the Hebrew exacts, *אֲחַיֵּה* *I shall or will live*—so the Chaldee also without any addition or paraphrase, *אֲחַיֵּה* *I will live*, and the Lxxii. *ζήσω* *I will live*. Yet the Syriack have *ܐܝܬܝܢܝ* *that I may live*, and so the

Ethiopick; the Arabick, *that he, i. e. thy servant, may live*, agreeable enough to their former rendring of *لֵב* *hearken*. But the Latine depart from all, and read, *vivifica me & custodiam*—*inlive me and I shall keep thy words*, a paraphrase no doubt of the Syriacks rendring,

*bear that I may live*, for that is all one with *inlive me*: And the Jewish *Arab*, *And in bounty give life to thy servant, that I may keep thy commandments*. But the rendring of the Chaldee and Lxxii. I have chosen to adhere to, as being most literal, and most commodious to connect with the ensuing words; and the rather, because in the next verse, where the phrase is of that scheme wherein the Syriack here taketh it, *Open—that I may*—the Hebrew scheme differs from what here it is, *פָּתַח*, not *Open—I shall*, but *Open, and I shall*—the forme, we know, that every where imports as we render it, *that I may*.

V. 20. *Breaketh*] The Hebrew *שָׁבַר*, which is but once more used in the Bible, *Lam. iii. 16.* and there signifies *to break*, hath in the Chaldee a metaphorical signification, for being *taken up*, being *employed*, *studying*, *vehement desire*. So when *Prov. v. 19.* the Hebrew hath *שָׁבַר*, which we render *being ravished with her love*, the Targum reads *שָׁבַר* *being wholly taken up with it*. From thence is *שָׁבַר* a *student* or *scholar*. And in this metaphorical (not that other literal) sense the word seems here to be used, *נַפְשִׁי בְשָׁבַר* *my soule is wholly taken up, or employed, with the desire or longing it hath*—The Chaldee reads *נַפְשִׁי בְשָׁבַר* *my soule hath desired the desire, i. e. vehemently desired*, the Lxxii. *ἐκτενέσθω τὸ ἐπιθυμῆσαι*, and so the Latine, *concupivit desiderare*, *my soule hath longed to desire, i. e. hath had a longing desire*; the Syriack more clearly *ܢַפְשִׁי ܒְשָׁבַר* *my soule hath longed and desired*. All very fit and proper paraphrases to expresse the importance of the phrase.

V. 21. *That are cursed*] The Hebrew *אֲרֻרִים* is so placed, that it is uncertain whether it be joyned by apposition to the *proud* foregoing, or begin the next sense, thus, *Cursed*

are they that erre — The former may hold, and bear this sence, that the proud, rebellious, disobedient, impenitent sinners that erre from his commandments, and go on unreformed in their wandrings, are most unhappy and execrable in being such, their pride and obstinacy is the greatest curse to it selfe, and yet they are rebuked, certain to be severely punished by God. But all the ancient interpreters seem to have followed the other sence; וְאֵלֶּיךָ לִשְׁמֵרָה say the Chaldee, in the same scheme as the Hebrew, and may most probably be rendered, as their Latine doth, *maledicti qui oberrant, cursed are they that erre*; but the lxxii. expressly, ἐπὶ τῶν ὑπερηφάνων, ἐπὶ τῶν ἐχθρῶν οἱ ἀνθρώποις — *Thou hast rebuked the proud, cursed are they that erre* — and the Syriack, *Thou hast rebuked the nations or Gentiles,*

ܕܡܠܝܬܐ ܕܥܡܝܬܐ the Gentiles ܕܡܠܝܬܐ ܕܥܡܝܬܐ  
ܕܡܠܝܬܐ ܕܥܡܝܬܐ and they are cursed which erre;

and so the Latine, *maledicti qui declinant, cursed are they that decline from thy commandments*. And then the latter part of the verse is an exegesis of the former, the curse here the explication of Gods rebuke. And though both senses are very commodious, and so are retained in the paraphrase, yet the authority of the interpreters will incline to the latter of them.

V. 28. *M. lieth*] From וְיָרֵךְ to distill or drop, Eccl. x. 18. or to weep and poure out tears, Job x. 16, 20. the Hebrew וְיָרֵךְ here is best rendered weepeth. The Chaldee render it by the cause of tears (sorrow) וְיָרֵךְ my soule was sorrowfull, (וְיָרֵךְ used by them in the notion of וְיָרֵךְ) the Syriack to the same sence ܕܡܠܝܬܐ ܕܥܡܝܬܐ is troubled; but the copies of the lxxii. which now we have read ἐν σάξῃ, and from thence the

Vulgar Latins (with the Arabick) dormitavit, was drowsie. But Saint Ambrose's reading stillat (to which Hilarie also accords) assures us the true reading was ἐν σάξῃ distilled, which was easily corrupted by the Scribes into ἐν σάξῃ, to which they might be tempted by the ἀνδράς weariings, which follows, by which they rendered וְיָרֵךְ for grief, it being of the nature of sadness to make one weary of every posture. Abu Walid observes the proper notion of וְיָרֵךְ to be dropping, as when an house drops, thence, saith he, to be transferr'd to denote weeping, and then farther in this place to denote dissolving, flowing, or else the same with that phrase, Jer. xiii. 17. my soule shall weep in secret places. The Jewish Arab reads וְיָרֵךְ, which will signify being afraid, or perhaps being weak.

V. 32. *when thou shalt*] The notion of וְיָרֵךְ when 'tis applied to the heart, is here critically to be observed. The word primatily signifies to dilate, and the dilatation of the heart is the constant effect of joy, as the contraction is of sorrow. Isa. lx. 9. וְיָרֵךְ and thy heart shall be dilated, i. e. rejoyce, as being delivered from distress or seare foregoing. Accordingly Gods enlarging the heart here is rejoycing it, making it glad. This he doth by the comforts of a good conscience, that joy in the holy Ghost, the great pleasure that results from the practice of pious duties, the transporting delights and joyes of his χάρις ἑὐχῆ. gracious yoke, when by his grace we come to the experience of it. This the Chaldee and lxxii. have literally expressed by וְיָרֵךְ and ἐπὶ τῶν καρδίας, thou hast dilated my heart; but the Syriack more clearly by ܕܡܠܝܬܐ ܕܥܡܝܬܐ from וְיָרֵךְ to rejoyce, thou hast exhilarated, or made me glad. Which rendering being in all probability the most com-

k.  
וְיָרֵךְ

i.

וְיָרֵךְ

com-

commodious to the place, it will be fit to follow them also in the rendring of *לְעַד*, not *when* (as we read from the lxxii. *ἕως*) but *because*, or *seeing that*, for so they read *לְעַד* *because*: This being not only the season, but the motive of all others most powerfull and ingaging to expedite running the way of Gods commandments, the alacrious performance of all duty, because the performance of it is matter of such experimental delight and joy to them that are exercised therein.

<sup>1</sup>  
*לְעַד* V. 33. *Unto the end*] The Hebrew *לְעַד* as it signifies *an end*, so it signifies a *reward*. So Psal. xix. 11. *in the keeping of them there is לְעַד לְעַד great reward*; the lxxii. read *ἀντιμισθία* *retribution*. And so in this Psalm v. 112. they render it *διὰ τὴν ἀντιμισθίαν* *by way of returne to the rejoycing of his heart*, which his testimonies yielded, v. 111. And so *Aben Ezra* understands it here, and so the Interlinear, reading *mercede*, *by way of reward or returne*; and so being oft turned into a preposition, rendred *propter*, *for*, it still retains this notion, *by way of returne*, or *reward*, see Isa. v. 23. Gen. xxi. 18. And so the sense will best beare, *Teach me — and I will observe it by way of returne, or reward, or gratitude to thee*, Gods mercy in *teaching*, being in all *κ* also to be *rewarded*, or answered by our *observing* and taking exact care of what he teaches. Or else, by analogy with Psal. xix. 11. where the *keeping his commandments brings great reward* with it, it may here be rendred *לְעַד* (understanding the preposition *לְ*) *for the reward*, meaning the present joy of it, v. 32. not excluding the future crown. The Chaldee here read *לְעַד לְעַד* *unto the end* (as ver. 112. *לְעַד לְעַד* *even to the end*;) and so *Abn walid*; and the lxxii. *διὰ παντός* *altogether*. The Syriack wholly omit it here, but v. 112.

read *לְעַד לְעַד* *firmly, or certainly, or in truth*, i. e. *sincerely*: which as it is more agreeable to that place than the Chaldee *to the end*, which cannot probably follow *לְעַד לְעַד* *for ever*, as there *לְעַד* *doth*; so it would as fitly agree with this place, *I shall observe it sincerely or firmly*. But of this there is no example, nor ground in the origination of the word, which is evidently uted for *reward* Psal. xix. but not so evidently for either an *end* (unless as it is uted for the heele, the last part of the body, in relation to which the Jewish *Arab* renders it *לְעַד לְעַד* *juxta vestigium*, or *a vestigio*, *instantly, without delay*, as if his *keeping* it should follow on the heels, as it were, of his being *taught* it) or else for *truth* and *firminess*. And therefore still that of *reward or returne* to God is the most allowable rendring of it here, and v. 112.

V. 35. *Make me to go*] The Hebrew *לְעַד לְעַד* in Hiphil from *לָלַךְ* *to goe, or tread, or walke*, is *to leade, or direct, or conduitt* in any journey. So Psal. xlv. 9. we render *לְעַד לְעַד* *shall guide*, and cvii. 7. *לְעַד לְעַד* *he led them*. And so the lxxii. rightly here, *ἐδήξαίν με*, *Lead me, direct, conduitt me*, and the Latine *deduce, lead*.

V. 38. *who is devoted to thy fear*] It is uncertain how *לְעַד לְעַד* is to be rendred, because uncertain to what *לְעַד* relates, whether to *thy word*, or to *thy servant*. The Syriack joynes it with the latter, *thy servant* *לְעַד לְעַד* *which worships, or*

*fears thee*. But the Chaldee joynes it with *thy word*, *לְעַד לְעַד* *which is to the fearing, or which concerns the fearing thee*. So the lxxii. leaving out the *לְעַד* which as redundant, read *ἐκ τὸν φόβον σου*, *to the fear of thee*. And to this the Hebrew position of the words inclines, *stablish to thy servant* *לְעַד לְעַד* *thy word*, *לְעַד לְעַד* *which is to the fearing thee*: and re-



membring that **נָתַן** word is one of the appellations of Gods Commandments, these, we know, immediately tend to the fear of God. The Jewish Arab reads it, *Make good to thy servant thy saying which is to the people of thy feare, or those that fear thee.* But *Aben Ezra*, Every decree of thine, which may bring me to thy fear.

**V. 48.** *My hands also will I lift up* **נִשְׁאָה** *lifting up the palmes, or hands, is a phraze of various use:* 1. for *praying*, *Psal. xxviii.* 2. *when I cry unto thee, when I lift up my hands toward thy holy oracle;* *Lam. ii. 19.* *Lift up thy hands toward heaven;* *Hab. iii. 10.* *the deep uttered his voice, and lift up his hands;* from whence the Apostle hath the phraze of *lifting up holy hands*, *1 Tim. ii. 8.* and so — *ad sidera palmas*, in the poets: 2. for  *blessing others*, *Leu. ix. 22.* *Aaron lift up his hands toward the people, and blessed them;* or for *praising and blessing God*, *Psal. cxxxiv. 2.* *lift up your hands — and praise the Lord,* and *Psal. xxii. 4.* *I will bless thee, I will lift up my hands —* 3. for *swearing*, *Gen. xiv. 22.* *I have lift my hand to the Lord — i.e. (sworn);* *Exod. vi. 8.* *I lifted up my hand* **נִשְׁאָה** *we render it, I swore to give it to Abraham —* *Ezec. xxxvi. 7.* *I have lifted up my hand, i.e. sworn, surely &c.* *to Rev. x. 5.* *the Angel lifted up his hand to heaven and swore;* *to Dent. xxxii. 40.* *of God, I lift up my hand to heaven, and say, I live for ever, a forme of Gods swearing;* *Psal. cvi. 26.* *He lifted up his hand against them to overthrow them in the wilderness, i. e. he swore they should not enter into his rest (see note 8. on that Psalm:)* 4. for *setting about any action*, especially of weight, *Gen. xxi. 44.* *without thee shall no man lift up his hand — i.e. attempt or do any thing;* so *Psal. x. 12.* *Arise, O Lord, lift up thy hand, forget not the poore, i. e. let to thy active hand to their assistance;* so *Mob. xii. 12.* *lift*

*up the hands that hang down, and the feeble knees, i. e. let actively and vigorously about the Christian taske.* And every of these might possibly be accommodated to this place, of *lifting up his hands to Gods commandments.* For it may be 1. *praying* for Gods grace to performe them: 2.  *blessing them* as we do our daily food, or rather *praising and blessing* God for them, in respect of the great advantages we may reap by them; and to this the Syriack seems to have inclined, adding at the end of the verse **וְאֶת** *and I will*

*glory in thy faith or fidelity:* 3. it may be *vowing and promising* under oath a constant obedience to them; or 4. it may be the *setting vigorously about them.* And that is the most probable meaning of it, *I will lift up my hands to the practice of them.*

**V. 61.** *The bands* The Hebrew **חֲבִל** *a corde* doth also signify a *troope* or *company*, whether of souldiers or of any other: so *1 Sam. x. 5.* **חֲבִל** *a troope of prophets*, for so the Chaldee there render it, **חֲבִיל** *a company of scribes;* and so here **חֲבִיל** *a company or troope of wicked men;* in opposition whereto is **חֲבִיר** *ver. 63.* *I am a companion* engaged in another society. This farther appears by the **חֲבִיר** that follows, men may be said to *rob or plunder*, but *cords or bands* cannot.

**V. 66.** *Good judgment* From **טַעַם** *gustavit, to taste*, the Noun is used for *sapor, savour or taste* of any thing; *Exod. xvi. 31.* **טַעַם** *the taste of the manna was as the taste of a wafer —* And the Verbe being transferred from the body to the minde (*Psal. xxxiv. 8.* **טַעַם** *taste — how gracious the Lord is*) the Noun is so in like manner, and signifies in proportion either the outward fashion and behaviour &c. by which the minde is discerned, as meats by the taste, as in the title of *Ps. xxxiv.*

when

O.  
נִשְׁאָה  
כִּפִּי

P.  
חֲבִיל

Q.  
טַעַם



when David changed <sup>למנוח</sup> his behav-  
our, the LXXII. read <sup>μενομενος</sup> his  
countenance; or else the inner dispo-  
sition and habits of minde, rendered  
by them a <sup>μενομενος</sup> disposition, 1 Sam.  
xxv. 33. Other uses of the word  
there are for a decree Jon. iii. 7. and  
Daa. iii. 10. but that which best  
agrees to it here, where it is joyned  
with *knowledge*, is either 1. as our  
English render it, *judgment*, in the  
notion of *opinion*, *counsel*; so the  
Jewish *Arab* and *Abu walid* render  
it by a word deduced from <sup>רא</sup> *vi-*  
*dit* to *see*, and spoken of the minde,  
*sensit*, *judicavit*, *statuit*, *to think*, *judge*,  
or *resolve*; or else 2. the *habits* of  
minde, *genius*, *indoles*, and then  
<sup>למנוח</sup> will be *goodness* of *dispo-*  
*sition*, *inclination*, to which when  
*knowledge* is added, it is a special  
gift of God, fit to be here the  
matter of a prayer. The Chal-  
dee 1 Sam. xxi. 13. and in the title  
of Psal. xxxiv. render it <sup>למנוח</sup> and  
<sup>למנוח</sup> *thy knowledge*, and *his know-*  
*ledge* or *sense*; and accordingly  
here the Interlinear reads *bonum*  
*sensum*, a *good sense*, and the transla-  
tor of the Chaldee (which here re-  
tains the Hebrew <sup>למנוח</sup>) *rationem*,  
*reason*. But as that notion cannot  
be applicable to the word in the  
title of that Psalm (for sure David  
was not really mad, and so 'twas  
not his *sense*, or *knowledge*, or *reason*,  
that was said to be changed there;) so  
it is not certain that it hath that  
sense in any other place of scripture.  
The most probable is that of Prov.  
xi. 22. where the *faire woman* <sup>למנוח</sup>  
<sup>למנוח</sup> is compared to a *jewel of gold*  
in a *swines snout*. Here the Interli-  
near reads *declinans discretionem*, as  
from <sup>למנוח</sup> *recessit*, *departing from* *dis-*  
*cretion*, and the Vulgar Latine *fa-*  
*tua*, *foolish*; but the LXXII. <sup>λυσος</sup>  
<sup>λυσος</sup>, which cannot be better ren-  
dered than *of ill inclinations*, *dispo-*  
*sition*: and so that I suppose the  
Chaldee accords, and the Syriack,  
both retaining the original <sup>למנוח</sup> in

evil thoughts, like burnt fat : 2. according to the Chaldee use of it, *to be fat and gross* : 3. טַבַּח, or, as more probably it should be written, חַבַּח, or חֲבַח, which signifies *to be thick and gross, or hard*; and then the two last fall in as one almost. Now for the construction, it may most probably be by understanding a preposition, *not their heart is incrassate or grosse like fat* (for *faieness* can no more be said to be *grosse*, than to be *fat*, being that by which other things are *incrassate*;) but, either *their heart is gross as fat*, i. e. as if it were a mere lump of fat; or, *their heart is become gross as with fat*, as Psal. lxxiii. 7. *their eyes stand out* חֲבַח with fat; and 'tis ordinary in poeſie for the prepositions to be omitted. Thus the translator of the Chaldee supplies the preposition by rendering it in the ablative case, *incrassatum est quasi adipē, is incrassate as with fat*, and so the learned Castellio, *quasi obefitate obfusum est, is stufft up as with fat*. And to that the Jewish Arab agrees, *their hearts are stufft up* חֲבַח with fat. As for the application of this to the heart, the *grosse* or *incrassate heart* is all one with the dull or stupid, as *pinguis Minerva* among the Latines signifies, and this from nature, the membranous lean parts being only sensitive. And thus will it stand in direct opposition to the חַסֵּד וְרַחֲמִים *good genius or disposition*, v. 66. and denote the ψῆς ἀδύνατος, *the stupid incapable minde*, and so in effect (although *fat* is the softest of any flesh) an *obdurate heart*, in the sense that *Philoponus* uleth πνεῦμα παχυστόμαρον *an incrassate spirit*, and many the like expressions are used.

f.  
קָטַר

V. 83. *Smoak*] From קָטַר *to send up smoak, or incense, or burne*, Exo. xxi. 18. is קָטַר *smoak*, Gen. xxi. 28. and so here *a bottle* קָטַר *in the smoak, a bottle of skin* (such as the Jews used) *hung up in the smoak*, and

by that means parcht and dry, and so fit to exprels one worne out and dried up with long suspense of expectation. The lxxii. read *παχὺ* *in the frost*, the Latine in *pruna*, and the Syriack ܦܚܝܢܐ *in the frost*, from some other notion of קָטַר, of affinity with that wherein 'tis used Psal. cxlviii. 8. in company with *hail and snow*, probably from the manner of the generation of a *frost*, or congealed mist, being but a *smoak* out of the earth. The Jewish Arab renders it strangely, *as he that wandreth, noddeeth, reeleth in the smoak being amazed*.

V. 84. *How many are the dayes*] יָמֵי עַבְדִּי *how many dayes*, is here most probably to be interpreted by the context, which, from the beginning of this Oſonarie, speaks of Gods deferring his deliverance, and permitting him to waite and pray, and yet lie under his affliction. And accordingly there being an *ellipsis* in the words, it is in reason so to be supplied as best agrees with that sense, *How many dayes of, or to thy servant* (the word עַבְדִּי, without a preposition, is indifferent to either) i. e. *how many dayes are appointed or assigned me for the continuance not of life* (as *How many are the dayes* sound,) but of the pressures or afflictions that are upon me; and so it accords with *when wilt thou comfort me?* v. 82. and *when wilt thou execute judgment* (avenge or punish, or at least restrain and check my persecutors?) in the remainder of this verse. Thus 'tis frequent in the Hebrew, and among the Hellenists, for *day* to signify *judgment*, *his day is coming*, Psal. xxxvii. 13. (see note on Rom. xiii. d. Heb. 10. a.)

V. 85. *Proud have digged pits*] The notion of עָוָר *proud* in this Psalm, for wicked, injurious men, both here, and v. 21, 51, 69, 78, 121. is here observed by the lxxii. which

u.  
עָוָר

which render it *παρανομία* wicked (and so the Syriack and Latine *חַמָּא* and *iniqui*, wicked men) as *Isa. xiii. 11. ἀνομοὶ lawless*, and *Deut. xviii. 22. and frequently ὕβρις contumelie*, *Pride* being indeed the original as of all wickedness, so especially of *contumelie and injury*. For *לִי שִׁחַת* they have digged ditches or pits for me, which the Chaldee and Syriack follows, the *xxxii. read διανοήσαντες* *μὴ ἀδολέξας*, the Latine *narrant mihi fabulationes*, they have told me vain and idle discourses; so *ἀδολέξας* signifies *discourses*, and the Arabick fully expresses it by words of *detage or folly*, long impertinent discourses of other mens matters. The ground of their reading is visible: *לִי שִׁחַת* with *ש* from *שִׁחַת* to *speake or talke*, is elsewhere duly rendered by them *ἀδολέξας* *talke*, *1 King. xviii. 27.* but being here with *ו* from *שִׁחַת* to *decline, bend down, &c.* it signifies *a ditch, or pit, or declining ground*, and so is used *Psalm. lvi. 6.* As for *לִי שִׁחַת* from *לִי שִׁחַת* to *dig*, and *Psalm. vii. 15.* joyned with *לִי שִׁחַת* *a ditch or pit* (parallel to *לִי שִׁחַת* here) though it have no proportionable to that of *διανοήσαντες* *telling*, yet the other word being so rendered, *idle talke or discourses*, for *pits*, this was by analogie to follow; the *telling* being accommodated to those *talke*, as *digging* to *pits*. Meanwhile this rendering of the *xxxii.* is not very unagreeable to the sense, their *telling* him long and *idle tales*, or talking thus impertinently with him, being easily supposable (as was the *Herodians and Pharisees* with *Christ*) to have been designed on purpose to *infnare him*. What here follows *לֹא כִּי תִּצְוֶה לֹא כִּי תִּצְוֶה* which are not according to thy Law, (for which the Chaldee reads *לֹא כִּי תִּצְוֶה* which thou hast not commanded in thy Law, and the *xxxii. ὅτι ὡς ὁ νόμος σου*

לִי שִׁחַת

*πῶς*, not as thy Law, O Lord) is to be taken in the Hebrew dialect (imitated by most other languages) by the figure *μεῖσος*, when that is said to be not good, or not well done, which is extremely ill, when unprofitable signifies very wicked, and many the like (see note on *Mat. xii. e.*) for so here, not according to Law signifies extremely contrary to it, and so *παρανομία*, by which the *xxxii.* rendered the *proud* here, is literally no more than they that act beside the Law (which is the style of the Syriack in this latter part of the verse) but it signifies those that do most contrary to it.

V. 89. For ever O Lord] The Syriack seem most fitly to have expounded these words *לְעוֹלָם יְהוָה* For ever, O Lord, by addition or supply of *אֲנִי אֲנִי* art thou, thus,

וְלְעוֹלָם יְהוָה

*Thou art for ever, O Lord, and thy word endures.* This may suggest a rendering of these two verses by way of correspondence, that one may bear proportion and be directly answerable to the other; which will be, if we shall compare together the beginnings and the ends of the verses severally. The beginnings lye thus, *Thou art for ever, O Lord, v. 89. Thy faithfulness is לְדוֹר וָדוֹר* to generation and generation, i. e. to all generations, which are exactly parallel. Then the latter parts of the verses lye thus, *Thy word נִצָּן* stands or is settled in the heavens, v. 89. i. e. whatsoever thou commandest in heaven, doth certainly come to pass, and *Thou hast established the earth, וְיָסֵד* and it shall stand or abide, i. e. the earth and all things in it are by thee most firmly established. And then as the parallel will be exact, so the sense will flow most currently. The parallel will be exact, for as v. 89. his word is said to stand or be settled in heaven, so v. 90. his faithfulness shall be said to abide or stand in the earth, as stedfast

as the earth it selfe, or ever since the creation and establishment of the earth. And then the sense will be, that as God is eternal, so his word and faithfulness remains constant, and never failes in heaven above, or here below on earth, where from the afflictions of good men there is more shew of objection against Gods making good his promise to them. Now as his word and faithfulness, though severed in place, are to be united in sense, and signify his faithfull performance of his word; so the heaven and earth are intente to be joyned also, and signifiy by a frequent Hebraisme (see note on 2 Pet. iii. e.) the whole world, in his constant governing of which this his fidelity is as illustriously visible, as in the creation of them. Accordingly v. 91. they are joyned together, *They continue this day*, or, *They have continued to this day* עָמְדוּ הַיּוֹם, they in the plural, and הַיּוֹם either adverbially, as the Chaldee read עַד הַיּוֹם *this day*, or understanding the preposition עַד *untill this day*; not as the LXX. διακονοι ἡμέρας *the day continues*, but *they*, i.e. the heaven and the earth foregoing, and consequently all things therein comprehended, for so it follows, לְכָל דָּבָר *for all things serve thee*.

x.  
12

V. 96. *End of all perfection*] The word עֵד, which we render *end*, signifies *limit*, or *boundary*, or *extreme part*, and is most ordinarily applied to places or regions; so the LXX. who render it πῆγος *bound*. And if in this sense it be here used, then 'tis not amiss to take notice of the Syriacks rendring of עֵד *perfection*, by פְּסוּם, which their Latine translator Sionita renders *regions region*, *I have seen that there is a bound to every region*; for so עֵד which signifies a bound or end (and is here by the Chaldee used to render עֵד) is there rendred a region,

and מַנְדָּם in Arabick is *space* or *place*, مَوْضِع or مَوْطِع, the common style of a region. So saith Sionita in a note on this his version in the margin of his edition in quarto, *Propriè terminum significat. Sape tamen pro regione seu parte mundi sumitur. It properly signifies bound, limit, yet 'tis oft taken for a region or part of the world.* To this the latter part of the verse well accords, עֵדוּתוֹ הַיּוֹם the exceeding width or amplitude of Gods commandments, not having such bounds as each region hath. And to this perhaps the Chaldee look, which paraphrastically expresseth it עַד מְדִינַת הַיּוֹם *of all that I have been solicitous of, or beheld*. This carries that probability with it, that it deserved to be mentioned. And if it be not accepted, then still עֵדוּתוֹ, in the ordinary signification of *perfection* or *universality*, as a comprehensive word, must denote the greatest latitude or amplitude, whether qualitative or quantitative, of virtue, or of space, and so still עֵד be the bound or utmost extent of it. The Jewish Arab renders it, *To every kinde an end*; Abu Walid, *I have seen the uttermost of every end* [or *uttermost extent*] *but the extent of thy judgment, [commandment, law, or wisdom] [or that is wider and deeper, then that the uttermost of it's extremity [or end] may be attained to.*

V. 109. *My saule is— in my hand*] The meaning of this phrase is obvious, *I am in danger of my life*. See Jud. xii. 3. *I put my life in my hands, and passed over against the children of Ammon*, i.e. I fearlessly adventured my life. So 1 Sam. xix. 5. *he put his life in his hand, and slew the Philistims*, i.e. by adventuring his own life he killed the other: and ch. xxviii. 21. *I have put my life in my hand, and hearkened to thy words*, i.e. run the hazard of my life to obey thee: and Job xiii. 14. *wherefore do I take my flesh in my teeth,*  
and

y  
וְעַד  
וְעַד

and put my life in my hand? The only difficulty is, what is the original of this proverbial ſtile. This *Pat. Coeburne* hath propoſed as an inſtance of the interpreting ſcripture from vulgar ſpeech, making this to be the meaning of it, that he hath no aide now left him but from his own hand, as being left deſtitute of all other help or auxiliaries. And thus indeed the place in *Judges* ſeemed to ſuggeſt, *When I ſaw that ye delivered me not, I put my life in my hands, and paſſed over againſt the children of Ammon*; you gave me no aide, and ſo I was faine to goe over my ſelfe without you: and ſo likewiſe of *David*, who without any helpe ſmote *Goliath*, to which there *Jonathan* refers *1 Samuel* xix. 5. But the other places, of the witch of *Endor* and *Job*, will not bear this ſenſe; and therefore this is not to be pitcht on, but rather this. That as what is in a mans hand is eaſily parted with, eaſily loſt, and eaſily taken from him, ſo a mans life is ſaid to be in his hand, when there is but little diſtance betwixt him and death: and ſo the Chaldees interpret it by way of paraphraſe, *my ſoule* *נפשי* *is in danger* (from *נפץ*, which in Hebrew is *to proſit*, but in the Chaldees language *to periclitate*) *נפצי* *in the back of my hand*, which conſequently he hath no hold of, it may depart at pleaſure. So the Jewiſh Arab thus paraphraſeth it, *Although my ſoule be as it were in my hand continually through danger*. And this is the moſt allowable original of the phraſe. The *xxxii.* have here varied the phraſe, and read *ἡ ψυχή σου ἐν ταῖς χερσίν σου*, *my ſoule is in thy hands*, and ſo the Syriack *ܕܢܦܫܝܬܝ ܒܝܕܝܢ* *in thy hands*; not ſo probably miſreading the Hebrew *נפצי* into *נפצי*, as expreſſing it by way of pious paraphraſe, our lives being then certainly in Gods hands, to

ſave it he pleaſe, when they are in humane light in greateſt danger, and ſo by every pious man to be depoſited in Gods hands.

V. 113. *Vain thoughts*] *דעות* is here to be taken not for the thoughts or opinions themſelves, as elſewhere, *Job* xx. 2. and *1 King* xviii. 21. but for the perſons that think, and that not for thoughts ſimply, but for wicked thoughts, all the ancient interpreters agree: the *xxxii.* read *παρενομευς*, the Syriack *ܕܥܝܢܐ*, the Latine *iniquos, transgreſſors, wicked men*; *breakers of the Law*, ſaith the Arabick. The Jewiſh Arab reads *זלזלות* *hypocrites*, and the Chaldees by way of paraphraſe, *דחשבו* *those that think vaine or falſe thoughts*. *Abu Walid* expounds it *those that have hypocriſie, and evil counſels, and deceitfull cogitations*. And ſo *Kinchi* ſaith that others interpreted it as an Adjective, though he as a Subſtantive, for the thoughts themſelves. *Sol. Jarchi* interprets it of *inſtability*, hanging diſtracted between two opinions, betwixt God and *Baal*, the *double*, or *δύο διψυχος*, *Ja.* 1. the double-minded man; *unſtable in all his ways*.

V. 119. *Droſſe*] The Hebrew reading of this verſe is much departed from by the ancient interpreters. The words are plain in the original, *דחשבו* *thou haſt deſtroyed or done away, made to ceaſe* (ſo *דחשבו* is uſed *Ezer* xii. 3. in Hiphil, from *דחש* *to reſt or ceaſe*) *דחשבו* *the droſſes*, ſo *דחש* ſignifies all the droſſes or reſuſe that goes away (from *דחש* *to recede*) and departs from the metal in the melting, and ſo in other things; *Midr. Tehil.* ſaith that grapes being preſt make *דחש*, which men throw upon the ground, (and ſo Gods judgments are deciphered in ſcripture by treading a minepreſt.) The word ſeems to allude to *דחש* foregoing v. 118. Then

Then follows by apposition **כָּל רָשָׁע** *all the wicked of the earth*. But the **lxxii.** render the two first words **παρεβασιοντες ελογισμεν**, *I have accounted prevaricators*, for **כָּל רָשָׁע** probably reading **כָּל רָשָׁע** *those that erre*, and for **הַשִּׁבְיָהוּ** *I have reputed*. The Chaldee read *farre* otherwise, **אֲשֶׁר אֲבִיבָהּ** *thou hast destroyed the idols, thou hast consumed all the wicked of the earth*. And the Syriack have quite omitted this verse, and in a manner repeated v. 117. instead of it.

aa. **V. 120. Trembleth**] For **רָעַד**, which notes *being in horror*, such as causeth the haire to stand an end (see *Job* iv. 15.) the **lxxii.** here read **αδελαντων** (I suppose it should be **αδελαντων**) evidently from another old notion of the word **רָעַד** *to assen with a naile*, from whence the Chaldee use **רָעַד** for *a naile*, as we see in their Targum, *Isa.* xli. 7. Herein the Latine follows them, and reads *confige*; but the Syriack hath **ܕܥܒܕܐ** the verbe,

whence is the Arabick nounce for an *hedge*, whose prickles standing up are the emblem of horror; and so that sure is the meaning of the phrase, and that fitly following the destroying the dress v. 119. for that may well be the motive to this *horror*.

bb. **V. 122. Surety**] Of the several usages of **רָשָׁע** interpreters have been uncertain which to take. From the notion of *pleasing* or *being acceptable*, the Chaldee read **ܕܥܒܕܐ** *delight* or *make merry*. And so the Syriack also. But the **lxxii.** that read *εὐδελει* and the Latine *suscipe*, seem to refer to the other notion (that in which *arrhabo* comes from it) of a *surety*, or *undertaker*, for that we know is the importance of *suscipere*. And this doth best agree with the antecedents and consequents. *Leave me not to my oppressors, let not the proud oppress me; for*

with both those well accords, *undertake*, interpose, *be surety* for me for good, i. e. so as to deliver me out of their hands. *Abu Walid* takes it in the notion of *doing well* to.

V. 123. *Word of thy righteousness*] The notion of **דְּבַר צְדִיקָתְךָ** *thy righteousness*, for thy kindness, charity and mercy, is very obvious (see note on *Matth.* i. 8.) and that agrees well with this place, where Gods deliverance, in the beginning of the verse, is the thing that is waited for, and *dealing with him according to his mercy* v. 124. and then **דְּבַר צְדִיקָתְךָ** word added to it, is no more then Gods speaking mercy to him, as elsewhere *speaking peace*, i. e. hearing his prayers, giving him an answer of mercy. But the word *righteousness* may denote the rule of *righteousness*, the Law of God, his prescript manner of dealing with men; and then the *word of thy righteousness* will be the tenure of thy Law, that promises deliverance to the pious.

V. 126. *Time for thee, O Lord, to work*] The Hebrew here reads **לְעֹשֶׂתְּךָ**, which is literally *time to do*, or *performe*, (so **לְעֹשֶׂתְּךָ** is *facere* and *perficere*) to the Lord. And as this is more agreeable to the sense of the ancient interpreters, than the reading *time for the Lord to work*, the Chaldee being express, *time to worke* **ܕܥܒܕܐ** *the will of God*, and the Syriack **ܕܥܒܕܐ** *time to worship*

God, to which sense also the **lxxii.** are to be understood, **καὶ ὁ κύριος ἔργον ἐποίησεν**, *time to work or performe to the Lord*; so it will also best accord to the context, other mens evacuating, frustrating Gods Law, by their neglecting and contemning it, being a fit motive to his servants most diligently to performe it.

V. 128. *Fleeem*

cc.

V. 128. *Esteem all thy precepts concerning all things to be right*] The Hebrew  $\text{שׁוּב}$  as it signifies to be right, so 'tis also to please, or to be approved, as when a thing is said to be right in the eyes of God, i. e. to please him; and then by analogy with this sense, it signifies in other conjugations (as to correct and direct, so) to approve. And so the Syriack rightly understands  $\text{ܫܘܒ}$  here, and renders it by  $\text{ܫܘܒ}$ ; I have lo-

ved all thy precepts: and to the same purpose is the Chaldee  $\text{ܫܘܒ}$  from  $\text{ܫܘܒ}$  to like, to approve. Only the lxxii. and others from them adhere to the other notion of  $\text{שׁוּב}$ , and read  $\text{καταστέμω}$ , I was directed to all thy ways. The reduplication of the universal particle  $\text{כָּל}$  is emphatical, all, even all, and so the plain rendering is most current, All thy commandments, even all, have I approved—The Jewish Arab reads, And therefore for all thy commandments, all of them have I sought.

ff.  
רָחֵם

V. 130. *Entrance of thy word*]  $\text{רָחֵם}$  here, from  $\text{רָחַם}$  to open, doth regularly signify opening. The only question is, whether thy word be the agent, or the patient, that which opens, or which is opened: If we take it in the latter sense, then the opening of Gods words is the explaining them; so the Jewish Arab renders, Because the opening of thy word enlighteneth, O thou that makest the simple to understand. And so the lxxii. their  $\text{ἐκλάμω}$  is understood both by the Latine and the Syriack:  $\text{ܥܠܡܐ ܕܥܠܡܐ}$  open thy word, and illuminate, saith the one, and *declaratio verborum tuorum illuminat*, the declaring of thy words doth illuminate, saith the other. But if it be in the sense of thy word being the agent, then 'tis the opening our eyes wrought by thy word; and that seems to be the more genuine meaning of it, that

Gods word by opening our minds gives light to them, teacheth them those things which naturally they did not, could not know, till they were thus illuminated. And the Chaldee favours, who renders it  $\text{ܥܠܡܐ ܕܥܠܡܐ}$  the sculpture or impression of thy word illuminates; which evidently refers to the *Urim*, whose name is derived from light, and therefore will with full propriety be said to enlighten; which surely the lxxii. likewise reflected on, when they call it  $\text{ἀλάμω}$ , the word by them used constantly to translate *Urim*.

V. 139. *Consumed me*] The Hebrew  $\text{אָכַל$  from which is  $\text{אָכַל$  here, as it signifies to consume, and so is here rendered by the lxxii.  $\text{ἐξέτρεξέ με}$ , bath melted me, or by melting consumed me, and by the Syriack  $\text{ܥܠܡܐ ܕܥܠܡܐ}$  cruciated me, so it sig-

nifies also to binde, press, constrain, in the notion wherein 'tis said of Paul *Act. xviii. 5.* that *οὐκ ἔχοντο πνεύματι*, he was constrained or press in spirit. Thus the Chaldee renders it  $\text{ܥܠܡܐ ܕܥܠܡܐ}$  bath constrained me. And this is the most probable acception of it, zeal having that faculty of pressing and forcing expressions from one, either of grief, or indignation, or the like, as the occasion requires.

V. 148. *Night-watches*] The Hebrew  $\text{וָּחַד}$  from  $\text{וָּחַד}$  to keep, guard, watch, signifies indifferently any of the three watches into which the night was divided, the evening watch, or beginning of the watches, or first watch, *Lam. ii. 19.* the middle, or night watch, *Jud. vii. 19.* and the last, or morning watch, *Exod. xiv. 24.* And to the last of these the context here inclines it, so as it may agree with the dawning of the morning v. 147. and be fitly joyned with preventing, which sure in both verses signifies rising betimes, so it is proper to the morning, not evening

H h h



evening watch. The Chaldee indeed gives it a greater latitude, and reads the watches שחר וצהר of the morning and evening both, but the LXXII. read expressly πρὸς ἑσπεριν early in the morning.

ii. V. 165. *Offend them*] The Hebrew here read שוֹמְרֵי לֵבָי, i.e. as the LXXII. literally read, ἐκ τῆς ἀντιφάσεως ἀντιδάλον there is no scandal to them, by scandal meaning any thing that may wound, or hurt, or cause them to fall in their journey, in the threefold notion of the word ἀντιδάλον (which the LXXII. here use, and is perfectly parallel to שוֹמְרֵי) for a *stumbling-block*, and a *snare*, and a *gall-trap*. The meaning of it will be best understood, by comparing it with the like phrase 1 Job. ii. 10. *He that loveth his brother abideth in light*, ὁ ἀντιδάλον ἐν ἀντιφάσει ἐκ τῆς ἀντιφάσεως and there is no scandal in him, or to him; the light, wherein he abides, will so assist him in every part of his march, that he shall be free from those dangers which are parallel to the *snarers*, and *stumbling-blocks*, and *gall-traps*, which they that travail in the dark are subject to. There the *scandals* are means of betraying the soule into *sin*, *temptations*; and *no scandal to them* signifies their *security* from those *temptations*, that others so frequently

are overcome by. And so here, as the great *peace*, in the beginning of the verse (according to the Hebrew notion of שָׁלוֹם) notes all manner of *prosperity* and *felicity*, that especially wherein the soule is concerned, so the *no scandal to them*, is the immunity from *temptations* and *snarers*, i.e. from *sin* to which *temptations* are designed to bring men: and this is the security which the love of Gods *Commandments* will give men, when nothing else will. The Chaldee here read, there is no scandal to them מְשֻׁמְרֵי לֵבָי in the world to come, meaning no mischief, punishment of sin, but the Syriack, there is to them no לֹוֹלָה infirmity, sickness, disease, (the word, from לָוָה, signifies sickness either of body or minde) and so is most applicable to *sin*, the disease of the soule.

V. 168. *Before thee*] What is the meaning of a mans *ways being before God*, will best be judged by other parallel phrases, such are *walking before God*, or *in his sight*, and that signifies to live *piously*, and so as is accepted by him. And then here, though it is certain all mens actions are seen by God, and done in his sight, yet his *ways being before him*, will best be interpreted *walking*, or *living piously*.

kk.  
קָדְשׁ



# The Hundred and Twentieth Psalm.

Ascend.

A Song<sup>a</sup> of || Degrees.

2.

The hundred and twentieth is a prayer against calumniators and malicious persons, and a complaint of the infelicity of such companions: It seems to have been first formed by David, in relation to Doeg, 1 Sam. xxii. and to have been after made use of in relation to the † Captivity, and is called a Psalm of Ascents, because it was appointed to be sung by the Levites on some place of advantage, with elevation of voice.

† *to the*  
Syriack  
(see p. 11)  
as H.  
Kisch  
(see note)

Paraphrase.

1. **I** *IN my distress I cried unto the Lord, and he heard me.* Blessed be the name of the Lord God, for all his mercies vouchsafed unto me:

I was in great distress, and accordingly address my self to God for his relief, and he was pleased to give care unto me.

2. *Deliver my soule, O Lord, from lying lips, and from a deceitfull tongue.* And that was the summe of my prayer; O blessed Lord, I am fallen into the

midst of calumniators and malicious false persons, who by treachery and deceit are resolved to destroy me, if thou Lord be not graciously pleased to deliver me out of their hands.

<sup>a</sup> a false  
man give  
thee, or  
what shall  
be added to  
thee?

3. <sup>b</sup> *What shall be given unto thee, or what shall be done unto thee, thou false tongue?* All the good that is to be had by such company, is to be wounded incurably, and mischieved by them.

4. *Sharpe arrows of the mighty with coals of juniper.* Their tongues are as piercing as daru red-hot in a smiths hands, an

innocence is hence against them.

long, I

5. *Woe is me that I sojourne || in<sup>c</sup> Mesek, that I dwell in the tents of Kedar.* O what an infelicity and sad condition it is to be forced to spend so much

6. *My soule hath long dwelt with him that hateth peace.* time, as a stranger and sojourner, among such barbarous unhumane people,

which are alwayes plotting mischief against me?

7. *I am for peace, but when I speake, they are for warre.* Let my affirmes and my words be never so friendly and pacificatory; their

malice is rather accended than slackened thereby. The dissimulation of their own hearts infects jealousies into them, maketh them suspect the meekness and friendliness of my behaviour to be but a stratagem of fraud and guile in me.

## Annotations on Psalm CXX.

a. **Tit. Degrees**] The meaning of this title **שיר מדרגות** a Psalm of *Ascents*, from **דרגה** to ascend, will I suppose best be learnt from *Nehem.* ix. 4, &c. There we finde **דרגות** the ascent or scaffold or pulpit of the Levites, some place of advantage, whereon they stood when they chaunted out the formes of Praise. Thus we finde in the institution that the Levites were to stand, by *David's* last words, to thank and praise the Lord morning and evening, 1 *Chron.* xxiii. 50. and this at the east or front of the altar, **עַל־רִצְוֵי תֵּבַת הַבְּרִית** is over against it, say the *LXXII.* 2 *Chron.* v. 12. (as before the Arke 1 *Chron.* xvi. 4.) i. e. probably at the East gate of the Temple, before the courts of the people; for so saith *Maimonides Cele Hammikdash*, c. iii. that at both the gates of the mens and womens court, there was a scaffold or pulpit for the Levites, where they stood, twelve at least, to make one sound, to be heard in praising and thanking the Lord, 2 *Chron.* v. 13. So we see it practised in that place of *Nehemiah*, *Jeshuah* and *Bani* &c. standing up on that ascent cried with a loud voice unto the Lord their God, v. 4. and again *Jeshuah* and *Kadmiel* &c. said, stand up and bless the Lord your God for ever and ever, and blessed be thy glorious name—Here is a double ascent, 1. an advantage of ground, whether as on a scaffold, or desk, or pulpit, such as is wont to be set up for such purposes of publick reading, proclaiming, or other services; 2. an elevation of voice. From either or both of which, rather than from the xv. steps or stairs of the Temple, which the *Talmadists* have sanctified, in compliance with the number of the xv. Psalms here so stiled, the

Psalm which is there delivered is stily stiled a Psalm of *ascents*. Accordingly the Jewish Arab rendereth it a Psalm of praise, with lifting up the voice, which *Kimchi* takes notice of, as the opinion of *R. Saadiab*. It may be here farther observed, that that passage in *Nehemiah* refers to the deliverance of that people out of the captivity of *Babylon*; and 'tis not improbable, this title may have some respect to that also, the returning of the captives to their own countrey being not unfitly stiled an ascent or coming up. Of this as *Theodoret* and *Euthymius* interpret, so 'tis certain the Syriack understand it, making the contents of this Psalm to be a prayer of the people detained in *Babel*, and intitling the next a Psalm **שיר מדרגות** of edification, or ascent out

of *Babel*, and so forward in the rest of the fifteen: and to that the Chaldee may be interpreted also, when it paraphrases it, the Psalm which was said **שיר מדרגות** upon the ascent from the abyss, thereby resembling the depth of their bottomlesse misery in the captivity, (though 'tis not improbable, they might referr to the wilde *Talmudical* story of the rising up of the abyss at the building of the Temple, which with much adoe was at last conjured down.) What is here said of this, is to be applied to the rest of the xv. Psalms, which carry the same title. Not that this and all the rest were first composed on occasion either of the delivery out of the captivity, or of the captivity it self; but that being formerly made by *David* or others, on some other occasion, they were then used, some in their *brall dome*, some upon their

their delivery, as they were proper, and thought applicable to some part of this occasion. *Aben Ezra* resolves it possible that it was no more than a *Musical tone*.

**V. 3. Given to thee**] The Hebrew reads *מה יתן לך* what shall give to thee, the nominative case being reserved to the end of the verse *לשון רמיה* deceitfull tongue, thus, what shall a deceitfull or false tongue give thee? i. e. profit thee? and so again more explicitly, *מה יתן לך* and what shall the deceitfull tongue add to thee? i. e. what advantage shall it bring thee? Thee, i. e. the person who converseth with such, i. e. the Psalmist here. Thus the Chaldees understood it, *מה יתן לך* what shall the deceiver give thee, or what shall the deceiver add to thee by a false tongue? The Syriack more plainly, *מה יתן לך*

what shall deceitfull tongues give thee, or add to thee? In the Jewish Arab, He shall say to him that bath it, what is that with thee, or that thou bath, and what shall a deceitfull tongue add to thee? i. e. what shall a man gain by such a conversation, by living among deceitfull malicious men?

Even *חיצונו* arrows of the strong man, the military man or giant, such as men use in warr, on purpose to mischief, and so are *שוננים* very sharpe, and not only so, but to make them enter the more certainly, and pierce the deeper, and burne together as they wound, they are heat red hot, and that in the scorchingst fire, such as is that which is made of the coals of Juniper, saith *S. Hierome*, of which others have affirmed, that being once on fire they will keep the fire a year together without going out. And so saith *Kimehi* *חם לא יכבה* they are very hot and will not be quenched, who adds that these coals keep fire in them when they appear dead: and so indeed in nature, the coal

that lasts long alive, must cast thick ashes about it (and then it will seem dead, the life not discovering it selfe through the ashes) otherwise the sulphurous parts, wherein fire consists, will presently get out. Thus is this instrument of the deceitfull persons punishment adapted to his sin, and is an emblem of him, the concealing hatred being as destructive as the long burning of it, the ashes, as the coals of Juniper. And to this question and answer being a poetical description of the mischief of such company, that which follows, v. 4. *Woe is me that I sojourn*, or dwell among such, doth exactly accord with it.

**V. 5. Mesch]** The Hebrew phrase *משכ* which we render as if Mesch were the name of a place, seems best to be expounded v. 6. by *מה שכן* I have a long while dwelt, for so *משכ*, from *משך* to draw or protract, seems to signify adverbially long. So the *Lxxii. h. μακροῦ χρόνου* μακροχρονία, my sojournning is lengthened, to which as the Latine and Arabick, so the Syriack accords, *משכ* *משכ* my protraction is protracted, so *Aquila* *μεγαλυνω* *μεγαλυνω* *μεγαλυνω* I was a stranger a long time, and *Symmachus* *μακροχρονία* *μακροχρονία* I have protracted sojournning. Thus to protract and prolong are the same in all languages, and so is *משכ* frequently used in that sense of protracting, *Prov. xiii. 12. Psal. xxxvi. 11. and lxxxv. 6. and cix. 12.* and oft elsewhere, from whence is *משכ* a space, and so here adverbially, or for *משכ* for a space, i. e. a long time. The Chaldees indeed take it here for a people, rendering *משכ* *עם* with the *Assiicks*, and from them the latter Jews understand it of *Tuscany*, and so of *Italie* and the *Roman Empire*, as *Kedar* following they interpret of the *Saracens*, or *Turks*. But as all the other ancient

b.  
כח  
ה

חיצונו

שוננים

Schindler  
in the  
word  
ר

Interpreters depart from the Chaldee, so *Kimchi* hath receded from this invention of his fellow Jews, and renders the place, woe is me *כי כבדתי* *that my captivity is very much lengthened*, drawn out, or protracted. Should it be otherwise interpreted, the conjecture of the learned *Bochart* would be worth remembering, that *סד* in Chaldee and Syriack signifies a *skin*, and so *Milox* in *Hesychius* out of *Nicanor*, *καδισ*, *δέρμα*, a *leather* or *skin*; from whence saith he, *Mesech* might be the name of a city, so called not from *Mesech* the son of *Japhet*, but from the *skins* with which the *Arabes Scenita* covered their tents, mentioned in the end of the verse. But it is no less probable, that in the notion of *skins*, it should be here joyned with *שכנתי* tents, which were thus covered with *skins*; and if we deduce it from *שך* to *draw*, it may signify a *draw-wagon*, or *traba*, and the barbarous nations that were not by agriculture fixt to one place, dwelt as well in their *wagons* as *tents*: either way it well agrees with *Kedar*, i. e. the progeny of *Kedar*, the son of *Ishmael*, *Gen. xxv. 13.* those barbarous people of Arabia, that

were called *Scenita*, because they continued *intents*, without houses, and so the Chaldee reads it *משכנות* *the Tabernacles of the Arabians*. To whom, as being a barbarous unhumane people, the Psalmist here compares those malicious deceitfull men among whom he dwells. If (because the time of consigning the Canon of Scripture, soon after the Captivity, will not permit it to be spoken literally) we shall interpret the Psalm prophetically to look upon *Antiochus*, the analogy would well hold, for he is in Scripture exprest as by *Gog*, so by *Mesech*, and described by *Daniel* as a *flatterer*, a *speaker of lies*, a *worker of deceit*, and *forecaster of evil devices*, &c. and then the *שונא שלום* enemies of *שלווה* peace, would be those sworn enemies of Jerusalem, both the inhabitants of *Asia minor*, and the confederate *Arabians*. The Jewish *Arab* reads, a people that is after the way or sect or manner of *Mesech*. *David Kimchi*, though in his Comment, as was said, he expound it of the protraction of his sojourning, yet in his *Roots* saith, it is the name of a nation mentioned in the Law, viz. *Gen. x. 2.*

# The Hundred Twenty First Psalm.

A Song of || Degress.

§ Ascents,  
See note  
on Psal.  
CXL. 2.

The hundred twenty first is a repose in God, and a confident expectation of succour and safety under his protection.

Paraphrase.

1. **I** will lift up mine eyes unto the hills from whence cometh my helpe.

† from before, or from the presence of the Lord.

2. My helpe cometh <sup>a</sup>† from the Lord, which made heaven and earth.

but that one Supreme of heaven, (the image of which is the Ark on Zion, that holy hill or mount where God is pleased to personate himselfe) even to the all-sufficient omnipotent Creator, Ruler and Governor of the world. To him I can confidently address my prayers, and cheerfully expect a seasonable aide, which he by his holy Angels shall graciously afford me, (by the intercession of his own Son, who hath assumed my nature.)

3. He will not suffer thy foot to be moved; and he that keepeth thee will not slumber.

4. Behold he that keepeth Israel shall neither slumber nor sleep.

that God affordeth us is impregnable; neither he nor his Angels, to whom he assigns this office of guarding, under him, all his faithfull servants, can ever be surpris'd by any such advantage.

5. The Lord is thy keeper, the Lord is thy shade upon thy right hand.

6. The sun shall not smite thee by day, nor the moon by night.

protection, as the cloud to the Israelites, or as a faithfull second in a duel, shall defend thee from all approach of danger: Neither the open assaults in the day-time from enemy or devill, nor the the secret ambushes in the night from any treacherous underminer either of thy temporal or spiritual estate, (the former fully compared to the scorching of the Sun, the latter to the malignant influences of the Moon) shall be able to do thee any hurt.

7. The Lord shall preserve thee from all evil; he shall preserve thy soule.

This Lord shall assuredly defend thee from any real mischief, of what kinde soever, that can approach thee.

8. The Lord shall preserve thy <sup>b</sup> going out and thy coming in, from this time forth and even for evermore.

He shall keep thee under the shadow of his own wings, and in the beginning, progress, and end of thy undertakings and designs, when thou goest out to worke, or comest home to rest, in thy business, or in thy retirement, his guard shall continually attend thee, and (if thou continue to adhere to him) never forsake or desert thee.

Whatsoever, or how great soever my distresse or pressure be, whether bodily or spiritual, I have no other Sanctuary or refuge to which to apply myselfe, on Zion, that holy hill or

All other guards may faile either through the strength of a more powerfull assistant, or being at some time overtaken with sleep or weariness: But the watch

The omnipotent Lord of heaven and earth shall be † present to thee, and overrule all his credulous, and keep thee from being mischieved by them; his

† Higher than thy shadow is, or from thy right hand, Jew. sh. Arab.

Annotations

## Annotations on Psalm CXXI.

**a.** **V. 2. From the Lord.]** The Hebrew is **מִלְפָּנֵי יְהוָה** *from nith, or before, the Lord*; which the Jewish Arab read **מִלְפָּנֵי יְהוָה** *from at, or nith the Lord*. The **xxiii.** read only **נֶאֱמַר** *we is before the Lord*; but the Chaldee and the Syriack agree in **מִלְפָּנֵי יְהוָה** *from before, or from the sight or presence of the Lord*, referring hereby more generally to the good Angels (stiled the Angels of his presence, those that stand before the Lord, and allways behold the face of God, and where they appear, there God is said to be in a peculiar manner) by whose ministry mercies and deliverances are solemnly conveyed to godly men; or rather to *Christ* Incarnate; with whose Humanity the Deity being inseparably united, God is allways present with him, and through him with us, for whom sitting at Gods right hand, he constantly maketh intercession: But more immediately referring to the Arke of God, where he is pleased to exhibit his presence, and audience to the prayers of his servants, who there address them to him; which being placed on mount Zion, that sure is the meaning of **לְהִלָּחֵץ** *to the hills, v. 1.* to which as they then came when they could to offer up their prayers, so when they were hindered and detained from that personal address, they yet turned their faces, and *lift up* their eyes that way, as here it is said. See *Dan. vi. 10.* This for the full and ultimate importance of the words. But for the immediate sense of them, the scheme seems to be military. The

beseiged person daily looks to the hills, to see if any relief be coming from any quarter, any signal by fire or the like, giving intelligence of succour approaching; so saith *Alon Ezra* as men doe in a siege, and so *Kimchi* allo. And then by this scheme the Psalmist expresses his own repose to be in God, that dwelleth above in heaven, and pre-entiaates himself to his servants in *Zion*; Our help cometh from a place higher than any earthly hill, from a more sure deliverer.

**V. 8. Going out and coming in.]** **יֵצֵא וְיָבֹא** *going and coming, or going out and coming in*, being, as here, used by it self, without any addition, hath a different importance from what it hath when it is used with **לְפָנֵי יְהוָה** *before the people*, *1 Sa. xviii. 13.* and the like. For then it imports governing or ruling only. So *v. 16.* *all Israel and Judah loved David, because he went out and came in before them.* So *Act. i. 21.* *all the time that Jesus went in and out among us, i. e. taught us, ruled us his disciples here on earth.* But in this place, without that addition, it signifies more generally, doing any thing of what sort soever, all actions being comprehended under one of these two sorts, *going out* to more publick, and *coming in* to more private affairs; or again, *going out* to begin, *coming in* at the end of the work. The Chaldee here paraphrase it, by *going out* **לְפָנֵי יְהוָה** (a corruption of the Greek *παραμυζα*) *to affairs, to negotiation, and coming in* **לְפָנֵי יְהוָה** *to the study of the Law.*

# The Hundred Twenty Second Psalm.

A Song of || degrees of David.

|| degrees;  
see note on  
Ps. CXX. a.

The hundred twenty second is an expression of great joy for a returne to the benefits of Gods publick service, together with a prayer for continuance of those peaceable opportunities. It was first composed by David, probably after his returne from his flight from Absalom, and solemnly sung by the Levites upon the returne from the Captivity, (see note on Psal. CXX. a.)

Paraphrase.

1. I was glad when they said unto me, Let us go into the house of the Lord.

Blessed be God for the joyfull news which he hath now afforded us the liberty to goe to Jerusalem, and to the Ark of Gods presence which is placed there, the

† have stood  
תקומה  
נתי

2. Our feet † shall stand in thy gates, O Jerusalem.

most blisfull prerogative of peaceable publick assemblies, from which we have been debarr'd so long.

\* joynd to  
in selfe to-  
gether

3. Jerusalem is builded as a city that \* is \* compass'd together.

Jerusalem is a lovely place, the very buildings, being so uniforme, are very beau-

tifull (and an emblem of that union of minds, both in charity and united intercessions, which is the most amiable gracefull thing in the Church of God.)

|| by, or ac-  
cording to  
the com-  
mandment,  
or testimony  
in Israel.  
† for

4. Whether the tribes go up, the tribes of the Lord, † || unto the testimony of Israel, to give thanks unto the name of the Lord.

And nothing more lovely is it, than that it is the place to which all the inhabitants of the land are thrice every year oblig'd to go up to commemorate the mercies of God afforded to his people.

5. For there † are † set thrones of judgment, the thrones of the house of David.

Yet beside this: of the house and service of God, there also the Sanhedrim, or supreme judicature of the nation sitteth, that great court where the highest matters are decided: And there also is the palace where David, and the Kings of Judah descending successively from David, do and shall constantly reside.

6. Pray for the peace of Jerusalem; they shall prosper that love thee.

From all these both civil and Ecclesiastical considerations, it is the duty of all good men to pray for this place, and to love it most affectionately, to beseech God to bestow a quiet enjoyment of all these advantages, and therein all manner of prosperity upon it. And they that thus love, and pray, and contribute their utmost to it, shall certainly gain to themselves prosperity and temporal felicity by this means.

7. Peace be within thy walls, and prosperity within thy palaces.

Let this therefore be our united prayer, that God will pour down all his blessings upon this place.

8. For my brethren and companions sakes I will now \* say, Peace be † within thee.

And as our prayers, so let our most earnest endeavors be bent this way, to advance the prosperity and tranquillity of it: and so both of Church and State, which are equally concerned in it. And to this all obligations, both humane and divine, charity to our brethren, and piety to that God who is adored and glorified there, most strictly engage us.

\* I seek  
peace of, or  
on,

9. Because of the house of the Lord our God, I will seek thy good.

which are equally concerned in it. And to this all obligations, both humane and divine, charity to our brethren, and piety to that God who is adored and glorified there, most strictly engage us.

Annotations

## Annotations on Psalm CXXII.

a. V. 3. *Compact*] This phrase of שְׁחַבְרָה לִּיהוָה associated (from שְׁחַבְרָה to joine or associate) or joyned to it selfe together, refers critically to that which the sacred story gives us of that city. The site of it was upon a very unequal ground; the low town was mean and dismantled; the castle on the hill was fortified, and held as a place of strength; which being taken by Joab, David built up the whole, and so made it one city, associated and joyned together. 1 Chron. xi. 7, 8. David dwelt in the castle, and built the city round about, and Joab repaired the rest of the city.

b. V. 4. *Unto the testimony of Israel*] שְׁמֵרָה לְיִשְׂרָאֵל doth literally signify, the testimonies (as that imports commands given) to Israel. So שָׁמַר the verb, as it signifies to testify, is also to admonish; and so testimonies and statutes and judgments, Deut. iv. 45. are all used in the same sense, for the commands delivered by Moses from God; and so ch. vi. 20. *What mean the testimonies*—and frequently in this book of Psalms, Gods testimonies, being that which he hath revealed, and thereby testified of his will. So when we read of the Ark of the testimony, 'tis in relation to the Decalogue which was kept in the Ark, Exod. xxv. 16. *thou shalt put into the Ark the testimony which I shall give thee.* And so here the testimony to Israel is the command given to that people of going up from all parts of the land to Jerusalem three times a year, to the Feasts. That is meant in the beginning of the verse, *Thither the tribes go up*, not so, but by, or according to the testimony to Israel, the law given to that purpose. The preposition indeed is wanting, and so

must of necessity be supplied (rather than to make the testimony the notation of the place, viz. the Ark) the sense being thus most current, *whither*, i. e. to Jerusalem, the tribes go up, i. e. all the Jews wheresoever inhabiting, according to the testimony, or law given to Israel (so ל imports) to give thanks unto the name of the Lord, which was the end of their going up, and of the command which required it at the festivals, the solemn times of thanksgiving. The Chaldee have another notion of it, and render it Gods testifying to Israel שְׁמֵרָה &c. that his majestick presence shall abide among them when they come to confess unto the name of the Lord. But the former rendring is more proper and agreeable. And accordingly the learned Castellio reads it, *ex edito Israelitis oraculo*, from, or by the oracle delivered to the Israelites. The Jewish Arab reads מִזְבֵּחַ מִזְבֵּחַ and it is the place of convention to, or for Israel, taking it in the notion that the words derived from עָר have.

c. V. 5. *Thrones of judgment*] That the כְּסֵאֵי דִּמְכָרִים seats for judgment here signify the Sanhedrim, or highest Court of Judicature, there can be no question. These are said to sit (so יָשָׁב literally imports) at Jerusalem, as being the Metropolis of Judea, & so the seat of that greatest council, as lesser cities are of the Consistories or lesser consessus, called *sejous judgments* Mat. v. 22. The onely difficulty is, whether הִנֵּה הַכְּסֵאִים לְבֵית דָּוִד the thrones for the house of David, be but another phrase to express the same thing. If it be, then the expression is poetical, to set down the grandeur of that supreme Sanhedrim, that it is



a royall judicature, and so as it were the seat of the King himself; as among us the Kings-Bench is the title of our great court of judicature, where in the Kings name judgment is given to the people. But 'tis more probable, that it is added as a third argument of the glory of Jerusalem, that there is the Regal throne, where now David, as after him his successors should reside. The Chaldee read it to this sense, for interpreting the latter part of the house of the sanctuary, they say, that there are seats prepa-

red לְבֵנֵי מַדְבָּח &c. for the Kings of the house of David.

V. 8. *Within thee*] The suffix ךָ is best rendred *with*, or *of*, or *concerning*. The Chaldee retain בְּךָ, but the Syriack read עֲלֶיךָ of thee, or on thee; the LXXII. ἐν σοὶ of, or concerning thee; all of them joyning it with אֲנִי אֶפְתָּח I will now speak peace on thee, or of thee; i. e. bless thee; and pray for all Gods blessings and felicities upon thee. The Jewish Arab, I will speak of thy peace or safety.

## The Hundred Twenty Third Psalm.

¶ *Of David*

A Song of ¶ Degree.

The hundred twenty third is a prayer for deliverance from proud insulting enemies, and an act of full affiance and dependance on God for it.

Paraphrase.

1. **U**Nto thee lift I up mine eyes, O thou that dwellest in the heavens.  
I depend for a gracious answer to them in this time of distress and calamity.

O thou supreme God of Heaven, to thee I address my prayers, on thee I wholly depend for a gracious answer to them in this time of distress and calamity.

2. Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God, untill that he have mercy upon us.

Whatsoever misery is now upon us, comes generally from thy just chastening hand; to that we look, and wait, and beg, and beseech. As servants to hand-

maids, when they are chastened by their Lords or Mistresses, bethink with all meekness, without murmuring or repining, only look to the hand that smiteth them, and beseech and importune for release, and patiently expect that good time, when the offended Lord shall say, that it is enough, and so withdraw his scourge, and return to mercy: so have we under all the afflictions that our sins have justly brought upon us from thee, behaved our selves under the discipline of thy rod, acknowledging the most just original, and author of all our miseries; still selves the original, and thy justice, provoked by our sins, the author of them; nor looking so much to the instruments or executioners of thy wrath; as to that supreme divine hand that smiteth, and accordingly applying our selves only to thee in our prayers and petitions for release, when thou shalt see it most expedient for us.

3. Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt.

Be thou therefore doubly pleased, if it may be thy will, at length to withdraw thy chastening hand from us, to consider the weight of the calamity and tyranny that lies upon us from con-

4. Our souls are exceedingly filled with the scorn of those that are as ease, and with the contempt of the proud.

muchness and insolent oppression, and now seasonably send us relief, and deliver us out of their hands.

† the high-  
sons,  
proud op-  
pressors.

b.  
c.

Annotations

## Annotations on Psalm CXXIII.

V. 2. *Look unto the hand*] What sort of *looking* it is which is here meant, must be judged by the *ל* *to the hand*. For indeed the original style is elliptical, and the word *look* is not there to be found, but is supplied by the sense, *the eyes of servants to the hand of their lords, or Masters*. Now of such lords it is certain, as also of the mistress of a family over the inferior maid-servant, that they had power not only of commanding, but of chastising; and the latter of these is more frequently expressed by the *hand*, the former more significantly by the eye, or tongue; the one directing, the other commanding. And so *the eyes of the servant or handmaid to the hand of the lord or mistress* may very fitly note the servant under chastisement turning the eyes and looking to the *hand* that striketh, and beseeching, importuning mercy. And this as an argument of a meek, patient, and reforming disposition. So *Isa. ix. 13.* it is objected unto the people, that they *turned not to him that smiteth them, neither do they seek the Lord of hosts*. And to this sense the context doth wholly incline it, for in the application so it lies, *even so our eyes are turned to the Lord our God, i. e. look, or wait, or are turned to the Lord our God, until he have mercy upon us*: and then follows the importunate prayer, *Have mercy upon us, O Lord, have mercy upon us*; where the *mercy* that is *waited for*, and the *mone* and *importunity for mercy*, is just the description of one that is under chastisement, and so determines the sense to that.

V. 4. *Those that are at ease*] From *ל* and *ל* *to be quiet, at ease*, is the noun *ל* used not only for quiet, secure, in the original notion, but, by metonymie of the Cause for the Effect, for insolent, scornfull, because *ease* and *security* makes men such: *πλετὸν ὑβεριστικὸς ποιεῖ*, saith Aristotle in his Rhetoricks, *riches and worldly felicity makes men insolent and contumelious despisers of others*. The Syriack renders it *ܠܡܥܬܐܝܢ* contemners, scorners,

*deriders*, from *ל* *to scorne, to mock*. *Ibid. Proud*] The Hebrew *ל* *ל* here, seems to be no simple, but compound word, made up of *ל* or *ל* *proud*, and *ל* from *ל* *to afflict*, and so to signify *proud oppressors*. The Chaldee seem to take notice of this, rendring it by two words, *ܠܡܥܬܐܝܢ* scorners, from *ל* *to contemn*, *ܠܡܥܬܐܝܢ* and *proud*. The Jewish Arab reads, *of mocking with, or from the armies, and contempt from the stout, or from the armies*. Besides this active notion of the *scorning* and *contempt*, the passive may also be considered, for the word *ל* is the Epithete of excellent persons. So R. Sbererab Gaon, R. Saadias Gaon &c. and the Talmudists that lived straight after the close of the Gemara, were called *ל* as a mark of honour; and if that were the word here, the *despight* of them must be *despight* which they suffered, and the reproach of the *quiet* to also, taking *ל*, as frequently 'tis, in a good sense; but taking *ל* as a compound, the *high* or *great oppressors*, it must be active *despight*, that which they do to others.

# The Hundred Twenty Fourth Psalm.

§ ofents

A Song of || Degrees of David.

The hundred twenty fourth is an acknowledgment of Gods assistance, and a thankfull commemoration of the deliverances wrought signally by him. It seems first to have been composed by *David* upon his deliverances from the hands of *Saul*, and after of *Abolom*, and being very applicable, was appointed to be sung by the Levites after the returne from the captivity, and is very agreeable to any other eminent deliverance wrought by God for his servants.

## Paraphrase.

1. If it had not been the Lord who was on our side, now may Israel say,

2. If it had not been the Lord who was on our side, when men rose up against us,

3. They had swallowed us up quick, when their wrath was kindled against us.

4. Then the waters had overwhelmed us, the stream had gone over our soule.

5. Then \* the 2 proud waters had gone over our soule.

† common  
in 77

\* it had  
past over  
our soule,  
even swel-  
ling or  
proud wa-  
ters.

any way able to have resisted or diverted them; they were so mightily enraged and violently beat against us. One only means there was which could avail us in this condition, the Supreme, omnipotent, irresistible strength of heaven; and that hath signally appeared for us, and rescued us out of this ruine.

6. Blessed be the Lord, who hath not given us as a prey to their teeth.

not permitted them to have their will, but timely delivered us from their rage.

7. Our soule is escaped, as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8. Our helpe is in the name of the Lord, who made heaven and earth.

gin or springs; we were fast in their hands, they had long pursued their game, and at length were posselt of it, we were taken in their net. And in this seasonable point of time God came and disappointed their malice, and rescued us out of their hands, (David by the death of *Abolom*, the Jews by the Persians breaking the Chaldean monarchy, to which the deliverance of the Jews was consequent.) And so our deliverance is to be acknowledged as an immediate work of Gods interposition, and as signal an evidence of his overruling power as the creation of the whole world was, when it was wrought by a word of his.

It is now full time to look back with humility and thankfulness on the dangers and miseries we have past, and devoutly to acknowledge to whom our whole deliverance is to be imputed. 'Tis now most evident to us, that the mischief designed us was no lesse than utter ruine and destruction, that the power of the defigners was equal to their malice, and that no humane means were

a.

His holy and glorious name be now and ever magnified, that he hath

And now being safely returned from our captivity, we have desired to review our former state, the very same that the silly bird is in, when it is caught in a

## Annotations on Psalm CXXIV.

א. V. 5. *The proud waters* ] This verse is from the Hebrew thus literally to be rendered, *אֲנִי עָבַר עַל נַפְשִׁי* *Then had it past over our soule* (in the singular belonging to the *נַפְשִׁי* *torrent* in the former verse: ) then follows by opposition *הַיָּם הַגָּדוֹל* *swelling, lifted up, or proud waters*. The word is from *נָפַח* to *swell or boile as water in a pot over the fire*, and from thence 'tis applied metaphorically to other things. And by comparing the Arabick, it is probable that the signification of the Root is more general, for any *increase, or superabundance*. The LXXII. here render it *τὸ ὑδαρ τὸ ἀνυψώσατο*, by that phrase I suppose meaning very deep waters, either *unfordable*, where there is *no standing*, or else *rapid*, against which there is *no holding out, no resisting*. The Syri-

ack read *וְהַיָּם כִּפְיוֹ* *copious, plentiful waters*. Thus the meaning is clear, *the torrent* (v. 4.) *had past over our soule*, and that *torrent* farther express'd by *swelling or proud*, i.e. great plenty of waters breaking in, for such is a *torrent*. The Jewish *Arab* translates it, *Then they had drowned us as water, and had been as a torrent over our soules*. The LXXII. here, as in the former verse, read *διὰ λαοῦ ἡ ψυχὴ ἡμῶν τὸ ὑδαρ*, as were *χρημαρὶον διὰ λαοῦ ἡ ψυχὴ*, *our soule past through the water, and our soule past through the torrent*; but this, I suppose, as a paraphrase, not so much to express the condition in, or under, as the escape and deliverance out of the danger: but the Hebrew *עָבַר עַל נַפְשִׁי* *over our soule*, will not bear that. And the Chaldee and Syriack exactly follow the Hebrew.

## The Hundred Twenty Fifth Psalm.

A Song of || Degrees.

The hundred twenty fifth is a declaration of the only true safety, that which consists in our adherence to God, without any seeking to irregular indirect means for the attaining it. (*Aben Ezra* applies it to the † days of the Messiah.)

Paraphrase.

There is no such perfect security as that of the faithful servant of God, which repository his intire trust and dependance on him. He that doth so, stands as fast as the holy mountain whereon God himself is pleased to reside, which certainly no power of man can be able to remove out of its place. The guard of Gods Angels and blessed protection surrounding him, cannot better be express'd than by the situation of Jerusalem with hills encompassing it; for as those hills are sure to keep that city safe from all encounters of winds or tempests, so doth the blessed protection of God surround all faithful servants of his.

1. **T**hey that trust in the Lord shall be as mount *Sion*, which cannot be removed; but standeth fast for ever.

2. \* 1 As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

\* Jerusalem hath hills round about her

Wickedness  
שׂוֹנֵא

3. For the rod of || the wicked shall not rest on the lot of the righteous; lest the righteous put forth their hands unto iniquity.

For however for a time the tyrannical oppressions of wicked men may prosper, to the disturbing the peace of the pious, and so rob

them of their promised portion of felicity in this life; yet will not God permit this to be lasting or durable to the one or to the other, (prosperity to the wicked, or oppressions to good men) lest it should be a temptation of too great force, able to shake the constancy of pious men, and persuade them to do as wicked men do, when they see it prosper so well with them. (See note on Psal. xvi. f.)

4. Doe good, O Lord, unto those that be good, and to them that are upright in their hearts.

God is, and will certainly be, a gracious and bountiful God to all that continue faithful and constant to him. Their sincere endeavours of serving him shall be abundantly rewarded by him.

† or per-  
vert their  
\* send or  
cast

5. As for such<sup>b</sup> as † turne aside unto their crooked wayes, the Lord shall \* lead them forth with the workers of iniquity; but peace shall be upon Israel.

whilst on the other side all obstinate impenitent sinners, that in despite of all Gods commands, and threats, and warnings, will still go on to heap sin upon sin, one wilfull provocation upon another, God shall certainly inflict most horrid eternal punishments on them; which shall yet farther be increased and enhanced to them, by seeing the true pious man, whom they scorned and oppressed in this life, to be received into a state of unmarcessible felicity.

Annotations on Psalm CXXV.

2. V. 2. As the mountains] The Hebrew here is elliptical, and best supplied by adding the verb *batb*, thus, הַרְבֵּי יְרוּשָׁלַם כְּבִילָהּ *Jerusalem batb hills round about her*; and this a fit expression of the safety and security of the situation, being thus guarded from winds and tempests; and this a seasonable resemblance, to express the benefit and safety which ariseth from Gods protection, which incompasseth the pious man. The lxxii. have here, by varying the punctuation, made this other sense of the two first verses, Οἱ πεποιθότες εἰς Κύριον ὡς ὅτις Σιών, *They that trust in the Lord are as the hill Zion*; and then in another sentence, ἡ σαλαδοῦσα εἰς τὸν αἶψα ἡ καλοῖσθαι Ἱερουσαλὴμ, *He that inhabites Jerusalem shall not be shaken for ever*, Ὅρα καὶ λαὸς αὐτοῦ—*The mountains are round about it, and the Lord is round about his people*. In which rendring they have made no other change (beside that of the pointing) save that for שׁוֹנֵא shall stand, they seem to have read שׁוֹנֵא

the participle, *standing*, or *dwelling*, which is answerable to κατοικῶν. But the Chaldee and Syriack accord to our ordinary reading and punctuation.

V. 3. Turne aside unto] The Hebrew שׁוֹנֵא (from שׁוֹנֵא to bend, distort, pervert) regularly signifies *perverting*, *distorting*; and being joyned here with שׁוֹנֵא, which we rightly render *crooked wayes*, it signifies a *perverting* those wayes which are already *crooked*, i.e. going on still, and improving their course of impiety, in stead of reforming or strengthening, growing worse and worse. And to such obdurate sinners, which daily accumulate sin on sin, the vengeance belongs which is here spoken of, viz. to be cast out, rejected from God (so שׁוֹנֵא signifies, *making to goe*, or *walk*; either bidding them goe, *Goe ye cursed into everlasting fire*, or as ἐκβάλλειν and ἐκπέμπειν, *to cast out and send out*, is all one, ἀπαῖσα say the lxxii. here, *he shall drive them out*) and that שׁוֹנֵא

with the workers of iniquity, as when Christ saith, they shall have their portion with hypocrites, or unbelievers. The Chaldee here adds *into bell*, the place where such must expect their payment.

# The Hundred Twenty Sixth Psalm.

A Song of || Degrees.

|| Ascend.

The hundred twenty sixth celebrates the returne from captivity, and the great joyfulness thereof, after their former sorrow, and seems to have been first compiled by Esdras, or some of that Age.

Paraphrase.

2. After a long and a miserable captive state, it hath at length pleased God to bring us back again to the enjoyments of his publick service in his holy place. This is a most joyfull blessing to us, to be celebrated with mirth, and festivals, and singing of Psalms, being as it were the restoring of a joyfull comfortable state of health to a numerous people that were long under a dolorous epidemical disease. The mercy so great and unexpected, and wrought so wonderfully for us, that the very heathens themselves could not but acknowledge it a work of Gods great power, and special favour to us.
3. The Lord hath done great things for us, \* whereof \* we have been made glad. *† are recovered to health.*
4. Turne again our captivity, O Lord, as the streams *† are recovered to health.*  
b in the || south. *† are recovered to health.*  
That is *the wild rivers* || dry land
5. They that sow in tears shall reap in joy.
6. He that goeth forth, and weepeth, bearing *† precious* *† truth.*  
c *precious* seed, shall doubtless come again with rejoicing,  
bringing his sheaves with him.

## Annotations on Psalm CXXVI.

a. V. 1. *Dream*] The Hebrew חֲלֹמִים חֲלֹמִים seems to be best rendered by the Chaldee ܠܗܝܬܝܢ ܕܢܝܝܢܝܢ as those that are recovered from sickness, for 'tis but a figurative signification of חֲלֹמִים, wherein 'tis used for *dreaming*, Jer. xxiii. 25. and elsewhere. The word signifies originally *fat or gross*, and thence *healthy and strong*, and recovered to a firme Athletick habit of body. So Isa. xxxviii. 16. וְיִרְפֶּיךָ *thou wilt recover me*, as appears by what follows, *and make me to live*. To this sense, and not to that of *dreaming*, all the antient interpreters seem to have understood it: the Lxxii. read ἀπὸ πνευματικῶν, the Latine *consolati*, and so the Arabick and Ethiopick, *as men comforted*, i. e. restored to strength again (as in the place of *Isaiah* πνευματικῶν ἔχον, *having recovered made to live*;) not misreading it חֲלֹמִים from חֲלֹמִים to *spare* (as some fanfy) but by this of *comfort*, expressing health of mind, which is opposite to sorrow, and express'd by *laughter and singing* v. 2. In this sense the Syriack also read ܕܢܝܝܢܝܢ ܕܢܝܝܢܝܢ as they that rejoyce. And this is most probably the meaning of it.

b. V. 4. *South*] The Hebrew צִדְדֵי signifies a dry and desert place, Jud. i. 15. *Thou hast given me the land צִדְדֵי of driness, a dry and a barren land, give me springs of waters*. So Isa. xli. 1. *As whirlwinds in the dry ground*. The Lxxii. both there and here render it *from the south*: and so by a metonymic the word signifies, because the southern parts, by reason of the heat of the sun, are dry. But in this place the adjunct *rivers* doth sufficiently evidence how 'tis

to be understood questionless for a *dry ground*, which wants ܕܢܝܢܝܢ *torrents, floods* to enrich it: for to those floods on a *dry ground* is this *returne to captives* fitly compared. And thus the Chaldee at large paraphrases it, *Lord, returne our captivity as the earth is turned* ܕܢܝܢܝܢ *when the springs or guings out of water break out in time of driness*. Yet if by the south we understand a southern country, as *Egypt* and the like, which being very dry, makes use of overflowings to enrich the grounds, and in its greatest exigence, in the heat of summer, when parcht and dried up, to all humane expectation utterly hopeles, the melted snow of *Ethiopia* sends down plenty of water to it, and thence the whole country is fully irrigated, the sense will be still the same; for then the south, and *dry ground*, will be the same thing. To which purpose 'tis observable that *Ethiopia* in Scripture is called the south, Βασιλισσα νότι *Marth. xii. 42. the Queen of the South*, i. e. of *Sheba*, or *Amerse*. And therefore *Abu Walid* rendering it the South, gives the reason of mentioning that especially, *because, saith he, of the driness of the region, and probability of death therein, did not God, when they even despair, cause waters to flow on their ground*. So R. *Tanchum* makes either meaning to be indifferent. The Jewish Arab renders the place, *Lord, turne our captivity, as pools which return to the desert*.

V. 6. *Pretious*] The Hebrew here reads כֶּסֶף כֶּסֶף. Now כֶּסֶף from כָּסַף to draw, signifies a small measure, such as may readily be drawn without any assistance of wheels, &c. So the Chaldee ren-

|| *glaustra*,  
*tribulatio*,  
*tribulatio*,  
*et in quo*  
*pondere*  
*raffri*. *Ving.*  
*Georg. 1.*

der it, *וְיָרָם* *iraham*, a sledge, or a  
dray used for lighter purposes, and  
so a cart to carry seed to the fields.  
This is of a small size, containing  
little; and accordingly *Job xxxviii.*  
*18.* *וְיָרָם* most probably sig-  
nifies a little of wisdom. The copies  
of the *lxxii.* there read *ἐλαστον*  
*σοφίας*; it should be sure *ἐλαστον*  
*σοφίας*, a small carriage of wisdom,  
which is there preferred before the  
richest jewels. In like manner the  
*וְיָרָם* or small carriage of seed is oppo-  
sed to the *sheaves* in the plural, the  
(perhaps) many wagon-loads of  
those which are brought home in  
the harvest. And thus no question

it is to be understood, not of pre-  
cious seed, which is not so fitly op-  
posed to the *sheaves*, but of the  
small contemptible quantity of seed  
that is sown, and comes back mul-  
tplied in the harvest. The *lxxii.*  
and the Syriack and Arabick and  
Latine and Ethiopick do not at all  
interpret the word, but only read  
*βάλλοντες τὰ σπέρματα αὐτῶν*  
casting or carrying out their seed;  
and the rest to the same sense. But  
the Jewish *Arab* reads expressly,  
*וְיָרָם* &c. and carrieth a basket of  
seed, or seed-lip: and so *Abu Walid*  
interprets *וְיָרָם* for such a vessel in  
which the sower carrieth his seed.

## The Hundred Twenty Seventh Psalm.

*A Song of Degree † for Solomon.*

The hundred twenty seventh is thought to have been first composed by  
*Solomon*, (whole name being *Jedidiah* may be referred to *v. 2.*) and  
then is his compendium of *Ecclesiastes*, to set down the vanity of world-  
ly sollicitude without Gods blessing, as in all things, so in that of  
children, the greatest blessing of life. It was one of those that were  
by the Levites sung aloud in commemoration of Gods mercy in the  
returne from the captivity.

*Paraphrase.*

2. There is no way in the world to attain any secular wealth or safety, save only from the blessing of God, the author and dispenser of all good things. Without his special protection, 'tis not all the guards of men which can secure or preserve a city. And as little is it in the power of humane sollicitude, or of a multitude of wives and concubines (such as *Solomon* had in greatest abundance) to have children to inherit it, when 'tis purchased. For as to the former of these, wicked men that incessantly moile, and eare, and drudge for the acquiring it, and never enjoy any part of the comforts of this life, through the vehement pursuit of riches, are generally frustrated and disappointed in their aims: whereas on the contrary, those that have Gods blessing, thrive insensibly, become very prosperous, and yet never lose any sleep in the pursuit of it. And for the latter, that of children, it is a particular blessing of Gods, from whom all increase comes, and he dispenseth it as he sees good, as a present reward to the pious and other virtues of men.
1. Except the Lord\* build the house, they labour in  
vaine that build it: except the Lord keep the city,  
the watchman waketh but in vaine.
2. \* It is vaine for you to rise up early, to sit up late, to  
eat the bread of sorrows; for so he giveth his beloved sleep.
3. Lo, children are an heritage of the Lord: and the  
fruit of the womb is his reward.

\* *exponit* *ut*  
*vaine* *est* *et*  
*est* *habe*  
*re* *se*  
*ut* *rise*, *&c.*  
*when*, *or*  
*whereas*, *et*  
*fruct*



4. As arrows are in the hand of a mighty man, so are children <sup>b</sup> of the youth.

5. Happy is the man that hath his quiver full of them: they shall not be ashamed, || but they shall speak with the enemies in <sup>c</sup> the gate.

weapons, arrows and darts, &c. so the Master of a family is fortified both from hostile invasions, and all other insolencies and molestations, by the multitude and strength of his children, who are ready still to back him and defend him at all turns, from the injuries, of any kind, which the open violence or more secret fraud of men can deluge against him, in the field, or in any court of judicature.

And indeed of all blessings, this of a numerous progeny is the greatest: every child is an addition of strength and safety to the father. As the military man guards himself with

Annotations on Psalm CXXVII.

<sup>a.</sup> V. 1. Build ] The right understanding of this Psalm, the connexion specially of the three first verses of it, depends on observing the notion of בָּנָה <sup>b</sup> building an house, as that is the work not of the Architect, but the Father. For to build (from whence is the name בֶּן a son) is to procreate and bring up children, by which houses, i. e. families, are built up, begun, supported, and continued. So Gen. xvi. 2. 'tis Sarah's saying to Abraham, Go in unto my maid, it may be that <sup>b</sup> I shall be built by her, i. e. I shall have children to build up a solitary childless family. To this appertains that of the midwives, Ex. i. 21. that because they feared God, he built them houses, gave them children to support their families. So Ruth iv. 11. of Rachel and Leah 'tis said, that they two <sup>b</sup> built the house of Israel, i. e. brought all that number of children to Jacob, by which that nation (more than family) was replenished. So Dent. xxv. 9. of him that would not take his brothers wife, and raise up seed to him, the phrase is, he would not build up the house, (בָּנָה אֶת בֵּיתוֹ) of his brother. So 1 Chron. xvii 10. when Nathan tells David, that the Lord will build him an house, it is explained v. 11. I will raise up thy seed after thee, which shall be of thy sons, and I will

establish his kingdom. So again v. 23, and 24, and 25. And thus I suppose it is to be taken in this place, building an house, for raising a family, begetting children, and providing riches, inheritance for them. For of these two things the erecting a family consists; 1. gathering of wealth and riches, then 2. begetting some body to inherit it: and of both these the Psalmist here speaks distinctly in the two following verses; first of gathering the wealth, v. 2. rising early, sitting up late, eating the bread of sorrows, all which is certainly designed to that end; then of children, that they are an heritage and reward of the Lord, v. 3. and so cannot be acquired by mans sollicitude, but are wholly imputable to Gods blessing. As for the other branch of the first verse, that of guarding the city, it seems to be inserted as an instance to the same purpose, vulgarly understood among men: 'Tis God must guard, or else watchmen will do little good; and so unless God build, all the industry of men will not be successfull to it. The lxxii. in the copies we now have for rising early, and sitting up late, read, <sup>c</sup> to be selfless, <sup>c</sup> to be selfless, but this probably in the former part is a corruption of the Copie, to be mended thus, <sup>c</sup> to be selfless

וְשֵׁנִים עֹלְמִיּוֹת יִשְׁפָּעוּ : for thus עֹלְמִיּוֹת  
 עֹלְמִיּוֹת *lasting in the morning to rise,*  
 will be exactly rendered עֹלְמִיּוֹת  
 עֹלְמִיּוֹת. As for עֹלְמִיּוֹת, which in sense we duly render,  
*sitting up late, or literally, being late to rest,* foretelling of going to bed, they read עֹלְמִיּוֹת, as if it were עֹלְמִיּוֹת the adverb, with an affix. In both these mistakes the Latine follow the Greek copies, and read, *vanum est vobis autelucum surgere, surgite postquam sederitis, it is vain for you to rise before light, rise after you have sate.* But the Syriack leave them, and read most clearly, *vain are they* עֹלְמִיּוֹת עֹלְמִיּוֹת?

עֹלְמִיּוֹת that are early to rise, and late to sit down or rest, eating bread with sorrows — which is the fittest rendring of the participles in *regimine*. It follows עֹלְמִיּוֹת, we render, *so he gives his beloved sleep;* but the lxxii. more significantly, *δεν δει, when, or whereas, or since he, i. e. God, gives his beloved sleep, freely bestows and affords them rest and comfort of life, and withall provides as much wealth for them and their families, and indeed much more, than they that moile incessantly, and deny themselves the injoyment of all worldly comfort most, by so doing to enrich their posterity. And that thus עֹלְמִיּוֹת signifies, not onely so (as the Jewish Arab reads עֹלְמִיּוֹת so) but when, may appear by the frequent use of עֹלְמִיּוֹת for *hucusque* or, *hactenus*, for in that phrase עֹלְמִיּוֹת must needs have the notation of time.*

b. V. 4. Youth עֹלְמִיּוֹת are questionless *children of the youth*, as those are opposed to children of the old age, *Gen. xxxvii. 3.* Of these it is frequently observed, that they are the strongest, being, as

Jacob saith of Reuben, his might, the beginning of his strength. And of such it is here said, that they are like arrows in the hand of a mighty man, defend him from hostile invasions as well as weapons can. The Chaldee reads עֹלְמִיּוֹת of the young man; Symmachus (with the Syriack) *της νεότητος, of the youth;* the Jewish Arab either *children of youth, or children of young men*, the word both signifying youth, and being likewise the plural of עֹלְמִיּוֹת a young man; but the lxxii. and the Latine, *extremam aetatem excussorum*, from the original use of עֹלְמִיּוֹת *excussit*, from whence indeed comes both עֹלְמִיּוֹת an infant, and עֹלְמִיּוֹת the age from childhood to twenty five years old. So for עֹלְמִיּוֹת his quiver, v. 5. they read *ἐπιθυμίας δούρου, his desire;* but that probably by way of paraphrase, *filling his quiver with children* being but a poetical expression for having as many as he desires.

V. 5. The gate עֹלְמִיּוֹת the gate of the city is the place of Judicature, their courts being there kept, *Deut. xxv. 7.* (and the places of execution a little without the gates, *Heb. xiii. 12.*) So *Deut. xxi. 19. Zach. viii. 16.* And so the Chaldee interprets here *בית דין בתוך בית* in the gate of the house of judgment. There contentions and suits are heard and determined, and by way of preparation to that are pleaded; and that is here meant by עֹלְמִיּוֹת *when they speak with their enemies,* their accusers or plaintiffs, there. The Chaldee reads *יגדו ויגדו* when they contend, or manage any suit. For to those uses mens children, as friends and assistants, are usefull to their parents, as well as to repel open force or violence. The Jewish Arab reads in places of convention.

c. עֹלְמִיּוֹת

# The Hundred Twenty Eighth Psalm.

## A Song of Degrees.

The hundred and twenty eighth is a short enumeration of the present felicities which from Gods special blessing are ascertain'd to every pious man. It was on that account thought fit to be solemnly pronounced by the Levites, and sung after the returne from the captivity, as a special eminent blessing of God to his people.

### Paraphrase.

1. **B**lessed is every one that feareth the Lord, that walketh in his wayes. There is no such assurance of the comfort and felicities of this life, as that which is made over by God to all pious obedient servants of his.

2. For thou shalt ease the labour of thine hands: happy shalt thou be, and it shall be well with thee. Such men shall not fail of a blessing on all their honest labours, but have plenty here, and, which is much more, take comfort in enjoying that plenty, which covetous worldly men never doe; and after an age of felicity and prosperity here continued (save only when God sees fit to give his mixture of the cross) shall be transplanted to eternal inmarcescible joys.

3. Thy wife shall be as the <sup>a</sup> fruitfull vine by the sides of thine house; thy children like Olive plants round about <sup>a</sup> thy table. One prime and special blessing of heaven it is, that he shall have a fruitfull wife, and a plentiful and prosperous family of children. Of the former of which the clusters of such a

4. Behold thus shall the man be blessed that feareth the Lord. vine as may for its fertility be styled the great bearer, (hanging so thick, that they even cover the walls of the house where they were wont to be planted) is the fittest resemblance; and of the latter, the verdure of the Olive is a proper emblem, with which as the tables without doors were wont to be furrounded, so shall his table be adorned and encompassed with a multitude of flourishing children. All true temporal felicity is comprised in this, and this shall be the pious mans portion.

5. The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the dayes of thy life. And whatever else he can stand in need of, it shall be performed to him by

6. For thou shalt see thy childrens children, and peace upon Israel. God, in answer to his prayers which he offers up in his holy place; and as an accomplishment of felicity to him, his intercessions shall be heard for others, even for the publick of the nation; he shall be an instrument and a witness of good to the whole land; God shall be atoned by such as he, and turne the captivity of his people by way of returne to his prayers and faith and patience. God shall enlarge his dayes, and crown them with that double blessing of old age, first, the sight of a numerous posterity, and secondly, the restoring of peace and prosperity to the Kingdom.

טו כד  
נחמך  
יח  
Good shall  
be to thee in  
the world to  
come, Chal.

## Annotations on Psalm CXXVIII.

- a. V. 3. *Fruitfull vine*] In all countreys the several sorts of *vines* have several names and appellations, among the Jews שרקה and בסר &c. and one sort seems here to be known by the title of נֶפֶן פִּרְיָה the *fruit-bearing vine*, as among us 'tis ordinary to style such a kinde of fruit the *great bearer*. *Vines*, it seems, were then planted on the *sides of houses*, as now they are among us, and not onely in vineyards, to stand by themselves; and to that also the Psalmist here refers. So likewise of *Olive-plants* 'tis observable, not only that rables
- were drest up with the boughs of them, *ramis felicit Olive*, but that in the Eastern countries they were usually planted (as in arbours) to shade the *talle*, entertainments being made without doors, in gardens, under that umbrage, which gave all the liberty of the cool winds and refreshing blasts. An image whereof we have *Gen. xviii.* 4. *wash your feet, and rest yourselves under the tree*; and a full expression, *Ilest. i. 5. the King made a feast in the court of the garden of the Kings palace.*

## The Hundred Twenty Ninth Psalm.

## A Song of Degrees.

The hundred twenty ninth is the recounting of the many dangers of Gods people, and the many wonderfull deliverances which God hath afforded them, and foretelleth the utter destruction of all the enemies thereof. It seemeth to have been composed by *Ezra*, or some of that time, at the returne from the captivity.

## Paraphrase.

'Tis now a most proper vacante season to recount the very many invasions and distresses which the people of Israel have met with, from the beginning of their being a nation, from all which God hath wonderfully assisted and defended them.

1. || **M**Any a time have they afflicted me from my youth, may Israel now say:

2. Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3. The plowers plowed upon my back, they made long their furrows.

4. The Lord is righteous: he hath cut asunder the cords of the wicked.

- a. We have now for some length of years been severely chastised by oppressing tyrants: but God hath at last in his great mercy delivered us out of their hands.

they shall  
be

5. || Let them all be confounded and turned back that hate Zion.

be black-  
ed up.  
\* me'er  
gathers  
the hand-  
full  
of arms.

6. Let them be as the grass upon the house tops, which withereth afore <sup>b</sup> is <sup>†</sup> groweth up.

7. Wherewith the \* mower filleth not his hand, nor he that bindeth sheaves his <sup>†</sup> bosome.

8. Neither doe they which see by say, The blessing of the Lord be upon you; we bless you in the name of the Lord.

persons harvest of all their oppressions and injustices. they shall reap nothing but emptiness and beggary. And all that see them shall discern Gods curse upon them, and think that they have but their desert, and abstain from paying them those civilities which are afforded to other men. Ruth ii. 4. a lo. to. not with them any better success than what they have. Thus hath God at length magnified his deliverances to us, and his judgments on our enemies.

And now their turns shall come of affliction and discomfort. All our enemies, oppressors of the Church of God, shall be disappointed of their prey, and pursued with the curse of God, a blasting from heaven; their pride and flourishing condition shall without any arms of ours be speedily brought to nought. In stead of a prof-

b.

Annotations on Psalm CXXIX.

a.  
חַסְדֵּי  
חַסְדֵּי

V. 3. *Plowes plowed* } The meaning of the phrase חַסְדֵּי חַסְדֵּי will be discerned by two circumstances in the context, <sup>a</sup> the back, and חַסְדֵּי cords; in the next verse. For as חַסְדֵּי signifies to digge or cut the ground, and so to plough; so 'tis simply to cut, or carve, or grave. So Jer. xvii. 1. חַסְדֵּי it is graven in the table of the heart. So Exod. xxxv. 33. 'tis cutting of stones. And being here applied to the back of captives, and cords being the instruments of it, in all reason it is to be understood of scourging, which cuts, and as it were digs, and ploughs, and makes furrows in the flesh, and the longer the cords of the scourges are, the longer are the wounds and furrows. As for the doubling of the word, that signifies the great sharpness and severity, they scourging scourged on my back, i.e. scourged me most cruelly; in proportion to חַסְדֵּי v. 1. which belongs to the sharpness of the affliction, the foreness of the stripes, and not to the frequency of them, which is otherwise sufficiently expressed by from my youth. Thus certainly the Chaldee understood it, who expresses it by חַסְדֵּי (not as their Latine interpreter renders it, ara-

terunt, ploughed, but as חַסְדֵּי in Chaldee and Syriack signifies) they laid on scourging or chastisement on my body. So when 1 King. xii. 14. the Hebrew reads, my father חַסְדֵּי chastised you with whips, as after with scorpions, the Chaldee reads in both places as here חַסְדֵּי scourged. The Syriack also accord, reading חַסְדֵּי חַסְדֵּי they smote with rods, or inflicted stripes on my back, from the Syriack usage of חַסְדֵּי to scourge; and, proportionably, for חַסְדֵּי cords v. 4. they have חַסְדֵּי חַסְדֵּי the twigs, (from חַסְדֵּי a twig or bough) which is another notion of חַסְדֵּי for boughs as well as cords, and the twigs or boughs the instruments of scourging, as well as cords. The lxxii. for ploughing they ploughed, or scourging they scourged, read ἐξέτανον ὁ ἀμάρτανος, the wicked framed or wrought; and for lengthening their furrows, ἐμμάκρυναν τὴν ἀνομίαν αὐτῶν, they lengthened their iniquity; and for cords, ἀνέχευας necks; partly by way of paraphrase, and partly with reference to the Hebrew words: by ἐξέτανον ὁ ἀμάρτανος, which signifies also to frame, as an artificer doth, and so to work or manufacture;

*machinate*; and by ἀνταγὰς to לְמַעַן, the Hebrew לְמַעַן from עָנָה signifying a *swallow*, and עָנָה from the same root signifying *affliction*, or *oppression* also, which is oft the importance of ἀνταγὰς *iniquity* (see *Matth.* xxiv. 12.) As for עַבְדִּי they are thought by some to have read נַפְשִׁי *necks* or *backs*, from נָחַץ *back* in the former verſe. But 'tis more probable that having taken liberty to paraphraſe in the former part, they ſhould continue to doe ſo here alſo.

V. 6. *Groweth up*] The Hebrew יָצָא ſignifies not to *grow up*, but to *pull up*, or take out of the place. The LXXII. rightly render it ἐκκαταδύω, the Latine *evellatur*, *plucked up*. It is uſed of *drawing a ſword*, *Jud.* viii. 20. and *xx.* 15. of *pulling off the ſhoe*, *Ruth.* iv. 7. and here of *pulling up the graſs*, which was the faſhion before ſickles and ſiſhes were uſed: and to that refers קָצֵר the *meter* or *gatherer*, but eſpecially קָצֵר v. 7. not he that *bindeth the ſheaves*, but he that *gathers the handfulls* (ſo as the *leaſers* did after the reapers, *Ruth.* ii. 3.) from קָצֵר a *handfull of graſs* or *corne*, which he that *gathers* puts into his *armes*, and carries in his *boſome*, as here בְּחֶסֶם ſignifies, and *Iſa.* xlix.

22. *they ſhall bring thy ſons in their armes*. The meaning of the phraſe then is, that the enemies of *Zion* ſhall *wither* and *fade away* of their own accord, not need the ſword of enemies to deſtroy them, but periſh without any ſorreign violence, as *graſs on the top of an houſe*, where it hath no mould to take good root in, it *withers before it be plucked up*; whereas other graſs is *fiſt moved or plucked up*, and then is laid a *withering*. Again, the *graſs on the houſe top* grows very thin, he that *plucks it up* will not have an *armefull* a great while, which in the field is ſoon had, and accordingly is not thought capable of thoſe *ἐὐχρηται*, *acclamations* or *ſalutations* particularly accuſtomed to be given to reapers, *The Lord be with you*, *Ruth.* ii. 4. The Jewish Arab renders יָצָא by קָצֵר *summer*, by the *East wind* of, or in, the *summer*, it *withered*. Abu Walid alſo makes mention of ſome who render it *before the heat*, from an uſe of the word in the *Rabbins*; and he likes the ſenſe, but ſaith the Vowels of the word here admit it not to be taken otherwiſe then for a verb of the preterperfect tenſe, and himſelf interprets it, *before it perfectly appear, or be come forth*.

# The Hundred and Thirtieth Psalm.

## A Psalm of Degrees.

The hundred and thirtieth is an affectionate devout prayer to God for mercy, pardon and propitiation, together with a confident assurance and dependence on him for it, and seems to have been composed in time of the captivity, for deliverance out of it.

### Paraphrase.

1. **O** *thou of the depths have I cryed unto thee, O Lord.* Lord, we are deeply plunged in an ocean of misery: to thee doe we addresse our prayers for our release; be thou graciously pleased to hear and answer us.

2. *Lord, hear my voice; let thine care be attentive to the voice of my supplication.*

3. *If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?* There is not a man to be found who hath not some fault or failing, which if thou shouldest proceed with us in thy just severity, would render us incapable of thy absolution.

4. *But there is forgiveness with thee, that thou mayst not be feared.* But thou art a God of grace and mercy, which allowest place of repentance to those that have offended, and wilt allow pardon to the penitent. Were it not for this, we were all in an hopeless desperate condition, and that utter desperation of mercy would engage us for ever in our course of sin, without any thought of returning or repenting. But being by thy mercy respited, and by thy gracious call invized, and by the attraction of thy spirit (if we doe not resist) effectually drawn to repentance, and assured of thy acceptance if we come, here is a full concurrence of all arguments, and motives, and aids, to bring us, and oblige and engage us to it.

5. *I wait for the Lord: my soule doth wait, and in his word doe I hope.* In thee therefore my hope and full trust is reposed; thy mercies and gracious promises are the onely anchor and support of my soule.

6. *My soule waiteth for the Lord more than they that watch for the morning; I say more than they which watch for the morning.* To thee I daily beseech my selfe early in the morning; at the time that the Priests offer their morning-sacrifice in the temple, I constantly addresse my prayers and my very soule before thee.

7. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.* And the same is the duty of all true Israelites: let all such apply themselves diligently and constantly to God, as to a God of mercy

8. *And he shall redeem Israel from all his iniquities.* and pardon and propitiation, that will be reconciled to all truly penitent faithfull servants of his, not imputing to them their frailty and sins of infirmity, if they be guilty of no other, may nor their greater sins knowingly and deliberately committed, if they be retraced and forsaken by confession, contrition, and renovation of minde, and their pardon humbly sued out by constant prayer. For as a remedy for all such the blood of the Messiah was most sufficient, and that decreed and designed by God to all the world, for the obtaining of actual redemption, and pardon and restitution to his favour (as of captive Israelites to their country and temple) upon their sincere change and reformation.

## Annotations on Psalm CXXX.

a.  
לִפְנֵי  
תוֹרָה

V. 4. *Feared*] For לִפְנֵי תוֹרָה *that thou mayest be feared*, our copies of the LXXii. have ἐν ὕμνῳ τῷ ἐν ὕμνῳ τῷ ὄνοματι σου, *for thy names sake*, and that joyned with ἐπεμεναι or *I have waited for thee*, O Lord, following. But the Hebrew no way inclining to that reading of ἐν ὕμνῳ τῷ ὀνόματι σου, and the Latine which most commonly follows the LXXii. reading *propter legem tuam sustinuit, Domine, for thy law I have waited for thee*, and the Hebrew תוֹרָה (read without points) being easily mistaken for תוֹרָה *law*, in all probability the original reading of the LXXii. was ἐν ὕμνῳ τῷ νόμῳ (not ἐν ὕμνῳ τῷ ὀνόματι σου, *for thy laws (not for thy names) sake*). But this, as it is evident, by a double mistake; one in the reading of תוֹרָה for תוֹרָה, the other (whether in the Latine only, or in the LXXii. also, 'tis uncertain) by taking that word from the end of the former, and joyning it to the latter period. But without either of these, the Hebrew reading is very current, *But* (so פִּי is oft to be rendred) *there is pardon, ἡ ἀφεσις, say the LXXii. propitiation, with thee, לִפְנֵי תוֹרָה that thou mayest be feared*, by the fear of God signifying obedience to his laws, to which his pardoning of the frailties and slips of our lives invites and draws us, when a desperation of all mercy for such would certainly avert us from it.

b.  
נָפְשִׁי  
לְאֵדֹנָי

שְׂמִי  
לְבָקֶר

V. 6. *More then they that watch for the morning*] This verse is very perspicuous in the Original, נָפְשִׁי לְאֵדֹנָי, *literally my soule to the Lord*, where is an Ellipsis necessarily to be supplied by *riseh, or cometh, or hasteneth*, or the like, שְׂמִי לְבָקֶר *from the watchers or warders, or guard in the morning*, i.e. as early, from that time that they come or hasten

to their watches: then follows again repeated שְׂמִי לְבָקֶר *the guard or watchers in the morning*; which repetition in Hebrew Dialect signifies the daily several watches of every morning, as שָׂא שָׂא *man man*, i.e. every man one after another, the Hebrews wanting forms of distribution (see note on *Mar. vi. c.*) And so this is the full importance of the verse, *The guards every morning that hasten to their watches*, are not yet earlier than I in my daily addresses to God. What these watches or guards of the morning are, the Chaldee hath best exprest; *they that observe the morning watches*, say they, לְקַרְבָּא קְרִיבָא צִיְרָא *that they may offer the morning oblation*; i.e. the Priests which in their turns officiated: or rather some officers of theirs, which were peculiarly appointed from a tower to expect the first appearance of break of day, the manner of which is at large described in the Talmud, *Cor. Joma*. The Chaldee for שְׂמִי לְבָקֶר *from the watchers*, read שְׂמִי לְבָקֶר, *just to the same sense*, which yet their Latine render *plusquam observantes, more than they that observe*. But the words do not so import, nor could it truly be said, that he waited, or observed his offices *more than* the Priests, or guards in the Temple did, who never mist the performing of their daily offices there. The LXXii. read ἀπὸ πρωῒας μέχρις ὧρας *from the morning watch till night*, by the addition of *till night*, thinking to supply what was wanting, and to the terme from which he began his watch, adding the terme to which he continued it, hereby evidencing their understanding of שְׂמִי in the notion of *from*. And so the Syriack doe also.



also, who read *לַמֶּלֶךְ לְבָרְכָהּ* from the watches of the morning, *לְבָרְכָהּ* &c. and until the morning watch, i. e. from one morning watch unto another. Whereby they rightly render the former part, but observe not the elegance in the repetition, but suppose the preposition *לְ* to be there wanting, which they thus supply. But the interpretation we have given is most agreeable both to the sense, which is to express his daily constant earliness in the service of God, equal to that of the Priests in the Temple, every morning of every day, and to the Hebrew idiom also. Of these watches somewhat hath been said note on *Psalm* cxix. hh. Yet in this place it will not be amiss to adde a little more, what this morning watch was, or of how many hours it consisted, because in this matter, the computation of the Old and New Testament doth appear to differ. In the Old Testament we find but three watches in the night, and then each must consist of four hours. The first is called *לַמֶּלֶךְ לְבָרְכָהּ* the beginning of the watches, *Lam. ii. 19.* the second, *לַמֶּלֶךְ לְבָרְכָהּ* the middle watch (an evidence that there were but three) *Judg. vii. 19.* the third is *לַמֶּלֶךְ לְבָרְכָהּ* the morning watch, *Exod. xiv. 24.* and accordingly here we have *לַמֶּלֶךְ לְבָרְכָהּ* the watchers in the morning. And so in the Talmud *tr. Beraboth*, Rabbi Eliezer saith, *שלוש שעות היו בלילה* there are three watches in the night; and so afterward *R. Isaac* also. And that thus the night was divided

among the Grecians also, appears by *Homer* in the 11th. of the *Iliads*,

—παράχρησεν δὲ πλείων ῥῆξ  
τῶν δὲ μομάων, τελέετ' ἄρ' ἔτι  
μοῖρεν ἄλγεαί τ' αἰ,

the larger part of the night, that of two portions of it, was past, and now the third portion or division remained. On which saith *Eustathius*, *Τετράληκτον ἔστι τὸς παλαιὸς βέλταται εἶναι τὴν νύκτα, καὶ ὅτι τὴν ἡμέραν, he makes the night according to the ancients to be divided into three watches, in like manner as the day also, saying, ἑσπέραι ἡμέρας, ἡ δειλὴ, ἡ μεσσημέρας, morning, or evening, or midday. Yet in the New Testament it is evident there were four watches in the night among the Jews, (introduced as several other customs, from the Romans) mentioned *Mar. xiii. 35.* under the styles of evening, midnight, cockcrowing, and morning: and so *Math. xiv. 25.* *Jesus came to them in the fourth watch of the night.* The verse is by the Jewish Arab rendered, *So my soule is to him of, or from, the keepers or guard by day, and the keepers or guard by night;* and in a note he saith that this is not a literal version, yet a rendering (as he supposed) of the same, to express his continuall doing it through the whole course of night and day. *Kimchi* reads, *My soule is to the Lord of the watchers for the morning, i. e. waiteth in the night for the Lord, that it may be of those that watch for the morning, i. e. that rise in the morning-watch to pray;* and the repeating the words sheweth their continual course and custome so to doe.*

# The Hundred Thirty First Psalm.

A Song of Degrees of David.

The hundred thirty first is a profession of humility, as that which best qualifies for Gods mercy, and is the only sure foundation of hope in him. It seems to have been first formed by David in the time of his distresses, to vindicate himselfe before God of the accusation which Sauls sycophants so studiously threw upon him, that he designed mischief to Saul, and thereby the kingdome to himself. And after it was appointed to be used at the returne from captivity, no temper better becoming those that have received the greatest mercies, than that of humility and affiance.

## Paraphrase.

O Lord, I have alwayes endeavoured to keep all pride and ambition out of my heart, not to meddle with things of weight and difficulty, and such as are above my strength to manage.

1. **L**ord, mine heart is not haughty, nor mine eyes lofty; neither doe I exercise my selfe in great matters, or in things too high for me.

a. But on the contrary to learn and practice humility, self-denial, resignation and submission to the will of God, to look on my selfe as a most feeble impotent child, able to doe nothing of my selfe, but wholly to be directed, supported, and enabled by him in all my undertakings, and so to wean my selfe from my natural affections and desires, as an infant is when he is estranged from his mothers breast.

2. **||** Surely I have <sup>†</sup> behaved and quieted my selfe, as a childe that is weaned \* of his mother: my soule is **||** as a weaned childe.

|| But <sup>†</sup> or loved and quieted my soule, \* without toward <sup>||</sup> with me

And the sure temper I shall recommend to all pious men, as that which will for ever stand them in most stead, with an utter abrenunciation of all selfe-trusts, or secular confidences, to roll and repose themselves wholly upon God, who will undoubtedly answer and supply, and never be wanting to them that thus depend on him.

3. O Israel, hope in the Lord from henceforth and for ever.

## Annotations on Psalm CXXXI.

V. 2. Surely I have behaved] <sup>2.</sup> <sup>אֶלֶּן</sup> <sup>אֶלֶּן</sup> is according to sense to be rendred *quia, but*. The lxxii. attending to the letter, render it, <sup>אֶלֶּן</sup> <sup>אֶלֶּן</sup>, if not. For <sup>אֶלֶּן</sup> that follows from <sup>אֶלֶּן</sup> to set, or dispose, the Chaldee read <sup>אֶלֶּן</sup> <sup>אֶלֶּן</sup> <sup>אֶלֶּן</sup> I put my hand upon my mouth (and the lxxii. to the same sense, <sup>αὐτοπροσώπως</sup> I was humbly disposed) and so

most rationally it is to be rendred, if not by force of <sup>אֶלֶּן</sup>, yet by virtue of <sup>אֶלֶּן</sup> that follows, which notes *imposing silence* upon himself; and then the *putting* preparative to that, must be the *putting the hand upon the mouth*: and so the Chaldees rendring may seem rather a supply of an Ellipsis, than by way of paraphrase. But there is another

ther notion of *לָעוֹלָם* to level, Isa. xxviii. 25. *וַיִּשָּׂא* when he hath made plain the face of the ground, a scheme which the Baptists uses, for working such a temper in the heart, as is qualified for the reception of piety, Luk. iii. 5. To which that of the lxxii. comes nearer, humility and lowliness of minde being the plain meaning of that other more poetical phrase. For *לָעוֹלָם* the lxxii. seem to have read *לָעוֹלָם* and so render it *ἀλλὰ ἔψαυα*, but have elevated: but hereby they have varied the sense little, their *if I have not humbled*, but exalted my soule, being all one in effect with *I have not exalted, but humbled*. The similitude that follows, *לָעוֹלָם* as a weanling with, or toward the mother, (so *לָעוֹלָם* signifies with or toward) is a denotation of the greatest obedience and dependence and self-denial and resignation that can be; for so the weanling,

though he begin to goe, and speak, and live without the teat, yet wholly depends on the mothers aide, and teaching, and provision for each of these. And so in the application, my soule is *לָעוֹלָם* as a weanling with me; where yet the lxxii. render *ἀναποδοῦσαι* as retributions, from another notion of *לָעוֹלָם* to retribute, which cannot belong to that place. The Jewish Arab reads, *But I have equalled my soule, and made it like to a weanling*, *לָעוֹלָם* that desireth after his mother, as if *לָעוֹלָם* were of the same notion with *לָעוֹלָם* to be like, and *לָעוֹלָם* and that were much alike in signification. The sense he gives in a note, *I cast my affairs on the Lord, as a childe doth on his mother*, and his repeating it, *my soule is with me as a weaned childe*, is as much as to say, I have weaned it from transgressions.

## The Hundred Thirty Second Psalm.

### A Song of Degrees.

The hundred thirty second seems to have been at first a composition of *Solomon* upon the building the Temple, (part of it v. 8, 9, 10. inserted in *Solomon* prayer at the dedication of the Temple, 1 *Chron.* vi. 41, 42.) It is the recounting of *David*'s care of the Ark, and of Gods promises made to him and his posterity, as also of the setting apart of *Sion* to be the place of the Temple; and it was after used upon the rebuilding the walls, after the return from the captivity.

### Paraphrase.

1. *Ord, remember David and all his afflictions,*  
 2. *How he swore unto the Lord, and vowed unto the mighty God of Jacob,*  
 3. *Surely I will not come into the tabernacle of my house, nor goe up into my bed,*  
 4. *I will not give sleep to mine eyes, nor slumber to mine eye lids,*  
 5. *Until I finde out a place for the Lord, an habitation for the mighty God of Jacob.*

Blessed Lord, remember, I beseech thee, and reward upon his family, the great piety and humility of *David* my father, the eminent expressions of his zeal toward thee. He was so highly concerned for the service of God, that having built himself houses, &c. he immediately prepared a place for the Ark of God, v. 1. and brought it up thither in pomp, ch. xv. & xvi. having, it seems, solemnly vow'd to doe so, before

it up thither in pomp, ch. xv. & xvi. having, it seems,

Exk 3

ever

ever he would dedicate and bless (or dwell in) his own house, chap. xvi. 43. and not content with that, his zeal further broke out to Nathan the Prophet, ch. xvii. 1. being troubled to think of the magnificence of his own house, whilst the Ark was but in a tent, and resolved if God would have permitted him, to have erected a magnificent structure, wherein the Ark of God should be placed, and Gods solemn worship performed.

- b. As the bringing it up to Jerusalem there were great solemnities, a sacred devout procession, and all the parts there about re-soned with joy and acclamations upon the bringing it to and feasting it in Zion; every one with great alacrity resolving to goe up and pay their devotions there, as in the place of Gods special residence, where his Law is laid up, and from whence he is graciously pleased to answer the prayers, and to reveal himself to his servants. This therefore David was resolved to bring to a place where it might remaine, that so God might in a manner inhabit among us, and direct us, and assist in all our undertakings.
6. Lo, <sup>b</sup> we heard of it; at Ephraim, we found it in the fields of the wood.
7. We will goe into his tabernacles, we will worship at his footstool.
8. Arise, O Lord, into thy rest, thou and the Ark of thy strength.

The Priests in their sacerdotal garments, the members of the sanctity of their office and persons, being by him appointed, 1 Chron. xv. 11. to attend on k, and the Levites carrying it on their shoulders, v. 15. and the singers celebrating it with great rejoicing, v. 19, 20, &c.

- The Priests in their sacerdotal garments, the members of the sanctity of their office and persons, being by him appointed, 1 Chron. xv. 11. to attend on k, and the Levites carrying it on their shoulders, v. 15. and the singers celebrating it with great rejoicing, v. 19, 20, &c.
9. Let thy Priests be clothed with righteousness, and let thy saints shout for joy.

- Now therefore, O Lord, I beseech thee, remember the piety and humility, and all the acceptable graces of this thy faithful, beloved, zealous servant, and for his sake reject for me his son, whom thou hast established in his kingdom; but continue with me, and accept of me, whilst I actually performe what he had designede whilst I build a temple for thy presence and service.
10. For thy servant Davids sake, turne not away the face of thine anointed.

- To him thou hast made thy most faithful promise, that the kingdom, which was not established in Sauls family, should be confirmed on his posterity.
11. The Lord hath sworn in truth unto David, he will not turne from it, Of the fruit of thy body will I set upon thy throne.

- And not so only, but that to all ages it should continue in the same line, if they shall but be carefull to performe constant and uniforme obediencies to all the commands of God.
12. If thy children shall keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.

- The place which I designe for this structure is that of Zion, a place which which God is so well pleased, that he never intends to remove thence, nor consequently to translate the royal throne from that family which placed it there, if they will but be carefull to qualify themselves for the continuance of so great a mercy.
13. For the Lord hath chosen Zion, he hath desired it for his habitation.

14. This shall be my rest for ever, here will I dwell, for I have desired it.

Shall they but doe so, he will bestow all other sorts of blessings, a great plenty and prosperity to the whole nation, and a multitude of children, which shall require the thanksgivings and solemn acknowledgments of the Priests and Levites and singers, whose duty office it is, by God himself appointed them, thus constantly to celebrate his mercies, to offer up prayers and praises to him continually:

- c. Shall they but doe so, he will bestow all other sorts of blessings, a great plenty and prosperity to the whole nation, and a multitude of children, which shall require the thanksgivings and solemn acknowledgments of the Priests and Levites and singers, whose duty office it is, by God himself appointed them, thus constantly to celebrate his mercies, to offer up prayers and praises to him continually:
- d. 15. I will abundantly bless her provisions, I will satisfy her poor with bread.
16. I will also cloath her Priests with salvation, and her saints shall shout aloud for joy.

17. *There will I make the borne of David to bud; I And by this means shall*  
*have ordained a lamp for mine anointed.* God be engaged to continue his favour to the posterity of David, to make it a most flourishing royal family, and continue it shining and burning in a continual succession till the coming of the Messiah, who is promised of the seed of David.

18. *His enemies will I cloath with shame; but upon himself shall his crown flourish.* And all that oppose and invade them shall certainly be disappointed and put to flight, God's special protection continuing to the posterity of so good a King, to perpetuate the Kingdom to them.

### Annotations on Psalm CXXXII.

a. **V. i.** Afflictions] The significance of חַמּוּץ in this place is worth the considering. The lxxii. render it ἡμωδότης meekness, the Syriack ܠܚܕܐܢܝܬܗ humiliry, meekness,

*lenity*, but the Chaldee מְשֻׁבָּח signifies especially two things, *to speak or answer*, and *to be afflicted, humbled, or deprest*. The context referring to David's oath or vow to God, of preparing a place for the Ark, which it seems was under vow, though it be not mentioned in the story, may seem to incline it to the former signification, of *speaking* or making promise to God, Remember David and all his speeches, how he swore unto the Lord—— But the ancient interpreters authority may be preferred for the latter rendering; yet not for that of *afflictions* (for what reference could those have to his vow of preparing a place for the Ark, or of building the Temple?) but of *humility*; *meekness*, or pious affection to God, which excited him so to swear. And this the rather, because when he had built himself a palace, 1 Chron. xv. 1. it appears by the context, that he did not bless it, ch. xvi. 43. nor consequently live in it (for that he might not do till it were blessed) until he had first

prepared a place, and brought up the Ark to it. So again when he designed to build a temple for it, the first proposition which he made to *Nathan* to this purpose, was introduced with a consideration and speech of great *humility*, *2 Sam. vii. 2. See now I dwell in a house of Cedar, but the Ark of God dwelleth within curtains.* He was so humble, that he could not dwell in his house till the Ark of God was brought to *Sion*, nor then could he think meet to be himself in so stately a palace, whilst the Ark of God was but in a plain tent or tabernacle. But especially this *humility* of *David's* is discernible in the passage recited, *1 Chron. xvii. 16. &c.* where upon Gods promise to him, that he would *build up his house*, establish his family in the Kingdome, he came and sat before the Lord, and said, *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?* and so on in a speech of greatest *humility* and *meekness*, and fit here to be commemorated in the beginning of this Psalm, which belongs not only to the preparing a place for the Ark on *David's* part, but also to Gods promise of establishing the Kingdome on his seed, *v. 11, &c.*

V. 6. *Heard of it*] The chief difficulty in this Psalm is, what is here

here meant by *hearing of in Ephrata*. And first, it is certain that *Ephrata* is *Bethleem*, *Mich.* v. 2. Secondly, *וָשָׁמְעָה* signifies *we have heard it*, rather than *we have heard of it*. And then it may be interpreted, that in the procession of the Ark through the tribe of *Judah*, being returned from the *Philistines*, we heard the joyfull acclamations which accompanied it in *Bethleem*; this not only when 'twas placed in *Kiriath-Jarim*, but when 'twas settled at *Jerusalem*; *Bethleem*, as *Aben Ezra* saith, being but three miles from *Jerusalem*. And in accordance with this sense, *Kimchi*, *Jarchi* and *Aben Ezra* agree to interpret the fields of the wood *עַרְוָה* to be *Jerusalem*, as in the prophets frequently the Temple is called *the wood*. And to this inclines the correspondence between *וָשָׁמְעָה* we found it, v. 6. and *אָמַרְתִּי עַרְוָה* till I finde out a place for the Lord, an habitation, &c. v. 5. This seems the most probable meaning of this passage, the difficulty of which the learned *Castellio* hath remarked with this note, *Hujus loci sententiam non intelligo, I understand not the meaning of this place*. Some probability there is, that the fields of the wood should be the house of *Aminadab* in the hill of *Kiriath-Jarim*, so called because it was a city in a woody place, *1 Sam.* vii. 1. from whence *David* and all *Israel* resolved solemnly to fetch it, & brought it to the house of *Obed-Edom* v. 13. And then *hearing of it at Ephrata* must signify hearing it much talk of when he dwelt at home, in his fathers house at *Bethleem*. But the former is the more obvious interpretation. The Jewish Arab is obscure, and probably corrupted, yet the words seem thus to sound, *And we, behold, heard it in the grass or pastures of multitude, abundance or plenty, and we found it between the desert and the wood.*

V. 15. Provisions] The Hebrew *מִיָּדָי*, from *יָד* to hunt, signifies any victuals that is taken with hunting, and absolutely flesh, food, provisions for a journey: so *1st.* ix. 11. take in your hands *מִיָּדָי* provision for your journey. The *Lxxii.* renders it literally *Σῆμαρ*, not in the notion of hunting, but to signify that which is hunted, and so taken; as among us *venison*, the English of *venatio*, is the flesh which is thus caught. But this word *Σῆμαρ* was it seems mistaken, and by transcribers disguised into *χῆμαρ* widow, and so by the Latine rendred *viduam*, and so transfused into many other interpretations.

V. 16. Salvation] What *וְשָׁלוֹם* salvation here imports, will be best judged by *Ps.* cxvi. There the taking the *כַּסֵּי* *כַּסֵּי* cup of salvation v. 13. is expounded v. 14. by paying his vows unto the Lord, those oblations which he had vow'd, as his *εὐχαριστία* expressions of thankfulness for Gods deliverances (as *Ps.* l. 14. offering of thanksgiving and paying of vows are put together) and in plain termes v. 17. the sacrifice of thanksgiving. Accordingly, as the *Lxxii.* rendred *דָּבָר* the trespass-offering or peace-offering, *Lev.* vii. by *θυσία σαρκελας* sacrifice of salvation, v. 1. so they vary the style, and read *θυσία αἰνέσεως* sacrifice of praise, v. 2. and *θυσία σαρκελας αἰνέσεως* sacrifice of saving praise, v. 3. (see Note on *Heb.* xiii. e.) The Chaldee *Psal.* cxvi. read *כַּסֵּי* *כַּסֵּי* the cup of redemptions, i. e. such a cup, as they that have received any redemption or deliverance, are wont to take, to express their thankfulness (the *ποτήριον εὐλογίας* cup of blessing in the Christian style) and so here *כַּסֵּי* *כַּסֵּי* the garments of redemption, were such literally as the Priests use in time of sacrifice, when they are solemnly to acknowledge any deliverance or mercy received from

from heaven, or more probably a Poetical, or Rhetorical scheme, such is *Iſa. lix. 17. righteousness as a breastplate, and the helmet of ſalvation,* and *Eph. vi. 14, 17. and 1 Theſſ. 5. 8.* And accordingly to the *Prieſts being clothed with ſalvation* is here annexed, *her ſaints ſhall ſing aloud with joy.*

**V. 17. Lampe** | The notion of *ל* *lampe* here will be diſcerned by conſidering the double property of a *lamp* or *candle*; 1. that it *thineeth*, 2. that from that, when it is near ſpent, another may be lighted, and burne afreſh, and ſo the light be, from one to another, perpetually kept in. For by this double reſemblance a ſucceſſion of Kings in a family is lively expreſt. Of *David* himſelf it is ſaid *2 Sam. xxi. 17. thou ſhalt goe no more with us to battel, that t'ou quench not the light of Iſrael*: and of the ſucceſſion *1 King. xi. 36. unto his ſon will I give one tribe, that David my ſervant may have a light or lamp allway before me in Jeruſalem*; and again *ch. xv. 4. for Davids ſake*

*did the Lord give him a lamp in Jeruſalem, to ſet up his ſon after him.* And lo here *ל* *a lamp to mine anointed*, is a royall ſeed or poſterity to riſe up in ſtead of *David*, and ſit upon his throne. The ſame was before meant by the *budding* of the *ל* *horne of David*. The *horne* is proverbially the regal dignity, and the *budding* thereof, the bringing forth ſucceſſors to the Kingdom. The ſame is again repeated *v. 18. upon him*, i. e. his poſterity, *ſhall his crown flouriſh*; where for *ל* *his crown*, the *ל* *read* *ל*, not *bu* but *my*, and taking *ל* in the notion of *ſeparation* or *ſanctification*, read *ל* *my holineſs*. That this doth myſtically refer to *Chriſt*, the *Jews* confeſs. So ſaith *R. Saadiah*, *The lamp is the King which illuminates the nations*; and *Kimchi*, that the *horne of David* is the *Meſſias*. To whom it is farther agreeable, that he is ſaid *ל* *to flouriſh* or *led forth*, which is another of his titles, and to that *ל* may poſſibly be added alſo,

## The Hundred Thirty Third Psalm.

*A Song of Degrees of David.*

The hundred thirty third is the magnifying the felicities of holy peaceable fraternal communion, and was fitly accommodated to the returne from the captivity, and their unilorme conjunction in the ſervice of God.

*Paraphraſe.*

1. **B**Ehold how good and how pleaſant it is for brethren to dwell together in unity. There is nothing that is more acceptable to God, and matter of greater joy and preſent delight to the perſons themſelves, than a peaceable friendly converſation of pious men, with a perfect union of minds, and communion in devotions, and joynt inducements of doing, and helping one another to doe, thoſe things that are moſt excellent.

It cannot be more fitly compared to any thing than to the unction of Aaron the high-priest of God, the ointment of a most precious sort, very fragrant and odiferous. It was by order to be poured upon his head, and in that plenty, that being so poured, it diffused it self not only on his face and beard, but ran down also upon the upper part or collar of his garments, (see note 2.) and this whole ceremony instituted by God himself, thereby to consecrate Aaron and his successors after him to the high-priests office, to offer sacrifice to God, and bless the people. And in all these particulars the proportion holds. This of fraternal charity, union and communion is 1. very precious, highly valued; 2. very gratefull and wellcome, a pleasant and refreshing spectacle to all beholders, to God, Angels and men; 3. it is so rich and plentiful a grace, that it communicates it self to all the meanest persons in the society, not only to superior and more eminent parts, but to every inferior member of the community, making supplies to all sorts of all their wants; and 4. no grace or vertue more signally commended and recommended by God; or 5. more required to make our prayers acceptable to God, or our offices usefull to others or our selves.

2. *It is like the precious ointment upon the head, that ran down upon the beard, even Aarons beard, that went down to the skirts of his garments.*

2.

And accordingly God hath promised abundant blessings to those that thus live, all happiness here, and all glory in another world. And in that respect it is most fitly compared to the innumerable drops of dew that fall in a morning upon many several and distant hills, Hermon on one side of Canaan, and Zion on the other; or to that cloud of dew which is seen hanging as such on the highest hills, but dissolves in showers of rain upon the lower, which cheereth and refresheth whosoever they fall; For so doe Gods blessings severally descend in great abundance upon every member of such a peaceable united community, be they in their condition as distant as Hermon and Zion in place, yet the goodness of God finds them out, and rewards them severally, bestowes all benedictions upon them.

3. *As the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.*

### *Annotations on Psalm CXXXIII.*

2.  
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V. 3. *Zion*] It is here thought very difficult to resolve what is the meaning of the phrase *הר ציון* *har Zion* which descended on the hill of Zion. For if it be spoken of the dew of Hermon forgoing, then 'tis not imaginable how that should descend on the hills of Zion, Zion being very distant from Hermon, Zion at Jerusalem, and Hermon on the other side of Jordan, on the utmost part of Canaan toward the East, and so opposed to Tabor, *Psal.* lxxxix. 12. as East to West. This hath put some learned men on a conjecture, that *הר ציון* here should be changed into *הר שני* *Schion*, which is another name of Hermon. But this is not found in any ancient or later copy, nor yet favoured by any of the ancient Interpreters; who uniformly read it *Zion*, and not

*Schion*; nor hath any the least ground, but that of the nearness of the words, and the conceived difficulty of the matter, that the dew of Hermon should descend on Zion at that distance. But for these, 1. It is most unsafe to use that liberty of conjecture, thereby to change words at pleasure into any that have affinity with them. 2. By this conjecture the difficulty is but changed, not taken away; for it would then be still difficult, and but little more reasonable, to suppose that the dew of Hermon should be said to descend from Hermon upon Schion, i. e. upon it self, then that it should from Hermon descend upon the most remote mountain. 'Tis therefore most seasonable to take notice of that which hath here occasioned the difficulty, or seeming improbability



improbability of interpreting the words of Zion at Jerusalem. The similitude in the former verse of the *oyntment falling directly and by descent from the head to the beard*, hath led men to conceit a falling of that in like manner from a higher to a lower place; which indeed cannot in any sense be applied to mount Hermon and the hills of Zion, whereas in the truth this of the *dew*, were the hills never so near and subordinate one to the other, would still be a similitude unfit for that turn: for *dew* is not like rain, which streams down from hills to valleys, or from an higher to a lower hill, but remains in the place where it falls, be it high or low. The *dew* therefore in this place may possibly be set to express onely the plenty of that which is spoken of (as elsewhere the *dew of the morning* is proportionable to the land of the sea in respect of the numerousness, see note on *Psal. cx. a.*) and the blessing and refreshing quality thereof, &c. so to usher in Gods commanding a blessing and life for evermore, in the end of the verse. If that may be allowed, then the clear way of understanding this passage is, either to sever and read by it selfe *כִּטְלָהּ חֵרְמוֹן* *as the dew of Hermon*, i. e. *as the dew that lies thick and numerous on the hill called Hermon*, and then again to repeat, *as the dew which fell on the hills of Zion*; or else, joyning them together, to read by apposition, *כִּטְלָהּ חֵרְמוֹן* *that descends or falls, i. e. as the dew that falls upon the hills of Zion*. Thus 'tis certain, that *as the dew falls on Hermon*, so it falls on the hills of Zion, yea and at the same time; and though not the same individual drops, yet the same specifical *dew*, with the same blessing, refreshing quality, and in the like plenty on the one and on the other. And therefore though the literal rende-

ring of the Hebrew be, *As the dew of Hermon which fell on the hills of Zion*; yet our English, to avoid the mistake to which those words are subject, have not done amiss to make that supply as of an Ellipsis, adding *and as the dew*, above what is in the Original: without which addition yet the words may very intelligibly be rendred, *As the dew of Hermon, which (dew) falls on the hills of Zion*; so they be taken in this sense which we have here express'd, *the dew which lies in great abundance on Hermon, and yet falls in the like plenty on hills very distant, those of Zion also*. Or if we desire to make the resemblance and correspondence between the *oyntment* and the *dew* more compleat, it may be observed that *Hermon*, called *שֶׁנִּיר*, and *טוֹר חֵרְמוֹן*, from its high top still covered with snow, was one of the greatest land-marks of *Palastine*. Now of such hills we know, that the mist or *dew* of them is rain in lower places, there being no more ordinary indication of future rain, in all countreys, than when the high hills are cap't with a cloud of *dew*. And so to lay this *dew of Hermon*, or that first formation of rain, which was on the top of that but as a *dew*, should after fall in shours of rain on the adjacent countrey, will be very intelligible. And then for the choise of *Zion* for the other terme on which the rain is here supposed to fall, there is this reason of analogy, that the *צַדִּיק* which we render *skirts of Aarons garment*, is by *Kimchi* and *Jarchi* affirmed to be the upper part, the collar of his garment, it being neither usefull, nor convenient, nor consequently probable, that the *anointing* should be so liberal as to run over all his cloaths: and then *Zion*, by being thus lower then *Hermon*, will bear a fit analogy with that,

## The Hundred Thirty Fourth Psalm.

### A Song of Degrees.

The hundred thirty fourth is the encouraging the Priests in their constant offices, in the publick worship and praising of God in the Sanctuary, and is the last of those which were accommodated to the returne from the Captivity.

#### Paraphrase.

- a. Now is God in an eminent manner to be blessed and praised for all his mercies, that especially of giving liberty for the continual offices of the Temple, of which we were so long deprived, and to which being now restored, all that attend that service by day and night, the Priests in their courses, are obliged most diligently to performe it, and affectionately and devoutly to magnify his holy name,
- b. Remembering allways, that the ceremony of washing, which is constantly observed herein, is an Emblem of the great sanctity of lives that is required of those that thus wait on the Altar, that offer up any sacrifice to God, especially that of praise and thanksgiving; and that therefore they are most nearly concerned to be thus qualified, whensoever they come to officiate,

1. **B**ehold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

2. Lift up your hands in the Sanctuary, and praise the Lord.

3. The Lord that made heaven and earth bless thee out of Zion.

And the great omnipotent Creator and Governor of the whole world, that hath his peculiar blessing residence in Mount Zion, thence to hear and grant the petitions that are made unto him there, bless and prosper, receive, and graciously answer all the requests which his people shall there at any time address unto him.

### Annotations on Psalm CXXXIV.

- a. V. 1. Stand] עֲמִידִי ye that stand seems here to have a critical notation, for *Aben Ezra* observes that the High priest only sat in the Temple, the rest ever stood, which seems to have been imitated in the Primitive Christian Church, that the Bishop should sit, and the inferior Clergy stand.
- b. V. 2. In the Sanctuary] The Hebrew שְׁמֵרָה signifying holiness as well as the holy place, the Temple or Sanctuary, may here be taken in the former sense, the latter having been sufficiently express'd, v. 1. by the house of the Lord (to which also the xxii. adds there, above the
- Hebrew, בְּאֵלֵינוּ *in the courts of the house of our God.*) For the Priests (which are here spoken to) before their officiating, which is here express'd by lifting up their hands, were obliged to wash their hands, and that washing is stiled שְׁמֵרָה sanctification: (see note on Job. xiii. d. and on Psal. xxvi. d.) And to this refers the lifting up holy hands, 1 Thim. ii. 8. the bringing this purity to our offices of devotion. Of the Priest we read in *John* c. iii. v. 3. that the High Priest on the day of Expiation washes five שְׁמֵרָה and ten שְׁמֵרָה sanctifications, i.e. five washings of his whole body,



And this omnipotent power of his was he pleased to interpose for us in bringing our ancestors out of Egypt, after he had shewed forth many prodigies of judgments upon the King and all the people of Egypt, at length causing a sad lamentation through the whole land, by killing every first-born both of Pharaoh the King, and of all other the greatest and meanest inhabitants, and extending the stroke even to the first-born of cattle, (by which act of severity upon them they were persuaded to dismiss the people out of their land.)

So again did he magnify his transcendent controlling power, in subduing those greatly Kings and people, Sison and the Amorites, Num. xxi. 24. and Og the King of Basan and his army, v. 34, 35. and the whole Kingdom of Canaan, the Kings and all their cities, Num. xxi. 3.

whom by no power of their own, but by Gods delivering them into their hands, v. 2. they utterly destroyed. And having thus evidenced his power (which was the latter thing mentioned v. 5.) he also magnified his mercy to us (which was the former thing v. 4. to which the Psalmist goes back, after the Scripture style, see note on Mat. vii. b.) in giving us this whole land of Canaan, a fruitful and pleasant land, for us and our posterity to enjoy by his divine gift, as if it had descended to us from our fathers.

Thus are the power and bounty of our God magnified toward us, and we obliged never to forget either of them, but commemorate them to all ages. For though God for our sins doth sometimes justly permit us to be oppressed and distressed by our enemies, yet such is his goodness and mercy to us still, that upon our returning and repenting, he is pleased to returne and repent also, to pardon our sin, to take our parts, and avenge us on our enemies. See Deut. xxxii. 36.

On the other side, the gods of the heathen world v. 5. are all but livelick inanimate images, (see Ps. cxv. 45. &c.) not able to afford the least aid or any of their voceries. A sad reproach that to all those that first make, and then pray to, and expect assistance from them, and an argument that they are but a sort of stocks and stones and images themselves, that can believe in, or hope for good from, such senseless pictures of men, whom they worship for Gods.

And the sadder the condition is of such worshippers, of all the gentile world which is thus idolatrous, the more are we of Israel obliged to bless and magnify the Lord of heaven, if it be but for that blessing bestowed so graciously and happily upon us, of rescuing us out of the blindness, and darkness, and idolatry, which possesseth the hearts of the far greater part of the world. And on this account, as also for all other his mercies, it is the special duty of this whole nation, thus assumed by him to be his people, but especially the Priests and Levites, and all his faithful servants, whom he hath yet more obliged, separated them from the rest of this people, and assumed them yet nearer to himself, to bless and praise and magnify his holy and glorious name, to assemble together at the place of his solemn worship, the place where he is pleased in a most special manner to reside, and preside, and exhibit himself unto them that address themselves to him there, and there to sing continual Hosannas and Hallelujahs to him.

8. who smote the first born of Egypt both of man and beast.

9. who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10. who smote great nations, and slew mighty Kings,

11. Sison King of the Amorites, and Og King of Basan, and all the Kingdoms of Canaan;

12. And gave their land for an heritage, an heritage unto Israel his people.

13. Thy name, O God, endureth for ever, and thy memorial, O Lord, throughout all generations.

14. For the Lord will judge his people, and he will plead for repent himself concerning his servants.

15. They have mouths, but they speak not; eyes have they, but they see not:

16. They have ears, but they hear not; neither is there any breath in their mouths.

17. They that make them are like unto them, and so is every man that trusteth in them.

18. Bless the Lord, O house of Israel; bless the Lord, O house of Aaron.

19. Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.

20. Blessed be the Lord out of Zion, which dwelleth in Jerusalem. Praise ye the Lord.

from  
which is  
the  
no  
strills.

\* a wife, but  
there is no  
breath in  
their no-  
strills.

## Annotations on Psalm CXXXV.

a. V. 14. Judge] The Hebrew <sup>ל</sup>ל, from <sup>ל</sup>ל, signifies frequently not only to judge, or give sentence of punishment, but to contend in judicature; and that again, not onely as an accuser or Plaintiff, in the notion of <sup>אשכנח</sup>aschkenach (answerable to it) for <sup>אשכנח</sup>aschkenach 1 Cor. vi. 1. but also as Defendant or Advocate; and so 'tis to plead, or take ones part, and patronize his cause, and so to bring sentence of mulct or punishment against the adversary. In this notion of defending or pleading for, <sup>אשכנח</sup>aschkenach is oft used: see Psal. vii. 8. x. 18. xxvi. 1. xxxv. 24. xliiii. 1. lxxii. 4. And so is <sup>ל</sup>ל also: so Gen. xxx. 6. <sup>ל</sup>ל God hath judged me, saith Rachel, and heard my voice, i. e. taken my part, given me a son, whose name therefore she called Dan, a word from this theme. So Deut. xxxii. 36. whence this whole verse is verbatim taken. In like manner the nouns, both <sup>ל</sup>ל and <sup>אשכנח</sup>aschkenach, being joyned with <sup>אשכנח</sup>aschkenach doing, are not so fitly rendred doing judgment, as pleading a cause. So Psal. cxl. 12. I know that the Lord <sup>אשכנח</sup>aschkenach will plead the cause of the afflicted, and again, <sup>אשכנח</sup>aschkenach the right of the poore. And so Ps. ix. 4. <sup>אשכנח</sup>aschkenach thou hast pleaded my right and my cause: to which is there added, thou sittest in the throne judging right; not as the same again, but differing from it, as the part of a Judge doth from that of an advocate, the Psalmist there signifying that God had taken both parts, first contended for him, then judged the controversy on his side, defended him, and so pleaded his cause, and overthrown his enemies, which was the passing of right judgment for him; for that seems to be the full importance of that Verse. And so, we know our

Saviour is both our Advocate, and our Judge; and herein our happiness consists, that he which is our Judge, is our Advocate also. Then for <sup>אשכנח</sup>aschkenach, that may be either from <sup>אשכנח</sup>aschkenach to grieve, and then 'tis duly rendred, will repent himself; or else from another, if not contrary, notion of the same word, for taking comfort, and so by the lxxii. 'tis rendred <sup>אשכנח</sup>aschkenach shall be comforted, and so by the Syriack, takes comfort; but by the Latine, deprecabitur. This rendring of the Latine, as it may seem to be an imitation of the Greek <sup>αεζαλασθησαι</sup>aezalasathesai, but not in the notion of being comforted, but intreated, and so to be in a passive (though unusual) sense, deprecabitur, shall be deprecated; yet doth it well sort with the former notion, that of repenting: for so God is said to doe, when he is intreated for his people, and removes their punishments from them. So the Jewish Arab understood it, who renders it, will spare or pardon his servants. And to this notion of repenting the context both here, and Deut. xxxii. 36. (where we have the same words) inclines it, viz. Gods repenting himselfe of his anger, of which we often read, i. e. returning to mercy and favour toward those with whom he was formerly displeased; and so the whole verse shall signify Gods returning from punishing, to assisting and taking the part of his people; and that the Chaldee hath of all others best exprest by <sup>יחזיק ברחמים</sup>yachzik b'rachamim he shall returne in mercies or compassions toward his just servants. And then pleading for, and such returning, doe perfectly accord.

b V. 17. *Neither is there any breath*  
 That *נח* signifies a *nose*, is unquestionable; and that it so signifies here, is first the affirmation of the Chaldee, who render it *נח* *nostrils*, and so of the Arabick also, which thus interprets it, and translates the following verse also from Ps. cxv. and herein recedes from the lxxii. contrary to their use. And secondly, when 'tis considered that here it comes in conjunction with *mouths*, and *eyes*, and *ears*, there will be less doubt of this rendering. And thirdly, when 'tis evident, the foregoing verses do

clearly answer the fourth and fifth and part of the sixth verse of Psal. cxv. and there follows *נח* *a nose to them*, or, *they have a nose*, and *they smell not*, there will remaine no question but so it is to be rendered here also, *נח* *a nose*, i. e. *a nose they have*, *they have no breath in their nostrils* (*נח* having no peculiarity to signify the *mouth* in distinction from the *nose*) their *no breath* being fairly equivalent to *no smelling*, no *נח*, by which they should *נח* *smell*.

## The Hundred Thirty Sixth Psalm.

The hundred thirty sixth is the magnifying of Gods continual mercies in the exercise of his power, in the creation of the world, redemption and preservation and advancement of his people; and is one of them which is intitled Hallelujah, (which probably it had in the front, though now it be placed in the close of the former Psalm, both in the Hebrew and Chaldee) and is by the Jews called the † great thanksgiving.

### Paraphrase.

Let the whole world in a most solemn, humble, devout manner, acknowledge the great bounty and liberality of God, and the continual exercises of his mercy, which is not, nor ever shall be at an end, but is constantly made good unto his servants in all the motions of their lives.

Let them adore, and worship, and praise him with all possible expressions of veneration and admiration, as the only and supreme Governor of the whole world, infinitely above all the heathen most adored deities, and above the greatest potentates on earth, and withall as a most gracious Father of infinite never-failing mercies toward those that adhere to him.

There is nothing so difficult which he is not able to bring to pass, all nature is subject to his power, as it is not to any other whose essence and power both are finite and limited, and overruled by him, and this power of his most signally exercised for the supporting and assisting of his servants.

A work of that power it was by which he at first created the upper part of the world, the body of the heavens and air; and in the fabrick thereof was infinite wisdom express as well as power, yea and infinite mercy also to us men, for whose uses and benefit that stately fabrick was principally designed.

1. **O** Give thanks unto the Lord; for he is good, for his mercy endureth for ever.

2. O give thanks unto the God of Gods; for his mercy endureth for ever.

3. O give thanks unto the Lord of Lords; for his mercy endureth for ever.

4. To him who alone doth great wonders; for his mercy endureth for ever.

5. To him that by wisdom made the heavens; for his mercy endureth for ever.

6. *To him that stretched out the earth above the waters; for his mercy endureth for ever.*

the face of the earth, and so rendered it uninhabitable to us, to prepare vast receptacles for the waters, and thither to convey and remove them from the surface of the earth, and so to secure the earth by bounds set to the Ocean, that it shall not be overflowed by it, here remain a peaceable fruitful safe habitation for us, which is an act of the same infinite constant mercy.

A like act of infinite power and wisdom it was, when the waters covered

7. *To him that made great lights; for his mercy endureth for ever:*

8. *The sunne to rule by day; for his mercy endureth for ever:*

9. *The moon and stars to rule by night; for his mercy endureth for ever.*

refreshing and warming, and sending forth various influences into every the western creature, by these great instruments managing, and guiding, and preserving, and by propagation continuing all creatures, directing them in all their undertakings, preparing both for work and rest, and providing all things necessary for them.

A like act of his power and wisdom it was, and so also of his infinite mercy and bounty toward us, that he created the sun, moon and stars, for such excellent benefits of mankind, not only illuminating this lower world of ours, but re-

10. *To him that smote Egypt in their first-born; for his mercy endureth for ever:*

11. *And brought out Israel from among them; for his mercy endureth for ever:*

12. *With a strong hand and with a stretched out arme; for his mercy endureth for ever:*

13. *To him which divided the red sea into parts; for his mercy endureth for ever:*

14. *And made Israel to pass through the midst of it; for his mercy endureth for ever.*

15. *But overthrew Pharaoh and his host in the red sea; for his mercy endureth for ever.*

our people pass through the chanel of it, and then bringing it back again in a full violence upon the armies of the Egyptians, which pursued us at our departure, and overwhelming and drowning all of them: which was such an heap of prodigies of mercies to us his unworthy people, that no story hath ever exemplified in any other time.

But yet more peculiarly hath his power and mercy to us been magnified in rescuing our whole nation out of the slavery and oppressions of Egypt, and this in a most prodigious manner, multiplying judgments upon the Egyptians from one degree to another, till at length he destroyed the first-born in every family, upon which they were informed to let us go; but then farther interposing for us, by smiting the red sea to cease till

16. *To him which led his people through the wilderness; for his mercy endureth for ever.*

mercifully provided necessaries for us, sending us bread from heaven, abundance of delicate food, and water out of a rock of flint, and so gave us continual testimonies of his infinite unexhausted bounty.

And after this leading us through the desert for many years together, he miraculously provided necessaries for us, sending us bread from heaven, abundance of delicate food, and water out of a rock of flint, and so gave us continual testimonies of his infinite un-

17. *To him which smote great Kings; for his mercy endureth for ever:*

18. *And slew famous Kings; for his mercy endureth for ever:*

19. *Sihon King of the Amorites; for his mercy endureth for ever:*

20. *And Og the King of Bashan; for his mercy endureth for ever:*

21. *And gave their land for an heritage; for his mercy endureth for ever:*

22. *Even an heritage unto Israel his servant; for his mercy endureth for ever.*

Kingdoms to possess as our own, for our selves and our posterities. An unparalleled number and weight of mercies, which ought for ever to be commemorated by us. (And yet for all this, but a weak imperfect shadow and resemblance of the redemption of mankind out of a far more unsupportable slavery under sin and Satan, which by the gift of his own Son he hath wrought for us.)

And then to perfect his mercy, he led us to that land of Canaan which he had promised to give to the posterity of Abraham, and by his sole power and conduct enabled us to conquer and destroy great and eminent Princes with their whole armies, such were Sihon and Og (see Psal. cxxxv. 11, 12. and Num. xxi. 24, &c.) which came out against us, and by these slayers rooted them out, planting us in their stead, giving us a most fertile

And though since our coming unto all this plenty, he hath permitted us, upon our provoking sins, to be brought low and oppressed by our enemies; yet hath he not utterly forsaken us, but again returned in mercy to us, and rescued us out of their hands, and restored us wonderfully to our former peace and safety.

23. *Who remembered us in our low estate; for his mercy endureth for ever:*

24. *And hath redeemed us from our enemies; for his mercy endureth for ever.*

Yet neither are his mercies confined and inclosed within so narrow a pale as this

25. *Who giveth food to all flesh; for his mercy endureth for ever.*

of the people of Israel, but it is enlarged to all mankind (even to all living creatures in the world) which as they have from him their original being, so have they their continual support, and a constant supply to all their wants, of what sort soever they are, all that is necessary to their bodies as well as their souls.

All which, and all the goodness that any man partakes of in this life, is but an

26. *O give thanks to the God of heaven; for his mercy endureth for ever.*

efflux from that unexhausted fountain of infinite bounty, descends from the Father of lights, the one Creator and preserver and governor of the world, and so is to be own'd and acknowledged by all, and he to have the thanks and honour and glory of it. O let all men in the world pay him this tribute, and never fail to commemorate his endless mercies.

## *The Hundred Thirty Seventh Psalm.*

The hundred thirty seventh is a description of the sadness of the Babylonish captivity, and the peoples vehement desire and hopes to returne to Canaan; and seems to have been composed presently after the returne from the Captivity, or when they saw the raking and wasting of Babylon to approach.

### *Paraphrase.*

In the time of our depopulation and captivity, being carried so farre, and detained so long from the comforts of our own country, we had no divertisement but that of

1. *By the waters of Babylon there we sat down, yea we wept, when we remembered Zion.*

reposing our selves on the banks of Euphrates and Tigris, &c. and bewailing our losses, and recounting the felicities we once enjoyed, when we were allowed the solemn publick meetings for the service of God at the Temple.

As for the instruments of our Musick, which were wont to assist in the quire, and help to commemorate the mercies of God most cheerfully, we could not think it a season to make use of them, and therefore hung them on the trees in a neglected solitary manner.

2. *We hanged our harps upon the willows in the midst thereof.*

Then they that ha' carried us to their captive slaves, woe! need have us recite some of those joyous hymns which we were wont to sing in our solemn festivals at the Temple.

3. *For there they that || carried us away captive required of us a song, and a they that || wasted us required of us mirth, saying, Sing us one of the songs of Zion.*

¶ took us captive, וְשָׁבוּ וְעָרִידוּ אֵת אֲנָשֵׁינוּ

But our Levites gave answer presently, that it was not fit for them to sing

4. *How shall we sing the Lords song in a strange land?*

those festival hymns that belonged to the praises of the God of Israel at a time of publick mourning, and withall in a land and among a people that acknowledged him not for God, or indeed any where but in the Temple, the place of his solemn festival worship.



- 1 *sign.* b || 5. If I forget thee, O Jerusalem, let my right hand  
 our selves of our great concerns and interests in the welfare of Jerusalem, which now is despoiled of her inhabitants, or to put off the sorrow conceived for the loss of those joyfull advantages of Gods publick worship which there we enjoyed: should we convert such dayes of mourning as these into seasons of joy, were not fit we should ever more use these sacred instruments, set apart for the praising and glorifying of God;
- † or, ad-  
 vance not  
 Jerusalem  
 in the be-  
 ginning of  
 my joy, or  
 mirth.
6. If I doe not remember thee, let my tongue cleave  
 to the roof of my mouth, if I † prefer not Jerusalem a-  
 bove my chief joy.  
 sing or gratifying our oppressors, or indeed ever sing again, till we can celebrate our returne to our countrey and temple by our singing.
7. Remember, O Lord, the children of Edom in the  
 day of Jerusalem, who said, Rase it, rase it even to the  
 foundation thereof.  
 were so forward to joyne their hands with our enemies to demolish our city and temple uc-  
 early; see Exec. xix. 12. But for this their malice, the time will come when they shall pay  
 full dear; see Jer. xlix. 8.
- \* the de-  
 stroyer,
8. O daughter of Babylon, a \* who art to be destroyed,  
 happy shall be he that rewardeth thee as thou hast ser-  
 ved us.  
 But also, this is not like to be their lot alone, but in the first place the Baby-  
 lonians themselves, they which had laid our city  
 waste, are sure to be sadly  
 repayed: All their injuries  
 and cruelties to us will be visited on the universality of them, even on their infant children;  
 the youngest of them shall be dashed to the ground, and all their people within a while  
 signally destroyed.
9. Happy shall be he that taketh and dasheth thy little  
 ones against the stones.  
 and cruelties to us will be visited on the universality of them, even on their infant children;  
 the youngest of them shall be dashed to the ground, and all their people within a while  
 signally destroyed.
- d.

Annotations on Psalm CXXXVII.

- a. V. 3. *Wasted us* The Hebrew  
 מְנוּחָהּ is from נָחַץ to take, or lift,  
 or carry up, and from thence the  
 noun מְנוּחָה is an heap, from that no-  
 tion of elevating or raising; and  
 from thence it is conceived by  
 some learned men, that the verb  
 here signifies laying waste, demolish-  
 ing, and so turning cities into heaps,  
 but without any example of such  
 signification. Others would have  
 it a participle, and so to signify  
 their harps lifted, or hanged up, v. 2.  
 But the ancient Interpreters all ac-  
 cord in a facile interpretation, and  
 that which agrees with the ordina-  
 ry use of the word, for taking, or  
 carrying up, as that is applicable to  
 deportation or carrying up of cap-  
 tives from their own to another  
 countrey. The Chaldee reads it  
 מְנוּחָהּ they that carried us away, from  
 מְנוּחָהּ to spoile, or prey on, and carry  
 away (so that word is used Exec.  
 xxvi. 12. מְנוּחָהּ, we read, they shall  
 make a prey of, but the Chaldee there  
 מְנוּחָהּ, and they shall carry them a-  
 way:) but the lxxii. more expres-  
 sly, αἱ ἀναγαγόντες ἡμᾶς, they that  
 led or carried us away, and the Syri-  
 ack ܡܢܘܚܐ and they that subdued us,  
 (so מְנוּחָהּ is rendred by the lxxii.  
 ὑπέρταξεν subdued, Psal. xlvii. 3.)  
 or, as the Syriack use is, carried us  
 away. And so the Latine, qui ab-  
 duxerunt nos, they that carried us a-  
 way, and the Arabick, they that  
 snatched us, or forcibly carried us  
 thither. And thus it agrees well  
 with



# The Hundred Thirty Eighth Psalm.

A Psalm of David.

The hundred thirty eighth is a Psalm of thanksgiving to God for his mercies, his gracious audiences afforded to the prayers of his lowly servants, his powerfull deliverances of them, most admirable in the sight of their heathen enemies: And being first composed by David, is said by the LXXII. to have been made use of by || Haggee and Zacharie at the rebuilding of the Temple.

Paraphrase.

1. **I** will praise thee with my whole heart: before the Gods will I sing praise unto thee.

2. I will worship towards thy holy Temple, and praise thy name † for thy loving kindness and \* for thy truth; for thou hast <sup>b</sup> magnified thy word above all thy name.

this title of mercifull and gracious, and one that never fails to performe his part of the Covenant with any. But thou hast infinitely exceeded all that is or can be either said or believed of thee, thou hast made us admirable divine promises (that especially of giving us thy Son, and in him all things) and wilt certainly performe them all to the utmost importance of them. And now what returne shall we make unto thee for all this? having nothing else, we must in all equity pay thee the humblest acknowledgments of our very soules, and in thy publick assembly, in the presence of the holy Angels, the witnesses of our performances, and assistants and partners of our praises, blest, and laud, and magnify thy glorious name for all thine abundant mercy toward us.

3. In the day when I cryed, thou answeredst me, || and strengthenedst me with strength in my soule.

me and relieve me; which, together with thine own free promise, gives me full confidence to begge and crave thy grace, to strengthen and support my soule against whatsoever danger, and to rest secure in thee, that thou wilt grant it me.

4. All the Kings of the earth shall praise thee, O Lord, † when they hear the words of thy mouth.

5. Yea they shall sing in the <sup>c</sup> wayes of the Lord: for great is the glory of the Lord.

These magnificent promises of thine v. 2. shall be proclaimed and made known (thy Gospel preached) to all the world, and thereby the greatest potentates on earth, they and their kingdomes with them, shall at length be brought in to worship, and serve, and glorify thee, and in so doing, never give over singing, and praising, and magnifying thy great, and gracious, and glorious works of mercy, those wonderful dispensations of thine in the gift of thy Son, and that gracious divine Law given us by him.

6. \* Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

selfe to this earth and flesh of ours, so he will favourably behold and deal with all lowly, humble, penitent sinners, but proceed most severely with all proud, obdurate impenitents.

7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against <sup>d</sup> the wrath of mine enemies, and: by right hand shall save me.

8. The Lord <sup>e</sup> will † perfect that which concerneth me: thy mercy, O Lord, endureth for ever: \* forsake not the works of thine own hands.

And as for spiritual, so for temporal mercies, God will not fail to performe them also to his faithfull servants; whatever their distresses be, he will relieve or support them, repel and subdue and repress their enemies, and secure them by his immediate divine interposition, if humane means do fail: what they are not able, and what indeed belongs not to them to do for themselves, he will most certainly performe in their stead, having begun a work of mercy, he will not leave it imperfect, he will certainly goe thorough with it. Thus doth God abound in mercies of all sorts to all his humble faithfull servants. Lord, be thou thus graciously pleased to deal with me, and with all thy poor helpless creatures, which being made by thee, have none other to fly to but thy selfe.

Annotations

† above  
\* above

|| thou shalt  
strengthen  
יְהוָה

† or, for  
they shall  
יְהוָה

\* For the  
Lord is  
high, and  
hath—  
יְהוָה

|| me  
† performe  
for me,  
\* do not  
thou let go

|| I have  
not said  
\* I have  
not said  
\* I have  
not said

a.

b.

c.

d.

e.

## Annotations Psalm CXXXVIII.

a. **V. 1. Gods]** Of the notion of **אֲנִי־מֵאֲלֹהִים** first for *Angels*, then for *Magistrates, Judges, Kings*, some-what hath been laid, Note on *Psal.* lxxxii. b. Now to which of these it shall be applied in this place, is not agreed among the ancient Interpreters. The Chaldee reads **אֲנִי־מֵאֲלֹהִים** Judges, the Syriack **ܐܢܝܢ**

*Kings*, the Jewish *Arab, the Nobles*, but the lxxii. (and the Arabick and Ethiopick and Latine follow them) **ἄγγελοι** *angels*. And considering that in the next words v. 2. he mentions *worshipping toward the* **מִקְדָּשׁ** (not temple, if it were, as the Title directs, composed by *David*, but) *palace of holiness*, i. e. the Sanctuary, where the *Cberubims of glory*, representations of *Angels*, shadowed the *mercy-seat*, *Heb. ix. 5.* and that in that house of God, and house of prayer, the *Angels* were present, according to that of *Saint Chrysostome*, **μέλ' ἄγγελων ᾄδεις, μέλ' ἄγγελων ὑμνεῖς**, *thou singest and chanest with the Angels*, and on this place, **καὶ ἄγγελων ᾄδεν βιδουμαι, καὶ φιλονεικῶ τὴν ἀμιλλαν πρὸς αὐτοὺς θείας, καὶ συγχορεύσαι ταῖς αὐτοῦ δυνάμει**, *I will strive to sing with the Angels, contending with them in this holy strife and emulation*, who shall praise him loudest, *joyning in quire with the supernal powers*; 'tis not improbable that this should be the notion of the word in this place, and so *singing praises to God before the Angels*, be the *praising him in the Sanctuary* appointed for his worship, and where by his *Angels* he is present to his worshippers. So *Ecclef. v. 6.* *Say not before the Angel*, viz. the *Angel* that is present in the house of God v. 1. So *Agrippa* (in *Josephus de Bell. Jud. l. ii. c. xvi.*) speaking to the people near

the Temple, saith, **μαρτυροῦμαι ἐγὼ μὲν ὑμῶν τὰ ἄγρια, καὶ τὸς ἱερεῖς ἄγγελοι τῷ θεῷ**, *I call your Sanctuary to witness, and the holy Angels of God, those that are there present*,) *Angelus orationis*, (saith *Tertullian de Orat. the Angel of prayer*) which the Jews still believe to be present with them, and meet them, and praise God with them in their Synagogues; and of which that speech heard in the Temple, before the destruction of it by *Titus*, is most probably to be understood, *Migremus illinc, Let us depart thence.* The lxxii. render **לִפְנֵי** before, by *ἐναντίον* over against, referring probably to the way of alternate singing, one part of the quire singing over against and answering the other, *singing together by courses*, *Ezra iii. 11.* and that *S. Chrysostome* **ἀμιλλα** contention, and **φιλονεικία** emulation, and **συγχορεύειν** joyning in quire with the Angels, seems to refer to. In the end of this first verse the lxxii. adde, above what is in the Hebrew, **ἐτι ἤκουσας πάντα τὰ ῥήματα τῶ στόματός μου**, *because thou hast heard all the words of my mouth*, which the Latine affix to the first part of the verse, *Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei, I will confess to thee, O Lord, with my whole heart, because thou hast heard the words of my mouth.* But this is sure some Scholion, which crept from the margin into the text, and is not owned either by the Chaldee or the Syriack.

b. **V. 2. Magnified thy word]** For word here the copies of the lxxii. which now we have and which *S. Hierome, S. Augustine, S. Hilary, S. Chrysostome* and *Theodore* used, read **τὸ ἅγιόν σου**, *thy holy*; which therefore the Latine joyning with

with τὸ ὄνομα *name*, read, *magnificasti super omne nomen sanctum tuum, thou hast magnified thy holy name above all*; and so the Arabick, *thy holy name above all things*. But in all probability *ἄγιον* and *λέγων* being so near, the true original reading of the LXXii. was *λέγων word or speech*, by which they render the Hebrew מִלָּמָה no less than five and twenty times, and never by *ἄγιον*, save in this one place. However it be, the Syriack as well as Chaldeæ adhere to the Hebrew, and read the one מִלָּמָה *thy word*, the

other מִלָּמָה וּמִלָּמָה *the words of thy praise*. All the difficulty will be, what is meant by God's *magnifying his word*. His word, being here annexed to *loving kindness and truth*, must needs be that part of his word to which these two are applicable, i. e. his promise, the matter whereof is *mercy or loving-kindness*, and in the performance of which is *truth or fidelity*. And then to *magnify this word of promise* seems to signify two things; 1. the making very great and excellent promises, and then 2. the performing them most punctually, (and so that double meaning of the phrase will be perfectly answerable to the מִלָּמָה and מִלָּמָה *benignity and fidelity* foregoing :) and the doing it מִלָּמָה מִלָּמָה *above all his name*, is promising and performing most superlative mercies, *above all* that is famed or spoken or believed of God. This will be yet more manifest, if we render the מִלָּמָה twice used in the former part of the verse, not *for* (proportionably to the LXXii. their *in*) with the Dative case) but *above* (proportionable to their use of it with an Accusative) as in this place it is acknowledged to signify. For then thus it will run, *I will worship &c. and praise thy name above thy loving-kindness, and above thy truth*; i. e. 'twill

be too low, too short a compellation, to call thee mercifull or veracious, or style thee after any other of thy Attributes, thou art all these, and more then so, *thou hast magnified thy word*, given and performed most glorious promises, *above all thy name*, above all that men have apprehended or spoken of thee. The Jewish *Arab* reads, *I will give thanks unto thy name for thy bounty and beneficence, seeing thou hast magnified above all thy Attributes*, (of thy description, or whereby thou art described) *thy word*. And in this sense, though not from the importance of *thy word* for the eternal Word, or Son of God, this Verse and Psalm may reasonably be interpreted of Gods mercies in *Christ*, so far above what could be famed, or said, or believed, or apprehended of him.

V. 5. *ways*] What is here meant by *in the ways of the Lord* hath some difficulty. *T* hath many significations. 1. Its local importance for a way by which we pass, and then *the ways of the Lord*, will mean the coming to worship at *Jerusalem*, foretold in several of the Prophets; and then *singing* there will be very proper, because in the march to *Jerusalem* at the solemn feasts, the people were accustomed thus to entertain themselves with *singing* the praises of God. 2. 'Tis taken for *the Law*, as was observed on *Psal. cxix*. Note a. and in that sense it will well cohere with the end of the foregoing verse, *the Kings &c. shall praise thee, when they hear the words of thy mouth*; *Tea they shall sing in the ways of the Lord*, rejoyce and praise his name, and solace themselves in the *Law of God*. 3. 'Tis taken for the *manner* of Gods dispensations, his nature, and Attributes, and dealing with men, according to the request of *Moses*, that God would *show him his way*; *Exod. xxxiii. 13*. And this also will be

be a convenient rendering in regard of the subsequent verses, *though the Lord be high, yet hath he respect to the lowly, &c.* And the full sense will be compounded of all these, that in the serving of God, in considering his dealings to us, and performing obedience to him, they shall rejoyce, and bleis his name and chearfully entertain themselves.

d. V. 7. *The wrath* Of the notion of *אף* for a nose see Psal. cxxxv. Note b. and so the Interlinear renders it here, *super nasum upon the nose*; so the Chaldee, *אף תניח על ידך* thou shalt put thy hand upon the nose. Thus in our common speech, to lead one by the nose, imports a perfect rule over him that is so dealt with; and in a like proverbial speech, to put a hook into the nostrills signifies restraining of the insolent, Isa. xxxvii. 29. And so it will fitly signify here, *אף תניח על ידך* thou shalt put thy hand upon the nose of mine enemies, repress, and turne them which way thou pleasest. The Jewish Arab reads *אף רגל* על *אף רגל*, which, according to the common use of the word, signifies in our English usual expression, *in spite of the nose of mine enemies.*

V. 8. *Perfect that which concerneth me* The Hebrew here read *יִשְׁלַם* *יִשְׁלַם* shall performe for me; so Psal. lvi. 2. the Lord *יִשְׁלַם* *יִשְׁלַם* which performeth for me. The Chaldee here expresse it by way of paraphrase, *יִשְׁלַם* *יִשְׁלַם* &c. the Lord shall repay evil to them for me, and so the xxxii. *Κύριε, ἀνταποδοσεις ὑπὲρ ἐμῆς*, Lord, thou shalt repay or retribute in my stead: and so the word *יִשְׁלַם* will possibly bear, being interpretable either to a good or ill sense, but here by the context inclined to the ill sense, punishing the enemies foregoing, as in that other place Psal. lvii. 2. 'tis by the Lxxii. rendered in a good sense, *ἐκφύγειν* doing good to him. But the word *יִשְׁלַם* in the close, from *יִשְׁלַם* to slacken or let goe, either what we hold in our hand, or are in pursuit of, makes it probable that *יִשְׁלַם* is here to have its primary notion of *perfecting, performing or making good*, according to that frequent forme of prayer, that God will perfect the work of mercy begun, or taken in hand by him. *Abu Walid* explains it, by *shall perfect or complete his goodness on or towards me*, and saith that *יִשְׁלַם* here signifies *יִשְׁלַם* on me, or towards me.

# The Hundred Thirty Ninth Psalm.

To the chief Musician a Psalm of David.

The hundred thirty ninth is the acknowledgment of God in that great attribute of his, of being the searcher of hearts, and consequently an appeal to him, as the witness of his sincerity, and the avenger of him against his enemies. It was composed by David, it appears not on what particular occasion, and commended to the Prefect of his Musick.

Paraphrase.

1. **O** Lord, thou hast searched me and known me,

2. Thou knowest my down-sitting and mine up-rising; thou understandest my thoughts || as far off.

3. <sup>a</sup> Thou compassest my path and my lying down, and art acquainted with all my ways.

4. <sup>\*</sup> For there is not a word in my tongue, but lo, O Lord, thou knowest it all together.

5. <sup>b</sup> Thou hast || beset me behind and before, and laid thine hand upon me.

ven. Thou hast ways of discovering and discerning the heart and inclination of my heart, not only as men have by word (and actions); but by immediate inspection into the heart, being so close and present to me in every the least motion of that, that a man can no more escape or much undiscovered out of a city the most closely besieged, when the galleries are prepared, and the assailant just ready to enter, than a thought can arise in my heart which is not perfectly discerned by thee, who art nearer and more intusick to me than my very soul. See Heb. iv. 13.

6. Such knowledge is <sup>†</sup> too wonderfull <sup>c</sup> for me: it is high, I cannot <sup>\*</sup> attain unto it.

7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.

9. If I take the wings of the morning, and dwell in the uttermost parts of the sea,

10. Even there shall thy hand lead me, and thy right hand shall hold me.

11. If I say, || the darkness shall cover me, then the night shall be light about me.

12. Yea the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

those beyond the Ocean (whether it is thought there is no passage) can stand us in any stead toward the concealing us from thy sight and judgments. The darkest night, the closest and most artful recess, the subtlest disguises and hypocrites are all naked and bare and discernible before thee, and as much (so as any the most open scandalous sin, which are committed before the sun, or on the house top.

Blessed Lord, thou hast the perfect inspection and knowledge of me, of all my desires and undertakings, of the beginnings and ends of my actions, of all the traverses of our lives, Deut. 6. 7. and even of my very thoughts. A long time before my deeds discover them to men, they are all naked and bare to thine all seeing eye in heaven.

This is an admirable power or virtue, a most divine excellence of thine, such as I am no way able to deal with or resist. There is no means imaginable for me or any mortal to escape the reach of thy most penetrating eye, to secure our selves from thy all-seeing presence: neither could we ascent to heaven, nor descent to the state of the dead. (that which hath its denomination from being invisible) say though we were able to fly as swift as light, which of an instant overruns the whole horizon, and carries day to the most distant regions, the utmost parts of the world,

- d. My very affections and inclinations, the original heats and propensities of my nature are within thy reach; my fabric and formation in the very womb of my mother being a work of thine.
13. For thou hast d || possessed my reins, thou hast f co-  
vered me in my mother's womb. || formed, or  
power of  
f compac-  
ted
- And that work, I must confess, a strange and prodigious work: so that if I look no farther than mine own original and formation, I cannot but acknowledge thee a God of stupendous operations.
14. I will \* praise thee, for I am fearfully and won-  
derfully made: marvellous are thy works, and that my  
soul knoweth right well. \* confesses  
714
- But even then when in the womb of my mother, that place which no mortal eye can look into, my body was most secretly wrought, and all the art used that is imaginable to adorn it with the most various inbroidery, from the first being of that mass, through all the changes that daily and hourly and minutely were made, till at length it came to a perfect formation, with all the parts which it brings into the world with it, thy all-seeing eye long before, even from all eternity, exactly discerned every the least change or variety which happened all that while, and thy book of register still retains them, not one the least circumstance being omitted.
15. My substance was not hid from thee when I was  
made in secret, and c || curiously wrought in the lowest  
parts of the earth. || embroi-  
ded
16. Thine eyes did see my f || substance yet being imper-  
fect, and in thy book all my members were written, which  
in continuance were fastened, when as yet there were none  
of them. f rude  
mass, and  
on thy  
book, were  
all written  
(as they  
were daily  
fastened)  
and not one  
of them was  
left out, or  
which there  
was not one  
of them.  
\* prevail-  
ing or ex-  
citing  
humiliated  
above the
- And as thy omniscience and all-seeing power is most wonderful, so are thy counsels, and most wise and various dispensations of thy providence most observable. Only the depth of them is so great, and the variety so infinite, that it is not possible for me to get by all my search to the bottom of them. The farther I proceed in this study, the farther I am from an end of it; I am as it were in a maze, no farther advanced to day than I was yesterday, this being indeed an abyss unsearchable, which cannot be sounded by any humane understanding. In all the turns and varieties of my life, whatsoever my condition is, thy assistance and safeguard is continually present to me.
17. How precious also are thy thoughts unto me, O  
God! how \* great is the summe of them!
18. If I should count them, they are || more in number  
than the sand: when I awake, I am still with thee. \* prevail-  
ing or ex-  
citing  
humiliated  
above the
- All that I can reach unto in the view of thy acts of providence, that particularly of permitting wicked men to prosper here in their impieties, is, that they are reserved for some greater evil, their prosperity will not long last, but end in utter ruin and destruction. Whether this be the design of thy permitting them to prosper, I cannot affirm; but this I am resolved of, that I will have nothing to do with such kind of bloody men, such as oppose and hate God, yet talk demurely of him, make use of his name in their professions and protestations, as of an art of deceiving and mischiefing others more advantageously. And those that do so, that profess kindness to God, and yet resist and oppose him, and under the veil of piety cover their mischievous designs, I cannot but abhor, and abhor, and vehemently dislike; I am weary to think of them: I am as much concerned, as nearly toucht with these their impieties, as if they were acts of injury and enmity against my self; no wrong that could be done me, would incense me more than what I see thus committed against piety and humanity is felt, under the pretence of both.
19. f Surely thou wilt slay the wicked, O God: depart f or wilt  
from me therefore, ye bloody men. them 715
20. For they h \* speak against thee wickedly, and thine  
enemies take thy name in Vaine. \* talks of  
thee for  
mischief
21. Doe not I hate them, O Lord, that hate thee? and  
am not I || grieved with those that rise up against thee?
22. I hate them with a perfect hatred: f I count them  
mine enemies. f weared,  
unseated,  
מְרִירָה  
f they have  
been to me  
for ene-  
mies.  
מְרִירָה  
לִי
- And for this I appeal to thy all-searching eye, which I am sure discerns the deepest of my heart, v. 4. even the secrets of my thoughts, in which I hope thou wilt not finde any the least degree of insincerity, any false accursed concealment. If there be, I heartily desire to be rid of it, to have it quite purged out of my heart, and to be constantly led and directed in that course of uprightness, both toward God and man, which alone can be able to bear the inspection of that all-seeing eye, and which alone will finally be the gainer, when frauds and colours and disguises are brought forth and severely punished.
23. Search me, O God, and know my heart: try me, and  
know my thoughts.
24. And see if there be any wicked way in me, and  
lead me in the way everlasting.



## Annotations on Psalm CXXXIX.

a.  
רבע

V. 3. *Compasseth my path and my lying down*] For רבע my lying down, from רבץ *recubuit*, our copies of the LXXII. read χαῖνός μου, and from thence the Latine *funiculum meum*, my cord. But the Chaldee retains the Hebrew, with an addition of קפצתי *lying down to study*: and the Syriack ܠܚܒܥܐ which

the translator renders *my path*, may more fitly be rendred *my rest*, *my vacancy*; for there appears no reason why for *lying down* they should render *path*, when רבץ immediately precedent had signified that. The LXXII. as now we have them, read χαῖνός: but 'tis the conjecture of the learned *Hugo Grotius*, that they read not χαῖνός but καῖνός, not *cord*, but *lying down*, and that the affinity caused the change of one into the other, and then the Latine following the corrupted copies, render χαῖνός *funiculum*. The greater difficulty is how רבץ is to be rendred. The Chaldee certainly mistake it, rendring it ܠܚܒܥܐ *art become strange*, as if it were from רבץ *strange*; but the Syriack ܠܚܒܥܐ *thou knowest*, and the LXXII. ἐξέχνιασας *thou hast sought out and investigated*, and so the Latine and Arabick, (though the Jewish Arab, deriving it against analogy of Grammar from רבץ *span*, render it, *thou hast as it were spanned*.) And this comes nearest the sense of it; for the Hebrew רבץ as it signifies *to disperse & dissipate*, so 'tis peculiarly taken in the sense of *fanning* or *ventilating*. So *Jer. iv. 11.* לרבעם *to fan*, and so *Jer. li. 2.* ורבעם *and they shall fan them*. And then as *fanning* is de-

signed to the separating and discriminating the good corn from the chaffe, so the word is here used in the metaphorical sense for *searching, examining*, as *sifting, ventilating, winnowing* doth oft signify. As for the supposed use of the word for *incircumpassing*, it is nowhere met with in Scripture, nor pretended by Lexicographers, save only in this place whereof the question is, and so that deserves not much to be considered.

V. 5. *Beset me*] The Hebrew רבץ signifies 1. *to press, afflict, distress*, 2. *to besiege*, 3. *by pressing to forme or frame any thing*. The LXXII. taking it in the last sense render רבץ here, ἐπλαστί; με, *thou hast formed me*, (and so the Syriack, ܠܚܒܥܐ *thou hast framed me*, and

so the Latine and the Arabick, *thou hast coagulated me*) and to that purpose joyned the וקדמך *behinde and before*, to the former part of the period, thus, *שׁוּ, אֲחֵרַי, יְגִדּוּךָ כֹּל-דָּבָר וְאֵת הָאֵתָּה הָאֵתָּה, הָאֵתָּה*, *thou, O Lord, knowest all things, the last and the first*. But the Chaldee confirme our punctuation and reading of the period out of the Hebrew, onely with this change, v. 4. that they render רבץ not *for* but *when*, *when there is not a word in my mouth*, and then suppose the רבץ *all* to belong to all that is within, i. e. to all the thoughts of the heart. And truly that is a very probable interpretation, רבץ *when there is not a word in my mouth*, וקדמך *behold, O Lord, thou knowest all*. Our words are the only instruments by which men come to know our hearts: but God without that help, though there be not a word

b.  
רבץ

והיה

י

spoken, knows, discovers all, hath his immediate inspection into the heart, and there sees the thoughts, without any optick of our words to look through. And then for **וְאַתָּה**, they render it **וְאַתָּה** *thou hast press'd, distress'd, driven me to streights*, as one that hath laid a close siege on every side, that there is no elcaping. And that this is the meaning of it appears by what follows, **וְעָלָה יְדִי** *and thou hast put thy hand upon me*, as they that have beleeged so close that they can sieze on or take when they please. And so 'tis all one whether we read it *distress'd me*, or *begirt me*, taking it either way in the notion of a strict and close siege, by which means the besieger, i. e. God here, hath exact knowledge of the state of the beleeged, and can seize on him whensoever he pleases.

V. 6. *Too wonderfull for me*] The Hebrew **וְעָלָה יְדִי** is best rendered *admirable above me*, i. e. more *admirable* than that I can resist it or avoid it. To that sense the Antecedents and Consequents exact it: the Antecedents, which affirm the very thoughts to be manifest, and discernible before him; and the Consequents, that whithersoever he goes, he is still within his prospect. To the same sense is the other part of the verse, **וְעָלָה יְדִי** *It is high, I cannot to it, or with it*, i. e. *I cannot deal with it*. I am not able to doe ought that may be of any force this way, i. e. toward the concealing any thing from him; *whither shall I goe?* i. e. I can goe no whither, *from thy spirit*.

V. 13. *Possessed my reins*] The word **וְעָלָה** as it signifies to get, to acquire, so 'tis also simply to have in ones power or dominion. In the notion of getting, 'tis indifferently used of whatsoever kinde of acquiring, particularly of that which is by way of generation; as when

Ele names her first-borne Cain, Gen. iv. 1. she renders that reason of it, **וְעָלָה** *I have gotten a man from the Lord* (or a man the Lord, as **וְעָלָה** may probably be rendered.) In that place, as in this, the Lxxii. render it by **ἐκτήσαμην** *I have possess'd*. But Gen. xiv. 19. where God is called **וְעָלָה**, we read *possessor of heaven and earth*; the Lxxii. read **ὁ ἐκτίσας** *who created*, and so the Latine, *qui creavit*, and so the Persian Targum, *the Creator of heaven and earth*. And here the Syriack, that retains (as the Chaldee doth also) the Hebrew word, **וְעָלָה**, is by the interpreter rendered *condidisti*, *hast framed*. Thus 'tis certain the Chaldee have rendered the word, *Prov. viii. 22*, where for the Hebrew **וְעָלָה** the Lord hath possess'd me, they read **וְעָלָה** *the Lord hath begotten or created me*, and so the Syriack also **וְעָלָה**, as

well as the Lxxii. **ἐκτίσας**. And though that were made use of by the *Arrians*, to prove *Christ* to be **κτίσμα** *a creature*, and to avoid that consequent 'tis conjectured that the true reading was **ἐκτίσας** *possess'd*, not **ἐκτίσας** *created*; yet some prejudices there are against that conjecture: as 1. that the Lxxii. never use that word in the active, but still **κτίσασθαι**, and **κτίσται**, and **ἐκτίσας**, which hath not that affinity with **ἐκτίσας**: 2. that the Chaldee and Syriack render it by **וְעָלָה**, which exactly accords with **ἐκτίσας**, not with **ἐκτίσας**. It will therefore be more reasonable to render such an account of the Lxxii. their rendring it by **ἐκτίσας**, as may be applicable to those other interpreters, and yet reconcilable with Catholick doctrine, viz. that **κτίσας** with them is not so strictly or nicely to be taken, as to denote a creation *ex tunc ex nihilo* out of nothing, nor any more then what is taught by the Church, of *Christ*

*Christ's eternal generation*, in respect of which he is truly styled the eternal son of God. Thus we know that מְנִי is used in Chaldee of generation, Job iii. 3. *There is a man-child conceived*, they read מְנִי. And so the Hebrew זָכָה is Zach. xiii. 5. rendered by the LXXII. ἐγέννηται begotten (where yet the context inclines it to the notion of educating.) And so still this notion of מְנִי for forming or begetting may have place in this verse of this Psalm, and the rendering be, *thou hast formed* (in stead of possessed) *my reins*; as Deut. xxxii. 6. *alter, is he not thy Father?* is added מְנִי, we read, *that hath bought thee*, the Chaldee more generally מְנִי thou art his, and the Jewish Arab, *thou art King or possessor of my inward parts*, but the Persian Targum, *he hath created thee*; and to that the consequents also incline it, מְנִי עָשָׂה he hath made thee and formed thee, (as all the interpreters acknowledge.) And thus it well connects here with the Psalmists argument, of Gods knowing him, and nothing being concealed from him; for having formed the reins, the natural seats of the affections, from whence proceed the very first motions of sin, he must needs be acknowledged to know them exactly. And thus it best suits also with what follows, מְנִי, we render, *thou hast covered me*, but the Chaldee מְנִי thou hast founded me, Castellio, *composed me*, *thou hast compounded me*: and so it may most probably be from the notion of מְנִי to mix or put together, thereby expressing the formation of the child in the womb. Or if it be in the notion of covering, then 'tis to be expounded by Job x. ii. *thou hast clothed me with skin and flesh*, מְנִי (from מָשַׁח, which is all one with מְנִי) *thou hast fenced me with bones and sinews*, (to which notion the LXXII. their ἀνταλάβη hast holpen me in this place must be

referred, so as covering and fencing, protecting and helping are all one) and so still this returns to that of compounding or compacting, (so the Chaldee renders it in Job) and then the whole verse will be best thus rendered, *Thou hast formed my reins, thou hast compacted me in my mothers womb*: and then regularly follows, v. 14. *I am fearfully and wonderfully made*. If this notion of מְנִי be not yet accepted, then it must be resolved to signify such a possessing as praequires not any acquiring, but only implies having power over, as the Jewish Arab rendered it. And so the sense will well bear, *Thou hast power over my reins, thou hast covered, or formed me in my mothers womb*; he that hath so formed, having certainly the power over his very reins, and he that hath that creative power, having nothing concealed from him.

V. 15. *Curiously wrought* } The Hebrew מְנִי signifies being embroidered. So Exod. xxxv. 35. with the engraver and cunning workman is joyed מְנִי and the embroiderer. Of this see the learned Nicholas Fuller, Miscellan. l. 1. c. xx. And thus is it here most fitly used of the formation and contexture of the child in the womb (that certainly is the meaning of מְנִי in the lower parts of the earth; for which the Jewish Arab reads, *as if it had been in the lowest or bottom of the earth*, saying that he adds מְנִי as if; because the scope of the words is to describe the state or manner of his forming in the mothers womb: and so the like phrase may be understood not improbably Eph. iv. 9. see note on that place) wherein the flesh, and bones, and skin, and veins, and nerves, and arteries are so artificially weaved together, that no embroidery or carpet-work in the world can compare with it. What is here said of being made in secret, may seem to have some Emphasis,

and reflect on the way of tapestry work, which requires a clear light, both to see what is wrought, and to view the pattern. For this the lxxii. put *ἡ ὑπόστασις μου*, reading, as the learned *Val. Schindler* most probably conjectures, *קִטְרוֹ* (from *קִטְרָה* stature) through the affinity betwixt *ק* and *י*, and not, as the learned *H. Grotius*, *שְׂבָרָה* my substance, riches, which is much more remote in sound, if not also in signification.

V. 16. Substance being yet imperfect] The Hebrew here hath no more then *קִטְרוֹ*. The word signifies an *embryon*, or *unformed lump*, or *mass* of flesh, which the Chaldee read *קִטְרוֹ* my body, but the lxxii. *δααλπρῆσθαι μου* that which was unwrought of me, the *masse* or *lump*, before it had that curious embroidery mentioned in the former verse. An evident continuation of the former similitude of tapestry, to the making of which there is nothing pre-required but rude *glans* or skeins of silk, and yet when the artificers hand hath past upon it, there arises presently an unexpected beauty and accurate *harmony* of colours and proportions. And as the workman hath still his *book* or pattern before him, to which he allways recurs, by as exact a method were all my members fashioned. Rabbi *Tanhum* reads, *my matter before the introduction of the forme of man*, and so makes the matter fit for the reception of any forme, before the introduction of the forme, to be *קִטְרוֹ*. The Syriack here seems to have misread it, by changing the order of the letters, for *קִטְרוֹ*.

and so render it *קִטְרוֹ* my *retribution*. Of this rude *mole* or *masse* in the womb, two things are here added, one in respect of it selfe, the other in relation to Gods seeing it, which is the principal thing here

considered. In the first respect 'tis said, *קִטְרוֹ* they are formed or fashioned daily, i. e. from that rude *masse* receive daily some degree of *figuration*. In the second respect 'tis said, that in Gods book, *קִטְרוֹ* upon his book, or register, or book of remembrance, as the Chaldee styles it, *קִטְרוֹ* they are all written; to which, I suppose, is to be annext that which ends the verse, *קִטְרוֹ*; the lxxii. render it literally, *ἀδελφὸς αὐτοῖς*, and not one of or among them. Wherein there being an Ellipsis, that may not improbably be thus best supplied, *There was not one, or any of or among them, omitted*. 'Tis true, the words are so placed, that that part of the period *קִטְרוֹ* are daily formed, lies betwixt their being written in the book, and this close of the verse, *not one of, or among them*: but this is no unusual Hyperbaton, and may be avoided also by including those words in a Parenthesis, thus, *Thine eyes did see my rude masse, and on thy register all were writtea (they were, or as they were daily fashioned) and not any of them was left out or omitted*. And this is very consonant to the context, which is wholly designed to set down how all things lie open before Gods eyes, are discerned and registred by him, and so written in his book, even to the least figuration in the body of the childe in the wombe, *not one of them omitted*. But it may also be thus rendered, *קִטְרוֹ* and there was not one of them, i. e. before there was any one of them formed, for this answers the *knowing the thoughts afar off*, the *knowing the word, when 'tis not in the tongue*, v. 4. which *Aben Ezra* understands of Gods *præscience*.

V. 17. Thy thoughts] *קִטְרוֹ* is an equivocal word, signifying both *thy thoughts* and *thy friends*. In the latter notion all the antient interpreters

preters take it: חַבְדֵּיךָ thy lovers, say the Chaldee; φίλοι σου, thy friends, the LXXII. and so the rest. But the designe of the whole context inclines it the other way. How precious to me are thy thoughts? (as most latter interpreters have acknowledged) and then חַבְדֵּיךָ must be looked on as a numeral word, and is by us rightly rendred the *summe of them* (though the Chaldee, in accordance with their other interpretation, read חֲבִירֵיהֶם their rulers, and the LXXII. αἱ ἀρχαὶ αὐτῶν, the Latine, *principatus eorum, their principalities*) as more clearly appears חֲבִירֵיהֶם *If I number them*—v. 18. But then עַד מַה עֲצֹמֶה is not so fully rendred *how great*; but (as the LXXII. λέαν ἐκγλαῖσθῶσιν they are advanced in strength) *how prevailing is the summe of them, how exceeding* i. e. much above me, or my comprehension. For so it follows, *If I number them* חֲבִירֵיהֶם *they are multiplied above the sand.* All the difficulty is, what is the meaning of the conclusion of the verse, חֲבִירֵיהֶם עִמָּךְ יָעוּד, literally, *I awaked, and I am still with thee.* A way of explaining it will be by keeping this latter part of the verse to the same matter to which the former part belonged, and so making the parts of this answerable to the parts of that. There 'twas, *I will number them, the future for the subjunctive, If, or when I would number them*: Here, *I awaked, i. e. in proportion with that, when I doe awake.* There 'twas, *They are multiplied above the sands*: Here 'tis, *I am still with thee, i. e. as in a work which hath no end, (such is numbering of sands, and such is comprehending the counsels or thoughts of God) when I awake, I still am i. e. where I was before I went to sleep, the more I think of it the more I may, 'tis such an Abyss, that I can never get to the bottome of it.* Another interpretation the phrase is capable of, by

laying the weight on the Amphibology which חֲבִירֵיהֶם occasions, signifying 1. *to be faint, and wearied out by work, then 2. to awake from sleep, which usually refreshes, and 3. to arise from the dead, see 2 Kin. iv. 31. the child is not awaked, i. e. revived, and Isa. xxvi. 19. Thy dead men shall live, arise, awake, &c.* And then by the elegance of this comprehensive word, the meaning may be, that whether fainting, or refreshing, or rising from the dead, in whatsoever condition we are, God is present with us by his special assistance: and then fitly follows on the other side, his vengeance on wicked men, surely thou wilt slay, &c.

V. 20. *Speak against thee wickedly*] The Hebrew חֲבִירֵיהֶם signifying a thought (whence the LXXII. render it διαλογισμὸν) but that generally is an ill sense, a wicked, mischievous thought, a contrivance for the hurt of some body, the phrase חֲבִירֵיהֶם must be rendred, *for mischief*, (and that so εἰς διαλογισμὸν signifies, by which the LXXII. render it, see note on Mat. xv. c.) and then חֲבִירֵיהֶם must be interpreted (not *they speak against thee, but*) *they speak or talk of thee, their talking of God, pretending to piety, is but a stratageme to doe mischief.* That this is the meaning of the phrase, appears by that which immediately follows, חֲבִירֵיהֶם חֲבִירֵיהֶם. First, they are Gods enemies (so certainly חֲבִירֵיהֶם signifies I Sam. xviii. 16. and so חֲבִירֵיהֶם is rendred by the LXXII. πολέμων enemies Isa. xiv. 21. though here they read it, as from חֲבִירֵיהֶם city, τὰς πόλεις σου thy cities) and being so, sure their mentioning or naming of God must be on designe to doe mischief by it. Secondly, their *assuming in vain*, (ἀφ' οὐρανοῦ εἰς ματαιότητα assuming for vanity or falseness, say the LXXII.) is swearing falsely, mentioning the name of God for the confirming some falsity; and so that perfectly agrees

חֲבִירֵיהֶם

חֲבִירֵיהֶם  
חֲבִירֵיהֶם  
חֲבִירֵיהֶם

חֲבִירֵיהֶם

חֲבִירֵיהֶם

חֲבִירֵיהֶם

חֲבִירֵיהֶם  
חֲבִירֵיהֶם

agrees with the former sense, of speaking of God for mischief. And accordingly the Chaldee render both phrases to the same sense, *הם נשבעו על שםך* they swear by thy name for deceit, and again, they swear falsely.

**V. 24. Wicked way]** The Original hath *דרכו עשׂב* way of falseness. *עשׂב* signifies sorrow, labour, and withall any thing laboriously or artificially contrived, and so frequently an idol or image, which is express in scripture style by *vanity* and *falseness*. And so here the Chaldee render it *אורח דבטעו* the way of error, and the

Syriack *ܕܥܝܒܐ* of falseness; the Lxxii. read more generally *ἀνομίας* iniquity. This the Psalmist here disclaims in reference to the deceitful pretenders to piety, v. 20. their way being a way of deceit and falseness; and because he looked on that as that which would not long stand, God would at length discover and bring out such glazers, he therefore here addes, and lead me *לדרכך עשׂב* into the way of lasting, of eternity, that way which alone will hold out when all others faile, when the way of the ungodly shall perish.

## The Hundred and Fourtieth Psalm.

To the chief Musitian, A Psalm of David.

The hundred and fourtieth is a prayer of *David's* for deliverance from his malicious treacherous enemies, such as || *Doeg*, &c. 1 *Sam.* xxii. or rather the *Ziphites*, who had undertaken to overthrow his goings, v. 4. see 1 *Sam.* 23. 20, & 22. and a prediction of the evils which should fall upon them, the just reward of their dealings with him. It was by him appointed for the publick service, and committed to the Præfect of his Musick.

### Paraphrase.

O Lord, I come now to thee for thy seasonable relief and rescue, for wicked and injurious men, whose thoughts and actions are wholly set on doing of mischief, are now resolved to set

1. **D**eliver me, O Lord, from the evil man, preserve me from the violent man,  
2. which imagine mischief † in their heart: continually \* are they gathered together for war.

upon me with the greatest violence, with all their heart as it

For this they prepare by slanders and malicious forgeries, their weapons are like those of the serpent, or most venomous vipers, they carry them in their mouths: the tongue of the one is not more sharp, nor the teeth of the other more poisonous, than are their words and slanderous actions against me. (See Rom. iii. 14. Psal. lviii. 4.

3. They have sharpened their tongues like a serpent: adders poison is under their lips. Selah.

4. Keep me, O Lord, from the hands of the wicked; preserve me from the violent man, which have purposed to overthrow my goings.

5. The proud have laid a snare for me and cords; they have spread a net by the way side, they have set gins for me. Selah.

therefore I goe; so that I have no means or hope of safety, but thee, for thy life conduct, to secure me through all these dangers.

6. I said unto the Lord, thou art my God; hear the voice of my supplications, O Lord.

of most fatherly care and kindness, as well as to a Lord of all power and might, beseeching thee in mercy to look upon me.

7. O God the Lord, the strength of my salvation, thou hast covered my head in the day of battel.

8. Grant not, O Lord, the desires of the wicked, b || further not his wicked device, lest they exalt themselves.

For suffer  
not his—so  
goe forth,  
proceed

signal protections in all my former dangers: be thou now pleased to continue this thy good hand of safeguard over me, to blast, in stead of prospering, the designs of my malicious enemies, and not to allow them that temptation to exalt and elevate themselves, which good successes are wont to give wicked men.

9. As for the head of those that compass me about, † let the mischief of their own lips cover them.

† the —  
shall cover  
יִכְסִי

\* Burning  
—shall  
|| they shall  
be

instruments of evil to themselves (see Psal. vii. 15, 16.) and not me.

10. \* Let burning coals fall upon them: || let them be cast into the fire, into deep pits that they rise not up againe.

Thy severest judgments from heaven, such as fell on Sodom, shall undoubtedly be their portion, perdition and irrever-sible destruction.

11. † Let not an evil-speaker be established on the earth: evill shall hunt the violent man so overthrow him.

† A spe-  
akers shall  
set—

Such accursed arts as those, of detraction and rapine, fallacies and oppression, shall never have a durable prosperity, but continuall

by pursue the author, as the hound a prey, and at length bring certain destruction on him.

12. I know that the Lord will \* maintaine the cause of the afflicted, and the || rights of the poore.

\* and the—  
|| plea (see  
note on  
Ps. 135. 2)

13. Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence.

For unquestionably God will undertake the parro-nage of innocent injured persons, vindicate them from their oppressors, defend them so signally, that

they shall be able to discern 'tis his work, and so give him the honour and glory of it, support and sustaine such, when their oppressors are brought to nothing.

*Annotations on Psalm CXL.*

a: V. 2. *Are they gathered together for*  
 יָעִירָו *warr.*] The Hebrew reads יָעִירָו  
 מִלְחָמָתָם מִלְחָמָתָם, from מָלַךְ to collect or draw  
 together or congregate; so Hab. i. 15.  
 יָעִירָו he gathers them into his net;  
 and being here in the active tense,  
 and joyned with warrs, it must be  
 to prepare, put in order, instructe pra-  
 lia, muster and set their affairs in or-  
 der for battell. The lxxii. duly  
 render it παρατάσσοντο μάχης,  
 they set their battels in order; the  
 Chaldee יַעֲרִירָו they excite, or insti-  
 gate; and to the Syriack also.

b. V. 8. Further not ] What was formerly noted of the conjugation Hiphil, that it sometimes imports not *causing*, but any degree of occasioning, or but *permitting*, is here observable of פָּנִי לָא from פָּנִי *exit it to goe forth*. From whence in Hiphil as it signifies *to bring forth, to advance*, so also to *permit to goe forth or advance*; and so the prayer here is, not so much that God will not give them a good success, as that he will interpose to their hindrance, blast and frustrate their designs, in stead of permitting them to prosper. To that the Chaldee applies יָרִיב that follows, not in the notion of יָרִיב for *attolls exalting*, but for *tells being taken away or destroyed*, for so they read, יָרִיב יָרִיב *they shall be taken away or destroyed for ever*, rendering *Selab*, as they constantly doe, יָרִיב *for ever*; or perhaps in the notion of יָרִיב *to corrupt*, or *putrify* so as to breed worms, *Exod. xvi. 20. they will be corrupted for ever.* The LXXII

have somewhat deformed this  
verse: for **וְשׁוֹ** desires, they read, **וְשׂוֹ**, ἀπὸ  
τῆς ἐπιθυμίας μου, from my desire;  
for **וְעַל** his wicked thought or device,  
**וְעַל**, and so rendring it διὰ λογί-  
σαντο καὶ ἐμὲ, they thought or rea-  
soned against me; then for **פָּנֵי לִי**  
suffer them not to advance or prosper,  
μὴ ἐγκαταλείψης με, forsake me not,  
from some other supposed notion  
of פָּנֵי. Yet they seem best to have  
rendred **וְיִסָּד** they will be exalted, by  
μὴ ὑψώσω lest they be exalted. So  
v. 9. for **צִוּוּ שׁוּר** the head of those  
that compass me, they read (as if it  
were **צִוּוּ**) ἡ κεφαλὴ τῶ κυκλῶματός  
αὐτών, the head of their circuit.

V. 11. *Evil-speaker*] שׂוֹן שׂוֹן  
 a man of a tongue, is proverbially a  
 detractor, or Sycophant: So Eccl. x.  
 11. שׂוֹן לִשָּׁן a man of a tongue, is  
 by the Chaldee rendred שׂוֹן לִשָּׁן  
 one that eats accusations, the phrase  
 by which they express a sycophant;  
 and so the similitude of the serpent  
 biting doth inforce there. In this  
 place they express it by שׂוֹן שׂוֹן  
 a delator with a three-fold  
 or three-forked tongue, which is  
 another style of theirs for a sycophant,  
 because such a man wounds  
 three at once, the receiver, the  
 sufferer, and himselfe. Of him  
 it is here said, שׂוֹן לִשָּׁן he shall not be  
 established, in the future, (as all the  
 former verbs v. 9, and 10. may be  
 read,) and not in the imperative;  
 and so by way of pronouncing or  
 prediction onely, and not by way  
 of wish.



# The Hundred Forty First Psalm.

A Psalm of David.

The hundred and forty first is an ardent prayer of *David's* for deliverance from his enemies, but first and especially for patience under them; that he be not by their oppositions, or the incitements of others, moved out of his course of meekness, of piety and the other parts of duty incumbent on him. It seems to have been composed (as the next is by the title affirmed to be) on occasion of *Saul's* persecuting him to the cave of Engedi, 1 Sam. 24.

Paraphrase.

1. **L**ord, I cry unto thee, make haste unto me: give  
care unto my voice, when I cry unto thee:

2. Let my prayer be <sup>as</sup> set forth before thee as incense,  
and the lifting up of my hands as an evening sacrifice.

the same manner as thy priests are by thee appointed to address their daily oblations, to atone thee, beseeching thee graciously to accept and answer them, and in thy time to rescue me out of mine enemies hands.

3. Set a watch, O Lord, before my mouth, and keep  
the <sup>†</sup> door of my lips.

4. \* <sup>c</sup> Incline not my heart to any evil thing, to practice  
wicked works with men that work iniquity; and <sup>†</sup> let  
me not eat of their dainties.

or impudence or disloyalty toward Saul; and for my actions, that I may not be tempted to any unlawful practice, that I may not for any appearance of advantage to my selfe thereby, give eate to any evil counsell. My resolutions are firme to the contrary, and how inviting soever the temptations are, I hope I shall never talke of the sweets of them.

5. <sup>†</sup> Let the righteous smite me, it shall be a kindness;  
and let him reprove me, it shall be an excellent  
oile, which shall not break my head: for yet my prayer also  
shall be in their calamities.

6. \* When their <sup>c</sup> judges are overbrowne in stony places,  
they shall hear my words, for they are sweet.

me to death. But how low soever my condition at present be, I am confident they shall not prevail against me to my final ruine. Against their bitterest and most poisonous calumnies, their most mischievous attempts against me, my prayers are a sufficient antidote, and will, I doubt not, avert the mischief from me. When Saul went into the cave, and left his Commanders and followers without by the sides of the chiffe, they were witnesses of my dealing with Saul, and the signal evidences I gave him of mine integrity, sufficient to convince the most inveterate malice and most obstinate calumny, and accordingly so it wrought on Saul himself, 1 Sam. xxiv. 16, 17, 18, 19.

7. Our bones are scattered at <sup>†</sup> the <sup>†</sup> graves mouth, as  
when one catteth and heweth <sup>†</sup> wood upon the earth.

8. But mine eyes are unto thee, O God the Lord; in  
thee is my trust, <sup>†</sup> leave not my soule destitute.

9. Keep me from the snare which they have laid for me,  
and the grins of the workers of iniquity.

10. Let the wicked fall into their own nets, whilst that  
I will escape.

signes that wicked men have laid against us. And this I have full  
bringing mischief on them that designe mischief, and by the same  
are injured by them.

O Lord, I am in distress,  
and have no other refuge  
but thee to whom I may  
resort. To thee therefore  
I most humbly and ardently  
address my prayers, in

Meanwhile, O Lord, grant  
me thy guidance both for  
my words and actions: for  
my words, that whatever  
their dealings toward me  
are, I may not be provoked  
to any speech of rashness  
or impudence

I have been most careful  
to preserve my loyalty to  
Saul, and am not guilty of  
the least disloyall attempt  
toward him; yet calumni-  
ators have made other re-  
presentations of me, that I  
seek his life, &c. and so  
have incited him to pursue

me to death. But how low soever my condition at present be, I am confident they shall not prevail against me to my final ruine. Against their bitterest and most poisonous calumnies, their most mischievous attempts against me, my prayers are a sufficient antidote, and will, I doubt not, avert the mischief from me. When Saul went into the cave, and left his Commanders and followers without by the sides of the chiffe, they were witnesses of my dealing with Saul, and the signal evidences I gave him of mine integrity, sufficient to convince the most inveterate malice and most obstinate calumny, and accordingly so it wrought on Saul himself, 1 Sam. xxiv. 16, 17, 18, 19.

We have been terribly har-  
rass and oppress and per-  
secuted, and now are every  
minute ready to be destroyed.

But, O Lord, on thee is our  
full affiance & confidence,  
thy power and thy mercy is  
our sure refuge; to thee we  
address our humblest re-  
quests, that thou wilt not  
cast us out of thy care, but  
preserve us from all the an-  
guishes and treacherous de-

confidence thou wilt doe,  
meant deliverance to us who  
are afflicted

† divided  
[127]

† lifting up  
\* or, My  
heart shall  
not incline  
to an evil  
word; to  
contrive  
devices in  
deceit,  
† I will not  
partake in  
their deli-  
cacies.  
† Reproach  
will bruise  
me that am  
righteous,  
and rebuke  
me, but that  
poisonous  
oyle shall  
not bruise  
my head;  
for my pray-  
er shall be  
in their  
mischief.

† As one  
that cutteth  
and flatheth  
the earth, our  
bones are  
scattered as  
the mouth  
of Sheol,  
† or, pursue  
not out, wast  
not away

a.

b.  
c.

d.

e.

\* Their  
Judges are  
left by the  
sides of the  
rock, and  
have heard  
my words,  
that they—

f.  
g.

Adaptation

## Annotations on Psalm CXLI.

2.  
מנחת  
ערב

V. 2. *Evening sacrifice*] The reason why the *Evening sacrifice* is here named, is rendred by *Kimchi*, because that supposeth and comprehends the morning sacrifice; but by *R. Saadiab*, because there is no sin-offering brought after that, all things being then atoned. The Jewish *Arab* reads, as an accepted or acceptable oblation.

b.  
ל

V. 3. *Dore*] From לָוַה to draw up, is לָוַה here, and so signifies the lifting up: מָוַה saith the Chaldee, elevation; and so the Jewish *Arab*, the lifting up of my lips, making it to be of the same root that מָוַה לָוַה Isa. xxxviii. 14. which according to him must be, *Mine eyes are lifted up on high*, from לָוַה and so *Kimchi* saith his father interpreted it, that the meaning should be, *the words which I take into my lips*. So *Abu Walid* seems to have taken it. From the root לָוַה is לָוַה a dore, and that metaphorically applied to the lips, Job xli. 14. *who shall open מָוַה לָוַה the dore of his face*, i. e. his lips; and so לָוַה is thought here to be used by Apocope. But although the lips are fitly styled the dore of the face, or the mouth, yet they will not so commodiously be styled מָוַה לָוַה the dore of the lips, especially when that other rendring of the Chaldee is so much more agreeable, the lifting up, as that signifies the opening of the lips, or mouth, which is the most obvious and frequent Periphrasis of speaking: Job xi. 5. *O that God would speak, מָוַה לָוַה and open his lips against thee*; and so Job xxxii. 20. *I will speak that I may be refreshed, I will open my lips*—and Psal. li. 15. *Open thou my lips*—And therefore as the Syriack omits the rendring of this word לָוַה, and onely reads, *set a*

guard לָוַה לָוַה on my lips; so the

Lxxii. that have Δορεν a dore, doe use that with περισχῆς joyned with it, for a Periphrasis of the guard, the rendring of Λῆξ, not of Λῆ, Οἶ, κλέμε, φυλακὴν τῶ στόματι μου, ἢ Δορεν περισχῆς περὶ τὰ χείλη μου, *set, O Lord, a watch on my mouth, and a dore of guard about my lips*: and so the Latine and Arabick, ostium circumstantia, and ostium munitum, a guarded dore to my lips; where 'tis evident the lips are not looked on as the dore, but the guard, the grace of vigilance and circumspection, that is to be set upon them, and is usefull, as a dore, to keep all close, to keep any thing from coming out that ought to be kept in.

V. 4. *To praise wicked works*] The Hebrew here read, מָוַה לָוַה לָוַה לָוַה לָוַה to machinate machinations in evil; the Lxxii. read, προσποιεῖσαι προσποιεῖσαι ἐν ἀμαρτίαις, to pretend pretenses in sins, and so the Jewish *Arab*, that I should pretend causes with the people that work deceit; noting this to be the manner of wicked men, when they project or contrive iniquity, to project also some specious pretenses of doing it, whereby they much facilitate the practice of it, and hope to gain impunity, if they prosper not in it. And thus indeed doth the Hebrew לָוַה, here used signify, seeking occasions, pretenses of doing any thing. But the Chaldee interprets it here by מָוַה לָוַה thinking, contriving, and the Syriack by speaking and committing iniquity; and so 'tis not amiss express'd by our English, to praise wicked works. In the end of the verse, for מָוַה לָוַה לָוַה לָוַה pleasant, delightfull, the Lxxii. read σπουδαῖον

c.

לָוַה



head signifies *Gen. iii. 15.* in contradiction to *bruising the heel*, which hath not that fatal consequence. That their calumny, though *poisonous*, and probable to bring ruine on him from the King, should yet not do it, his argument of assurance is, from a sure Antidote to which he had resort, *לְפָנַי וְלִפְנֵי מַלְאָכָיו* for my prayer shall be in their mischiefs; i. e. my addresses to God shall be the instrument of preserving me from any real or considerable harme that calumny can do me. For *לְפָנַי וְלִפְנֵי מַלְאָכָיו* in their mischiefs; (actively, their mischievous designs and enterprises) the *xxii.* reads *ἐν ταῖς εὐδοκίαις αὐτῶν* in their good pleasures, (as from *עָלָה* which in Chaldee signifies *will*;) and it may well enough be borne, by *will* meaning their evil designs or attempts. In a place of so much difficulty, it will not be amiss to adde some other conjectures, as, by retaining the usually-received signification of the words, thus, *Kindness will bruise me that am righteous, and rebuke me*, i. e. work on me more then harsher dealing: *Let not oyle on the head*, i. e. flattering words, as smooth as oyle powred on the head, *break my head*; i. e. overcome me to be perswaded or enticed by them: *for my prayer shall yet be in or against their mischiefs*, i. e. that I may not be intrapped by those mischiefs which they intend when they speak me fairest. Some *Jews*, by another sense of *עָלָה*, would have this the sense, rendering the first words, *Let the righteous smite me, it shall be a kindness, and reprove me, the oyle of my head, with which I was anointed for King, shall not remove my head from the stroke of his correction or reproof, but my prayer shall be for them, that God would repay them good, and deliver them from their calamities.*

c. V. 6. *When their Judges are overthrown in stony places*] This passage

also will receive its explication from the story *1 Sam. xxiv.* Where *Saul seeking David upon the rocks of the wild goats*, v. 2. left his captains and followers there on the sides of the rock, whilst he went into the cave to cover his feet. Of them therefore it is here fitly said, *their Judges* (i. e. the commanders of his army, according to the style known in the book of *Judges*) are left (so *שָׁרְיָם* usually signifies) *בְּיַד סֵלַע* by the sides of the rock (so *יָד* hand metaphorically signifies;) the *xxii.* reads *ἐγγύθεν πύργου* near or close by the rock. And being there left, it is aptly added, *וְשָׁמָּה אָזְנוּ כִּי נִשְׁמָעוּ* and have heard my words that they are sweet; for so 'tis certain they there heard *David* expostulate his case with *Saul*, with those gentle words which melted the inveterate hatred of *Saul* himself, who upon that Apology then made by *David* v. 14. dismissed his people from all further pursuit of him.

V. 7. *Graves mouth*] *לִפְּי שְׂחָל* at the mouth of *School*, is a very full expression of the condition of *David* and his men in the cave, in which they seemed as it were buried alive, and yet were in so desperate a condition as to be worse then dead.

*Ibid. Wood upon the earth*] The Hebrew here reads, *כְּטֵר פֶּלֶחַ וּבָקַע* as one that cuts and splits the earth, (so the Jewish *Arab*) or upon the earth, and in all probability belongs to the digging or ploughing up the surface of the earth; so the Chaldee render it, *as a man that splits and cuts the earth* *בְּמַדְיָא* with ploughshares, and so the Syriack, *as if the share cleaves the earth*; and to that sense the *xxii.* also, though not by literal rendering, yet by way of paraphrase, *ὡς ἡ ἀχνοῦ γῆς διεσπᾶται ἐν τῇ γῆς*, as the thickness, the crust, i. e. the uppermost clod of the ground is broken in pieces on the earth. And so in all reason

reason we are to render it, not by supposing an Ellipsis, to be supplied by addition of *wood*; but without any Ellipsis, as *he that cuts and flits* *the earth*, the *א* being frequently abundant. And then this is a fit description of a great distress, and very proportionable to *David's* then present condition in the cave express in the beginning of the verse, by *Our bones are scattered at the mouth of School*. When a pit is made, the earth that is digged and fetcht out to make the pit, lies in an heap rudely at the *mouth* of the pit, and that that lies so is ready to tumble into it: Just so, saith the

Plalmist, we have been ploughed and harraist out by sharp oppressions, we now lie like earth so digged or ploughed, at the *mouth* of the great pit, call'd *School*, i. e. ready to be destroyed.

V. 8. *Leave not* From *לעזוב* to empty or *pour out*, is *לפני* here in the notion of *casting away*, *pouring out*, as that which one cares not for. So the Chaldee render it, *לפני* *pour out not my soule*, the LXXII. *μὴ ἀφαιλέης* take not away, the Syriack *ܠܐ ܬܬܝܬܝܬ* *cast not off*, or *away*, my soule.

f. *לפני*

## The Hundred Fourty Second Psalm.

*Maschil of David, A prayer when he was in the Cave.*

The hundred fourty second is a prayer of *David* for deliverance in his helpless state, when having escaped the treachery of the Keilites, he was now in the Cave of Engedi, 1 Sam. xxiv. 1. It was set to the tune called *Malchil* (see note on Psal. xxxii. a.)

*Paraphrase*

I will cry  
פֶּן  
† will (to  
the Jewish  
Arab)  
\* will pour  
I will show

1. I cried unto the Lord with my voice; with my voice unto the Lord † did I make my supplication.

2. I \* poured out my complaint before him: I † showed before him my trouble.

Here those that in their greatest streights apply themselves to thee. To thee therefore I most humbly and devoutly address my petitions, beseeching thee favourably to behold and relieve me.

3. When my spirit was overwhelmed within me, then \* thou knowest my path: in the way wherein I walked have they privily laid a snare for me.

I am in great perplexity, not knowing which way to turn myself: I am even at the last gaspe of earthly hopes, my treacherous enemies being very solicitous to insnare and betray me. Thou seest, O Lord, the sadness of my streights, and withall knowest the sincerity of my heart: To thee therefore doe I make my supplication, v. 1. that thou wilt now take my part, own, and defend me.

4. † I looked on my right hand, \* and beheld, but there was no man that would know me: refuge † failed me, no man † cared for my soule.

as an orphan, destitute and helpless, to him that will be so bloody as to take it away from me.

In the distress wherein now I am, this state of absolute destitution, there is none to whom I should resort but to thee, O Lord, who art able and willing to relieve me.

I am in great perplexity, not knowing which way to turn myself: I am even at the last gaspe of earthly hopes, my treacherous enemies being very solicitous to insnare and betray me. Thou seest, O Lord, the sadness of my streights, and withall knowest the sincerity of my heart: To thee therefore doe I make my supplication, v. 1. that thou wilt now take my part, own, and defend me.

I have no humane strength to defend or patronize me, all worldly friends and auxiliaries have utterly forsaken me; my life is left

† look (to  
the Jewish  
Arab)  
\* behold,  
and there is  
none that  
will—  
† is left  
from—  
† vindicate  
me

To thee therefore I pour  
out my prayers, O God of  
all power and grace, on  
thee do I wholly depend for my succour and preservation, as on the only sanctuary of my life,  
as on the onely inheritance that is left me in this world.

5. *I cried unto thee, O Lord; I said, thou art my refuge, and my portion in the land of the living.*

I am now very fitly qualifi-  
ed for thy sovereign hand  
of relief to interpose: my  
persecuting enemies are  
much too hard for me; I  
am now shut up in a close  
Cave, as in a prison. O do  
thou in this my time of dis-  
tress send me thy relief,  
and it will be a means of bringing in much honour to thy name, many profelytes to thy ser-  
vice, when by thy dealing  
with me they are so fully convinced of thy power and protection  
over all that rely on thee.

6. *Attend unto my cry, for I am brought very low: deliver me from my persecutors, for they are stronger than I.*

7. *Bring my soule out of prison, that I may praise thy name: † the righteous shall compass me about, for thou shalt deal bountifully with me.*

or, they  
† through  
me shall the  
righteous  
come about,  
when thou

# Annotations on Psalm CXLII.

a. V. 3. *Thou knewest* ] What דע signifies here will be judged by Deut. ii. 7. *He hath known thy walking through this great wilderness*, i. e. hath preserved thee in all thy journeying; and so it agrees with what went before, *for the Lord hath blessed thee in all thy works*. So Psal xxxi. 7. *Thou hast known my soule in adversity*, i. e. taken notice of me, patronized me. And so here, *thou knewest my path*, i. e. hast taken notice of me, to defend and secure me.

b. V. 4. *Cared for my soule* ] The Hebrew hath רָצַח לְנַפְשִׁי seeking for my soule. The word רָצַח, to seek, is sometimes used for vindicating, avenging, taking part, or defending any. So Gen. xlii. 22. *Reuben saith of Joseph, behold his blood נִדְרָשׁ is required*, i. e. avenged and punished upon us; and Gen. ix. 5. אֲדַרְשׁ I will require the life of man, i. e. avenge it on him that kills any man; and in Ezekiel oft, *his blood will I require*. Thus when God is said to require simply, without any addition, the meaning is, to avenge and punish. And proportionably here, requiring or seeking רָצַח for my soule, most probably signifies vindicating or punishing another for the evil de-

signed by him unto my soule. For this is the part of a Goel, an avenger of blood (such was the next of kin to him that was slain) to require justice for his soule, or blood, or life; and so רָצַח to require, by which the xxxi. here render it, frequently signifies. And to this the Syriack directs the interpretation, *אֲנִי אֶחָד וְאֵין אֲנִי אֶחָד* and there is no avenger for my soule; vindex anima mea, vindicator of my soule, saith their Latine Translator; and so the word signifies, from רָצַח to avenge, which the Chaldee also useth in this place, *אֲנִי אֶחָד וְאֵין אֲנִי אֶחָד* there is none to vindicate or avenge my soule. That this is the meaning of the phrase, beside the authority of those interpreters, seems farther evident by the beginning of the verse, *רָא וְיָמִין וְיָמִין* look (or looking) on the right hand, and see (or seeing) (so the words in the Imperative or Infinitive are literally to be rendred, and not, as the interpreters more paraphrastically read, *אֲנִי אֶחָד וְאֵין אֲנִי אֶחָד*, I looked and there is not for me that knows me, i. e. acknowledges me, none that takes my part. The Advocate was wont to stand at the right hand of his Client

Client (see *Psal.* cix. 31. Note i.) And to this the phrase seems to refer, look, or looking, on my right hand, where the Patron or Advocate useth to stand, and there is no man that acknowledges or takes my part. So againe אֲנִי בְּיָמַי אֶפְרָא *refuge is left or gone from me*, to the same sense, there is none to whom I can fly to take my part; and then in the conclusion, none that requi-  
reth or avengeth for my soule, none that defends or vindicates it.

me, in the notion wherein they render אֲנִי by *meison expect*, wait for, Job xxxvi. 11.) but אֲנִי as that signifies for me, or for my cause, on occasion of me, come about, *encompass* God, believe in him, praise his name, when (so אֲנִי is to be rendered) they see how graciously God hath dealt with me. The Jewish Arab reads, *And the righteous shall take me for a crown* (to them.) The word אֲנִי signifies so to *encompass* or *come about*, as when a multitude of people assemble on any occasion: so Prov. xiv. 18. *the simple inherit folly, but the prudent אֲנִי shall encompass knowledge*, i. e. seek it, and follow it with all diligence: and so to *encompass* God, is to frequent his sanctuary, devoutly and diligently to make addresses to him. The word also in Arabick dialect signifies to be multiplied, and so it will commodiously be rendered, *on occasion of me the righteous shall be multiplied*, when they see thy mercifull returnes, or dealings toward me.

V. 7. *That I may praise* The Hebrew לְהוֹדוֹת *ad laudandum*, to praising, may indifferently be rendered, either in the first person, *that I*, or in the third plural, *that they may praise*, i. e. the just in the next words. And to that latter sense the following words seem to incline it, אֲנִי בְּיָמַי אֶפְרָא *in me shall the righteous come about*; in me, אֲנִי בְּיָמַי אֶפְרָא *for my cause*, saith the Chaldee, *shall they come about*, אֲנִי בְּיָמַי אֶפְרָא *the just shall make thee a crown of praise*, say they, not, *come about me* (or, as the xxxii. אֲנִי בְּיָמַי אֶפְרָא, *they watch for*

## The Hundred Fourty Third Psalm.

A Psalm of David.

The hundred fourty third is a mournfull supplication for deliverance from powerfull enemies, and was composed by David, || as some think, at the time of Absaloms rebellion; as † others more probably, and in harmony with the two former, at the time of his being pursued by Saul, in the Cave of Engedi.

Paraphrase.

1. **H**Eare my prayer, O Lord, give care to my supplications; in thy faithfulness answer me, \* and in thy righteousness.

O Lord; I beseech thee to hear and answer my requests which my present distresses force me to present to thee, and thy a-

bundant grace and promises of never-failing mercy give me confidence that thou wilt favourably receive and performe unto me.

I know my sins have justly provoked and brought down these pressures on me; but thou art graciously pleased to be reconciled with humbled penitent sinners, thou hast promised by a covenant of mercy not to charge on such, with severity, all the sins of which they have been guilty: and were it not for that covenant, 'twere impossible for any frail, imperfect sinful creature, such as every mere man is, to appear with hope or confidence before thine exact tribunal. To this thy promised mercy mine only appeal lies; and having sincerely vow'd to perform unto thee all faithful (be it never so mean and imperfect) obedience, I can put in my claim, founded on thy faithful promise (v. 1.) and hope and beg for this feasible mercy and deliverance from thee.

b. For my malicious enemies have calumniated first, then persecuted me, and now at length brought me to a very sad and dejected estate, forced me to hide my selfe under ground, to fly from one cave to another, from the cave of Adullam 1 Sam. 22. to the cave of Engedi ch. 24.

This hath cast me into great perplexity (see Psal. cxlii. 3.) filled me with a most exquisite horror, wherein yet I have been able to support my selfe by reflecting on thy former mercies and deliverances which thy acts of power have been signally interposed to worke for me.

To thee therefore I address my prayers with all the earnestness which my distressed can infuse into me. The ground that is parcht with heat and drought, and gaspes for some shower from the clouds to refresh it, is an emblem of me at this time, who pant and gaspe and call importunately for some refreshment and relief from thee, having no other means in the world to which I can apply my selfe.

O Lord, I beseech thee hasten to my relief, my present exigencies challenge and importune it from thee: If thou doe not interpose in my behalf, I shall suddenly be overwhelmed by mine enemies and destroyed.

O be thou graciously pleased to shew forth thy pity and thy bounty timely and speedily to me, who have no other refuge to resort to, but that of thine overruling foreign aid: In this is my confidence, for this I offer up the humblest devotions of my soule. O be thou my guide, to direct me to that course, what ever it is, which thou shalt chuse, and wilt prosper to me.

c. Lord, to thee do I betake my selfe, as to mine only refuge, under the life guard of thy protection I desire to secure my selfe: O be thou graciously pleased to afford me that mercy, and thereby to rescue my soule of mine enemies hands.

Above all, by thy paternal goodness I beseech thee be thou pleased so to conduct me in all my wayes, that I may do nothing but what is perfectly good and acceptable in thy sight. To which end, Lord, let thy gracious and sanctifying spirit, the only fountain and author of all goodness and holiness, direct and assist me in every turne and motion of my life, and bring me into a steady constant course of all strict and righteous living, (that unceasing or first part of heaven on earth, which thou wilt be sure to crown with a state of perfect glory and impeccability hereafter.)





people of the age. And the ground of the phrase is there exprest, *I will place thee* *וְנִתְּנָהּ בְּיָדָי* *in the infernal land,* *בְּיָדָי מְעוֹלָה* *in the solitudes from the age, i. e. in those infernal vast recesses, whither from the beginning of the world all men have descended, and there remained in condition of desolation, though the number of them that are there be never so great. In proportion to which dialect עוֹלָם* *will here be literally rendred, as the dead of the age (by the age meaning the place or state of the dead, bades, or school) but according to sense, as the dead in the grave, the very same which Psal. lxxxviii. 5. is exprest by שְׁכֵרֵי קֶבֶר* *they that lie in the grave.*

V. 9. *I flee unto thee to hide me*] So we paraphrastically render *וְנִתְּנָהּ בְּיָדָי* *The xxxii. read* *κατέφυγον, I have fled to thee as to a refuge.* The Chaldee *בְּיָדָי מְעוֹלָה* *thy word I have set up for my redeemer.* The Radix *בְּיָדָי* signifies *to hide*, and so in Piel (as here it is) *Psal. xxxii. 5. וְנִתְּנָהּ בְּיָדָי, I have not hid, Psal. xlv. 15. בְּיָדָי בָּחַבְתָּ* *hath covered me, and lxix. 7. בְּיָדָי בָּחַבְתָּ* *hath covered my face.* Accordingly the Interlinear render it, *ad te abscondi me, to thee have I hid me.* The learned *Val. Schindler* supposes an Ellipsis, thus to be supplied, *tibi revelavi quod homines celavi, I have revealed to thee what I have concealed from men, so Kimchi, To thee alone have I cried, or made my petition in secret, viz. not revealing his case to men, as not hoping in them for help. And if this notion for hiding must be retained (as 'tis in all other places wherein 'tis used in the Bible, and so generally and constantly rendred by καλύπτω and the like) then the rendring must be, to, or at thee I have hid my selfe;*

as those things which we are afraid to lose, we hide in a sure place; and thus it is all one with depositing in Gods hands. So the Jewish Arab, *With thee have I sought to be hid, or for an hiding place, or refuge.* So *Abu Walid, to thee have I fled for refuge, and with thee sought for an hiding place, making it contrary to Isa. lvii. 8. וְנִתְּנָהּ בְּיָדָי* *which the Interlinear renders, quia à me discooperuisti & ascendisti, and our English, thou hast discovered thy selfe to another then me and art gone up.* But 'tis not unusual with Hebrew words to enlarge their significations, and so it is reasonable to believe (though it cannot be demonstrated from any other place of the Bible) that *בְּיָדָי* *to hide*, may in Piel signify *to fly unto as a refuge*, because such *καταφυγῆς* *refuges are either really or metaphorically hiding places.* And then the xxxii. their *κατέφυγον, I have fled*, will be a literal rendring of *בְּיָדָי*, and so the Latine *confugi*.

V. 10. *Land of uprightness*] *בְּיָדָי* *is literally to be rendred to or in a straight ground; so the Chaldee, בְּיָדָי מְעוֹלָה* *into a straight ground, and the Jewish Arab, in a right or straight region, and so the Latine in terram rectam; by which we are to judge of the reading of the xxxii. in γῇ εὐθείᾳ, in the right, that it should be undoubtedly, as Asulanus's copie hath it, in γῇ εὐθείᾳ in a straight ground. By this style is metaphorically signified a regular course of life, in obedience to all the commands of God, the only rule of the good mans walking. The Syriack have duly explain'd it by* *בְּיָדָי מְעוֹלָה* *into thy way of life, that course of living which thou requirest, or which may be acceptable to thee.*

# The Hundred Fourty Fourth Psalm.

A Psalm of David.

The hundred forty fourth is a fiducial and humble prayer to God for deliverance from his heathen enemies, and prosperity upon his people, and this founded in his former experiences of Gods interposition for him, for which he humbly praiseth and blesteth his holy name. It was composed by *David*, in reflexion, || as 'tis thought by some, on *Goliath* and the Philistims; but most certainly of a latter date, when he was settled in the kingdom, (see v. 2, and 10. By the Jews, *Kimchi* and *Saadiab*, *Gaon* it is referred to the Messias,

|| *see's* *the*  
*Goliath*,  
*Landi*, *so*  
*the* *Goliath*  
*also*  
v. 10.

Paraphrase.

1. **B**lessed be the Lord my strength, which teacheth my hands to war and my fingers to fight.

For all the preservations and victories which have been enjoyed by me. I am infinitely obliged to bleis and praise and magnify the one supreme God of heaven and earth, from whom

2. My <sup>†</sup>goodness and my fortress, my high tower and my deliverer, my shield, and he in whom I trust, who subdueth my people under me.

it is that I have received all the strength and skill in military affairs which I have ever shewed; an act of whole special mercy and favour, preservation and protection I must acknowledge it, that I have ever been successfull or safe in any enterprise. In him therefore with all reason I wholly repose my soul and confidence.

3. Lord, <sup>a</sup> what is man, that thou takest knowledge of him? or the sonne of man, that thou makest account of him?

For my selfe. I am but a mean, infirme, frail, mortal man, subject to all the misadventures which are consequent to the feeble, inconstant, transitory condition of men, and it is an

4. Man is like to vanity: his dayes are as a shadow that passeth away.

infinite mercy of dignation in God, to take so much consideration of me, as to make use of me as his instrument in subduing the enemies of his people. (And herein was David a type of Christ, who having humbled himself to assume our humane mortal flesh, became by his divine power in that flesh victorious over the powers of hell. Heb. 2. b.)

5. How thy heavens, O Lord, and come down; touch the mountains, and <sup>\*</sup>they shall smoke.

It must therefore be thine own work, O Lord, the interposition of thine own almighty hand, to which we must owe all our deliverances and preservations.

6. Cast forth lightening, and scatter them; shoot out thine arrows and destroy them.

If thus thou wilt vouchsafe to owne thy servants, and by thy messengers and ministers, the Angels of thy presence, exhibite and presentiate thy selfe among

7. Send thine hand from above, rid me and deliver me out of great waters, from the hand of strange children;

8. whose <sup>b</sup>mouth speaketh vanity, and their right hand is a right hand of falsehood.

us, then shall all our enemies be dispeist and destroyed, not by the strength or dint of our weapons, but as by thy thunderbolts and darts of lightening, by the artillery of heaven, by thy divine assistance, and protection over us (see note on Psal. xviii. d.) And thus be thou graciously pleased to magnify thy power and mercy to us at this time, to deliver us from these puissant heathen armies, which have nothing but their own strength and number to depend on or boast of, which worship and rely on false idol gods, which are now able to helpe, and so are sure to disappoint them, and so their hands faile no less in their undertaking then their mouths doe, when thou the only Lord of heaven and earth, of those Angelical hosts, comest out and appearest against them.

All the tunes that I can make for this mercy, is my praising and magnifying thy name for it: And that I shall be carefull to performe with the choicest ditties and sweetest instruments, (and all little enough to reſound thy praise, who haſt wrought ſo wonderfully for us) ſaying,

9. *I will ſing a new ſong unto thee, O God: upon a Pſaltery, and an inſtrument of ten ſtrings, will I ſing praises unto thee.*

of ten strings  
Pſal.  
xxii.  
note d.

All honour and praife be aſcribed to the ſupreme God of heaven, from whom it is that the greateſt Kings of the earth receive their ſtrength and authority, and to whom they owe all their deliverances and preſervations. And the ſame ſtrength and power of his hath he graciously pleaſed to afford me at this time, that have no other ſide to it, but that I am his ſervant, and of my ſelfe ſo much weaker than my adverſaries, that I am ſure to be deſtroyed by them, if God do not defend and preſerve me.

10. *It is he that giveth ſalvation unto Kings, who delivereth David his ſervant from the hurtfull ſword.*

O be thou now pleaſed to continue this thy mercy to me, the enemies being ſtill the ſame. Idolatrous, heathen, wicked men, that do not acknowledge or confeſs the true, but profeſs and depend on falſe Idol gods, and ſeaſonably at this time to reſcue and preſerve me out of their hands.

11. *Rid me and deliver me from the band of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand is a right hand of falſhood.*

Be thou pleaſed at length to reſtore peace and proſperity to the land; that our families may flouriſh in goodly and beautifull children; that our provisions at home, and our ſtocks and herds abroad may be very thriving and proſperous; and that thoſe goods which thy bleſſing beſtows upon us may not be in danger of hoſtile invaſions; that we may poſſeſſe and enjoy our ſelves in a chearfull continued peace, without any diſturbances or diſquiets.

12. *That our ſons may be as plants † grown up in their youth; that our daughters may be as c corner-ſtones, po- liſhed after the ſimilitude of a palace :*

† growing great  
סללים

13. *That our garners may be full, affording \* all manner of ſtore : that our ſheep may bring forth thousands and tenthousands in our || ſtreets :*

\* from this to that fort, ſee note c.  
|| folds, ſee note d.

14. *That our oxen may be d † ſtrong to labour : that there be no breaking in, nor going out, that there be no \* complaining in our || ſtreets.*

† ſee or ſteady  
\* cry  
|| folds, or yards.

This were a very happy condition indeed; and this and all other happineſſes of what ſort ſoever is the ſure and conſtant portion of thoſe that performe faithfull obedience unto God, and depend on him only for the acquiring it.

15. *Happy is the people that is in ſuch a caſe : yea happy is the people whoſe God is the Lord.*

### Annotations on Pſalm CXLIV.

a. V. 3. *What is man*] By אדם man, and אדם ſome of man, as all or any of mankind may be underſtood, in the condition of frail, mortal, miſerable, and unworthy creatures; ſo the Pſalmiſt himſelf, *David*, and the ſon of *David*, the *Meſſias*, is eſpecially to be underſtood in this place. The occaſion of the Pſalm is, by the title in the lxxii. and Latine and Arabick, not improbably noted to be the combat with *Goliath*. And for the

ſetting out the wonderfull mercy of God to him in that, 'twas very conſiderable, that he was but a young ſtripling, the youngſt and moſt unſiderable of all the ſons of *Jeſſe*, who alſo was but an ordinary man. And accordingly *Ps. viii.* which hath probably been reſolved to be compoſed on this occaſion of *Goliath* of *Gath*, the ſame conſideration hath a principal place, v. 4. *What is man, that thou art miſdeſpight of him? and the ſon of man,*

man, that thou visitest him? there **חַלְשׁ** and **בֶּן אָדָם**, weak man and son of mortal ordinary man, as here **חַלְשׁ** and **בֶּן אָדָם**. Which accordance as it is some argument to confirme that (as this) Psalm to have been composed on that occasion, so it will apply these words in their more eminent, prophetick, mystical sense, to *Christ* our Saviour in his state of humiliation (wherein yet by the power of his Divine nature he did to many wonderfull works) by virtue of the Apostles testimony *Heb. ii. 6.* where he cites those words from *Psal. viii. 4.* (exactly parallel to these) and applies them particularly to *Christ*.

V. 8. *Mouth speaketh vanity*] In this verse somewhat more seems to be express than is ordinarily observed in it. The Chaldee interprets it of false oaths and wicked lawes; and the most obvious sense is followed by the rest of the interpreters, vain or lying speeches, and wicked works or actions: and thus it may fitly enough be adapted as the motive to God to destroy them. But if we consider 1. that the prayer is against *David's* enemies, the *Philistines*, and those by the title of **בְּנֵי נָכָר** sons of the stranger, the title that ordinarily belongs to Idolaters, and 2. that **אִשָּׁה** and **אִשָּׁה** vanity and falsehood frequently signify the false Idol gods, and 3. that their mouth speaking fitly signifies profession either of a true or false God, and 4. that **יְמִינִי** their right hand may poetically signify, him, or them, on whom they depend, as their **אֲנָשִׁים**, their patrons or auxiliaries, (as when it is said, *the Lord at my right hand, Psal. cx. 5.* and many the like, the meaning is, he assists and takes my part) and so **יְמִינִי** right hand of falsehood, be a vain gainless helper, that fails all that depend on him; on these considerations it will not be unreasona-

ble thus to interpret the whole verse of these Idolatrous *Philistines*, whose gods cannot stand them in any stead against the one true God of heaven, to whom *David* makes his address; and that this is the fuller importance of it, and that as a motive fit here to be used in a prayer to God, to incline him to own his suppliants against such kinde of enemies as these.

V. 12. *Corner-stones*] From **קוֹנֵי** an angle or corner, two formations there are in these 12, and 13. verses **קוֹנֵי** and **קוֹנֵי**, and are to be distinguished by the matter of the context. For as in a building there are either the exterior or interior parts and corners; so here the **קוֹנֵי** or outer corners are the stones in the corners of the building, *angular pillars* saith *Cassellio*, which are here **מִסְבָּתֵי שָׁמַיִם** heaven, and squared, and carved, and so for the beauty of them, in an **בֵּית מְלָכִים** palace especially, are fit to express the daughters of a prosperous family, in whom beauty is much valued. But **קוֹנֵי** the inner parts or corners of the building, are the repositories, places on purpose for keeping of store and provisions (such are cellars, larders, and the like) which the *xxii.* rightly render *ταμεία*, and the *Latine* *promptuaria*, *repositories* for all kinde of provisions (and not so fitly *granaries* or *granaries*, which are proper to come or graine.) The former of these **קוֹנֵי** is rendered by the *xxii.* *καλλωπισμένους* beautified, either by way of paraphrase (as **מְסֻבִּים**, carved or polished, they render *περικαλλισμένους* adorned about) or as if it were from **קוֹנֵי** beauty or splendor; and so the Chaldee, **קוֹנֵי** beautifull. Of the latter when 'tis here said, that *being full they bring forth or yeeld* **וְיָבִישׁוּ**, this is interpreted by them *ἐκ τούτων τῶν*, from this to that; not by mistake probably of **וְ** for **וְ**, as some conceive, but as taking **וְ** (as it is) for

c.  
**קוֹנֵי**  
**קוֹנֵי**

b.  
**קוֹנֵי**  
**קוֹנֵי**  
**קוֹנֵי**

**בְּנֵי נָכָר**

**אִשָּׁה**

**יְמִינִי**

**יְמִינִי**

**יְמִינִי**

for a word of a large signification, to signify any thing to which the matter spoken of shall determine it, (and so sure the Chaldee does, which render it *מִשָּׁלֵךְ מִשָּׁלֵךְ* from year to year) particularly any kinde of food or victuals, and so by this phrase, *from this to that*, meaning *from this sort to that sort*, as *Alen Ezra* and *Kimchi* understand it, i. e. somewhat of all sorts, to express the greatest plenty of all commodities for daily use or provisions. The Jewish *Arab* renders it by *measures*.

- d. V. 14. *Strong to labour*] From *לָבֵן* to carry on shoulders, as a porter doth, is *לָבֵן* here, not so much to signify their patience of weight (as the Chaldee interpret it by *לָבֵן* patient of burthen, and *strong-backs* for carriage or service, saith *Abu Walid*, and so the Jewish *Arab*, our oxen carrying forth good) for oxen were not then wont to be so employed to bear burthens on their backs or shoulders, (though now adays the *Turcomen* and such like moving people use to carry their tents and other utensils on cows backs) but more probably to note the weight of flesh they carry about with them, which therefore the Lxxii. render *παχύς*, the Latine *crassa*, thick or fat, the Syriack *חֲבִיב* strong, for so those are that are most fleshy, and so *anustum* is wont to be used for rich, or one that is in all plenty, and so not for patience of burthens, though that, as this, do thus originally signify, and though with us the lading be in a cart, yet we use to say the Oxen are heavy laden. The phrase that here follows in this matter of oxen, *לֹא יִשָּׁבֵר וְלֹא יֵצֵא* not breaking in and not going out, is not improbably to express the safety of their herds, not only from straying, but, as in time of warr, from invaders and abactors, whose breaking in (*καταστροφή*

*καταστροφή*, breaking down or fall of the partition, or wall, or sept, say the Lxxii.) is attended with the cattels *διεξοδῶ* passing through, or going out: and then follows *הוֹרָא* clamour, vociferation; *קָעָרָה* cry, say the Lxxii. The same word they use *Isa. v. 7.* to render *קָעָרָה*, which is there opposed to righteousness, whether in the notion of justice or mercy, and is the consequent of oppression; and so it may be here fitly used to express hostile oppressions and invasions. But the phrase may be also applied, that among their cattell none maketh abortion, *לֹא יִשָּׁבֵר* never a breaker out: so *Pharez* came by his name, *Gen. xxxviii. 29.* How hast thou broken forth? this breach be upon thee; therefore his name was called *Pharez*. *Ks'* also hath a peculiar notion in relation to the birth of children; But that being the regular birth, it is not so well applicable to this place, unless by the figure *ἐκκρίσις* we thus read, no eruption, and no going out, i. e. no violent going out, for then that is clearly no abortion. *Kimchi* observes of these three verses 12, 13, 14. that there is mention of all those three blessings of the Wombe, of the Earth, and of Cattel, set down *Deut. xxviii. 4.* The last word of the verse, *בְּרֵחוֹתֵינוּ*, we render in our streets; so *רֵחוֹב* signifies *Gen. xix. 2.* as the street is opposed to an house or covert, from *רָחֵב* broad, or large. But our English street hath a particular relation to a town, or village, or city; and so it seems not so proper to this place, where being applied to oxen, it will signify in reason the place where they lie and feed, *ἐν ταῖς ἐκκλησίαις*, the Lxxii. duly read, in their stabula, whether fields or closes, where they are kept. Or if in that verse it may retain the notion of street, being applied to the men who are thus oppressed, and may bemoan their losses in the field by their complaints in

in the city, (see *Mat. v. 14.*) yet this will not be applicable to v. 13. where the same word being used מְרִיבָה, we render it in like manner, *in our streets*, but being applied to *sheep*, must signify their folds or pastures, where they lie and bring forth; which though it be a broad, without dores (that is all that מְרִיבָה imports, from the literal notion of which the *LXXII.* there have their rendering *in tauris*; ἐν δόσις αἰλῶν, and the Latine *in egressibus suis*, in

their goings out) yet they are safe there, and multiply exceedingly. The Jewish Grammarians, *Abu walid* and *Kimchi*, assigne not to the word מְרִיבָה any more particular signification then of *broad-places*, which may then be as well back-sides; as we ordinarily call such yards as are about the house, in which cattel are kept, or the like places, as well as *streets*. And the word which the Jewish *Arab* uses may be rendred *fields*.

## The Hundred Fourty Fifth Psalm.

Dauid's Psalme of Praise.

The hundred fourty fifth is a forme of solemn thanksgiving to God, decanting on all his glorious attributes. It was composed by *Dauid*, and is one of those wherein every verse begins with a several letter of the Hebrew Alphabet.

Paraphrase.

1. I will exal thee, my God, my King; and I will bleſſ thy name for ever and ever.

2. Every day will I bleſſ thee, and I will praise thy name for ever and ever.

and magnify his holy name, and never to intermit that office till I come so heaven, where so sing continual Hosannah and Hallelujah to him.

3. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

He is a God of a vast unthomable power and dignity, his excellencies, and the effluſions thereof toward us, not to be traced or measured by humane faculties: But the less they are comprehended, the more are they to be admired, and adored, and magnified by us.

4. One generation shall praise thy works to another, and shall declare thy mighty acts.

Every age of the world, and person that lives in that age, hath new and fresh experience of the goodness and power of God in his gracious and glorious disposiſh, every where illustriously discernible. and so every age is obliged to make their acknowledgements, to record to posterity, and so to incite and call up all that live after them to the diligent and devout and rigorous performance of this duty.

5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

Whether I consider the infinite incompreſſible divine essence and attributes, or the most admirable operations and productions thereof in the framing and governing of the world, there is matter of all praise and thanksgiving to me, and to every other man living.

thy beauty or  
splendor of  
the glory  
תִּהְיֶה  
תִּהְיֶה  
תִּהְיֶה

And accordingly both they and I, even all of us, with united hearts and voices, will proclaim and promulgate the wonderful and admirable acts of his power and glory.

6. *And men shall speak of the might of thy terrible acts, and I will declare thy greatness.*

a. And therein most peculiarly shall we count our selves obliged to magnify and recount with the most exuberant joy the dispensations of his most abundant graces and mercies toward us, especially that towards our souls. These flow every minute from him, as from an inexhaustible fountain and abyss of goodness. O let our hearts learn of those fountains, continually so pour forth at our mouths the praises that are proportionably due to him.

7. *Thy shall abundantly utter the memory of thy great goodness, and sing of thy righteousness.*

'Tis the title by which he was pleased to make known and proclaim himself to his people, Exod. xixiv. 6. The Lord, the Lord God, merciful—

8. *The Lord is gracious and full of compassion, slow to anger, and of great mercy.*

b. very forward and willing to pardon repentant sinners, and not denying them that grace, or proceeding in judgment against them, till he be provoked to it by great ingratitude and obduracy: and this mercy of his is not inclosed to a few special favourites of his, but enlarged and vouchsafed to all and every man in the world, upon the title of his fatherly mercy to his creature, till by their impudence perished in, against his means of grace, they render themselves incapable of it.

9. *The Lord is good in all, and his tender mercies are over all his works.*

And proportionably according to the just merit of it, all the men in the world are obliged to pay thee the acknowledgments of thy supereminent transcendent mercy, but especially those that are so qualified by the power of thy grace obediently received by them, as to have a more particular interest therein.

10. *All thy works shall praise thee, O Lord, and thy saints shall bless thee.*

11. *Thy shall speak of the glory of thy kingdom, and talk of thy power;*

These shall never satiate themselves that they have said enough in deprecating the inward benedictions, and felicities, and admirable excellencies of the Kingdom of God in men's hearts, that state of soul, when by the divine and sanctifying power of his grace the dominion of sin and Satan is subdued, and the kingdom of heaven erected in the stead of it, and all the faculties of the soul voluntarily and cheerfully and constantly subjected to it. The sweetness and comforts of this shall so transport and ravish them that have a vital taste of it in their own hearts, that they shall earnestly desire and endeavour to discover and recommend it to others, and bring all men to a sense and acknowledgment, how desirable a thing it is to be the subjects of this kingdom.

12. *To make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom.*

† glory of the splendor of   
 *הדרת כבודו*

The magnificence and glory of any other the greatest kingdom is but false and transitory, and so oft in few years is removed and destroyed: but the kingdom of God is as durable as God himself, and the comforts of subjection and obedience thereto, which all pious men enjoy, have never any end, but are swallowed up in the Ocean of eternal bliss and glory, the never failing portion of all such.

13. *Thy kingdom is an everlasting kingdom; and thy dominion endureth throughout all ages.*

And one special act of this his kingdom, one exercise of this power of his grace it is, that those which are sincere faithful subjects thereof, shall never want a sufficient supply of strength from him for all their wants, whether of souls or bodies: Be they never so weak in themselves, never so near falling, and unable to support themselves, and stand by their own strength, they shall yet be sure of a sufficiency in him; he will support them in the most infirm, feeble, tottering condition; and when through humane frailty they are brought low, and actually fallen, he will not deny them grace to get up again, but afford them effectual means of recovery, if by humble confession of their lapses they beseege and sollicite it, and industriously make use of it when it is given them. And so for outward distresses, he will either preserve them from them, or support them under them, and in his good time deliver them out of them.

14. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down.*



15. The eyes of all wait on thee, and thou givest them their meat in due season.

This mercy and benignity of his is a spring inexhaustible of all kinds of Good things, a treasure of abundant supply to all the creatures in the world, which

16. Thou openest thy hand, and satisfiest the desire of every living thing.

consequently attend and wait his pleasure, and never fail to receive from him timely and seasonably to their necessities, whatsoever they really stand in need of.

17. The Lord is righteous in all his ways, and holy in all his works.

merciful abundant mercy and compassion, charity and liberality to all our wants; and so are to be ac-  
knowledge and devoutly praised by all the men in the world.

18. The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

In summe, all Gods dispensations and dealings with us are made up of a-  
Whosoever addresses his prayer to God, and faithfully adheres to him, that

flies not to any indirect cause for aids, but keeps fast to him in constant obedience, and waits Gods time with patience, and perseverance in prayer, shall be sure never to fail of answers of mercy from him.

19. He will fulfill the desire of them that fear him: he will hear their cry, and will save them.

If they faithfully serve and obey him, he will not be wanting to them in their greatest wants, but will seasonably grant them their requests, and deliver them out of all

greatest wants, but will seasonably grant them their requests, and deliver them out of all

20. The Lord preserveth all them that love him: and all the wicked will be destroy.

Those that love God and keep his commandments, have by his promise a claim and right to his protections and preservations; but for transgressors, which are accounted haters of him, he will certainly pour out his vengeance upon them.

21. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

All this exactly the most solemn acknowledgements, all the praises and Hallelujahs that our hearts or tongues can express. O let all the men in the world joyne to performe this duty, and never give over praising and glorifying his holy name.

that our hearts or tongues can express. O let all the men in the world joyne to performe this duty, and never give over praising and glorifying his holy name.

Annotations on Psalm CXLV.

a. V. 7. Abundantly utter] The Hebrew יצא is from יצא to bubble, to issue, to send out as a spring or fountain issues out water: and though here it be metaphorically used of speaking, yet it must in reason be rendred with respect to the original use of it. The Lxxii. therefore render it ἐκπέμπουσιν, the Latine erubant; for which our English yeelding no proper word, we must be content with that of issuing or pouring out, or sending forth. The Chaldee, which reads יצא (the same word with their termination) is rendred by the Latine Translator personabunt, shall sound forth, as if it were from יצא which so sig-

nifies, and is by the Greek lightly changed into βοα, to proclaim.

b. V. 9. To all] In this place the reading of the Lxxii, both in the Roman edition and others, is undoubtedly corrupted. The Hebrew reads לכול, to all, and so is followed by the Chaldee and Latine and Arabick (the Syriack omitting it wholly) and only the copies of the Lxxii. (and from them the Æthiopick) read τοῖς ὑποτακτοῖς, to them that expect, and others add αὐτῶν, that expect him. But Asulanus's reading is doubtless here to be preferred, which hath τοῖς ὑποτακτοῖς, to all; which being the original reading, and so followed by

the Latine and Arabick, was changed by the scribe into ὑπερβολή, and so taken up by the Æthiopick.

**C.**  
**157** V. 16. *The desire*] In this place it is doubtful to what subject 157, the last words of the verse, belongs. From 157 *voluit, placuit*, the noun signifies *will, good pleasure, benevolence, favour*. With thy favour 157 *hast thou defended me*, Psal. v. 12. so *Isai. xlix. 8. I have heard thee in the time 157 of favour*, we render it *acceptable time*, parallel to a *day of salvation* that follows; where, as the *salvation* is the deliverance wrought by God, so the *favour* must be Gods also. And thus the word may probably seem to be used here, *he satisfieth every living thing* (so 157 157 157 must be rendred) 157 *with or by his favour*: ἐμπλαζες πᾶν ζῶον ἑυδοχίας, say the Lxxii. *thou fillest every living thing with thy good pleasure*; the Latine have *benedictione, with thy benediction* (perhaps reading *εὐλογίας* for *ἑυδοχίας*) and the Æthiopick more expressely, *according to thy decree or good pleasure*: the Jewish Arab reads *every living thing with favour, good will, or complacency*, from thee. But the Chaldees reads 157 157 in the plural, which cannot belong to God, *thou satisfiest all living with their will, or desire*; and the Syriack, 157

157 *thou satisfiest the desire of all living*. And so the learned *Castellio, optatis satias, thou satisfiest them with their desires*, i. e. with the things which are desired by them. And to this sense the use of the same word v. 19. inclines, where of God it is said, 157 157 157 *he will do or performe the will of them that fear him*.

**d.**  
**158** V. 17. *And holy*] Of 158 there can be no question but 'tis to be rendred, when spoken of God, *mercifull, abundantly good*; and so 'tis

here joyned with 158 *righteous*, in the notion thereof frequently exemplified for *ἐλεημιαν pitifull, or charitable, or liberal*: for both these are here clearly inferred from the three last verses, which are instances of his mercy and bounty. In this place is fit to be observed what we finde in the Lxxii their translation, after v. 13. and before v. 14. Πιστός κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ἅγιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ, *The Lord is faithfull in his words, and holy in all his works*. The same we have in the Syriack, and Latine, and Arabick, and Æthiopick, and onely mis it in the Original and in the Chaldee. And that it is not added superfluously by the rest, but really wanting in these, we have this argument of some appearing force; Because the Psalm being Alphabetical, and exactly so in all other parts, is yet deficient in the letter *Nun*, as now we have it in the Hebrew, which yet from this reading of the Lxxii, &c. is so readily supplied, [אֲנִי נִחַם בְּדִבְרֵי יְהוָה] that there seemeth little cause of doubt but this was the ancient reading, and so continued to the time when the Lxxii. first, and after when the Syriack made their translations. If thus it were, the occasion of the omission seems most probably to be taken from this v. 17. the words whereof being of so great affinity with those others, might by unskilfull scribes be confounded, and conceived to be the same with them, and so on that conceit deliberately left out in one place, to avoid that which they deemed a Tautology. But if this were it, *thou therein they erred more than one way*. For first, it is no news for this Psalmist in his lauds of God, to repeat the same expression more than once, witness that solemn Epiphonema, *His mercy endureth for ever*. 2. These two verses, if they be better considered,

are not the same, but perfectly different, and each of them, according to that difference, fitted to the place wherein according to the alphabetical order they ought to stand. The eleventh, twelfth and thirteenth verses are spent in admiration of the power and glory of Gods kingdome, and that is fitly concluded with an *Epiphonema* of Gods fidelity in performing of all his promises, and perfect justice and holiness, and other divine excellencies, in all his dispensations toward men. And that is the summe of the letter *Nun* (which therefore with very good harmony follows the thirteenth verse, and so will put forward the fourteenth, which now is *Samech*, unto the fifteenth, which is the proper place for it) נ—The Lord is faithfull in his words, and holy in all his works, i. e. veracity and holiness are two great inseparable attributes of God; the one in his words, he never affirmeth what is not most true, or promiseth what he doth not performe; the other in his actions, and works of providence, wherein he is so farre from having any real causality in the sins of Angels and men, that he doth all that reasonably can be done by a God of holiness and purity toward any rational and free agents, whom he means to punish and reward according to their works, to prevent them, and assist them, and enlighten their minds, and sanctify their hearts; thereby to keep them from sinning, or to returne them by repentance to that innocence (as near as may be) from which they are fallen. And this, as the chief exercise of his kingdome of grace, the glories whereof are set out in thole three verses immediately foregoing. Whereas this which is now the seventeenth (but in that other account ought to be the eighteenth) verse, as it is introduced by the three verses more,

which are all spent in the view of the transcendent compassion, mercy and liberality of God, so being duly rendred; it is a very proper *Epiphonema*, to conclude and shut up the praises of God in that behalfe; The Lord is righteous in all his wayes, and mercifull in all his works. Where צדק righteous and mercifull, are but two words ordinarily used in scripture to signify charity and compassion: the former, not that righteousness which we stile justice; but that charity which is by the law of God due to all men, and so in us is our righteousness, and in God is his goodness and charity to mankind; and the latter a more abundant degree of that, styled goodness, graciousness, bowels of compassion in man; and the most transcendent degree of infinite mercy and pity in God. The *xxii.* render the former of these צדק, the Latine *justus*, and that being understood in our ordinary notion of justice, was apt to be conceived all one with faithfull or true in that former verse. And the *Lxxii.* again render the latter of these by רחם, which Greek word indeed oft signifies holy, and so is interpreted *sanctus* by the Latine; but being but lightly changed by cutting off the last letter from the Hebrew רחם, and giving it the Greek termination ος. (for so both רחם and רחמים are deemed to come from that original) in this place and many others it is surely taken in the Hebrew notion of it; i. e. for mercifull and pitifull; and so should better be rendred in Latine *pius*, than *sanctus*, (as in *Salvian* and other good authors *pietas pietas* in God ordinarily signifies mercy.) However, this equivocallness of that word רחם, taken by readers for holy, when it signifies mercifull, and the misinterpreting צדק for just, when it imports mercifull, may well be dectied to have contributed occasio-

צדק  
רחם

nally to the leaving v. 14. out of our Bibles. Of which the learned H. Grævius asks a question, *Quomodo ad hoc respondebant* — *What answer will be given to this by those men which require us in all things to stand to the decrees of the Masorites, which by their fence have hedged this verie out of the scripture?* The only answer to the question, which I shall offer, is this, 1. That it is no newes that one letter or more should be left out and missing in an Alphabetical Psalm, especially *Psal. xxv.* where 7 being twice repeated, 7 is certainly omitted. 2. That the *Lxxii.* and the translations that depend on them, have admitted several verses and larger additions, which are not in the Hebrew text. But then 3. since 'tis certain the Psalms received diverse alterations, and both copies were transmitted to the use of the Temple, the answer will be satisfactory, that so it was here. And that will both justify the Jews from negligence, in loosing part of the scripture, and the other translators from presumption, in adding to it.

2. V. 18. *In truth* ] The notion of *truth*, in this place, being the qualification required in prayer to make it effectual, is fit to be observed. The word signifies *truth, firmness, fidelity, constancy, stability*; so *Jer. xiv. 19.* אֱמֶת וְיָשׁוּבָה the peace

of truth is a stable firme constant durable peace. And then that *truth* or constancy may be applied either to the person praying, or to the prayer it selfe. First, if to the person, then it signifies his firmness of adherence to God, styled *fearing him* v. 19. constancy in his service, keeping close to God, and making good his dependence on him, and not applying himself to any indirect means to obtain what he prays for, but waiting only on God, from him in his good time to receive it. Secondly, in respect of the prayer it selfe, it signifies the continued constancy of address, not giving over the petition when it is not immediately granted, but insinuating it with importunity. And the union of these two is that to which the promise is here made, that the prayers so qualified shall certainly in Gods due time be answered by him. And this, specially the former part, Saint James styles *asking in faith*, the Hebrew נֶאֱמָר signifying both *faith* and *truth*. See note on *Jam. i. 6*. The Chaldees here reads ܬܪܬܝܢ; the word signifies *truth, rectitude, integrity*; and so the Syriack also. The *lxxii.* is ἀληθείᾳ *in truth*, but that capable of this same notion, as when ἀληθὴς *true* is opposed to ἀδίκος *unrighteous*. See Note on *Luke xvi. 2*.

## The Hundred Fourth Sixth Psalm.

|| Praise ye the Lord.

The hundred fourth and sixth is another forme of solemn praising of God, his sole and supereminent power and mercy; his patronage to all that are in distress, his judgments, and the eternity of his kingdome. The title of it is Hallelujah, and it is anciently thought to have been composed † at the returne from the Captivity.

|| Hallelu-  
jah. See  
note on Ps.  
cvi. 2. and  
cxi. 2.

Paraphrase.

† Appalo  
2. 2. 2.  
cxi. 2.

1. **P**raise the Lord, O my soule.  
2. While I live will I praise the Lord: I will sing  
praises unto my God, while I have any being.

I will excite and rouse up all the faculties of my soule to the solemn performance of that great and necessary duty, of praising and magnifying the God of heaven. This is an office never to be intermitted by me, as long as I have a tongue or breath to proclaim the excellencies and glories of so great and gracious a Majesty.

3. Put not your trust in Princes, nor in the son of man,  
in whom there is no help.

As for any other, be it the greatest and most powerful Prince in the world (none borne of woman excepted, have only the Messiah, the Son of God as well

4. His breath goeth forth, he returneth to his earth: in  
that very day his thoughts perish.

as man) they being but mortal men, have no power to relieve any, and consequently will deceive and disappoint all those that rely on them. For how able or willing soever they may be in the eyes of men, or in their own resolutions forward to performe any office of charity to any; yet 'tis certain their whole being depends every minute upon the will of God: whensoever he pleaseth they die, their soule is separated from the body, the one is gathered to the earth from whence it hath its first beginning (see Psal. xc. note c.) the other to the hands of God that gave it (Eccl. xii. 7.) and when this hour comes, 'tis then too late for them to help themselves; whatsoever they designed for the relief of others, together with all their other worldly contrivances, are evacuated and frustrated.

5. Happy is he that hath the God of Jacob for his  
help, whose hope is in the Lord his God,

The only safe hold, and never failing foundation of confidence, is the special mercy and protection of the one omnipotent Creator of heaven and earth, and do whatsoever he pleaseth.

6. Which made heaven and earth, the sea and all that  
therein is, which keepeth \* truth for ever;

\* or faith  
Ps.

the Lord of Israel, who as he is able to overrule all his creatures, so he hath promised to protect those that depend on him, and will certainly make good this promise to all that are careful to make good their fidelity to him.

7. Which || executeth judgment for the oppressed,  
which giveth food to the hungry: the Lord looseth the  
prisoners.

For pleas-  
ure the  
cause, see  
note on Ps.  
cxxxii. 1.

One peculiar property of his it is to interpose his aide most seasonably when our distresses are the greatest, to undertake the defense and patronage of those which are most unjustly oppressed, to work even miracles of mercy for them

8. The Lord openeth the eyes of the blinde; the Lord  
raiseth them that are bowed down; the Lord loveth the  
righteous.

that stand in most need of them, usually to express his favour to pious and charitable minded men, to provide food for some, as he did for Elias, to send others liberty from their restraints; as he did to Daniel, to restore sight to the blinde, to revive and comfort those that are in the greatest distress either of body or soule. (And this in a faire more eminent completion by the incarnation of his Son, the Messiah of the world. See note d.)

g. The

If there be any more de-  
stitute than other, more  
shut out from all sorts of  
humane supportation, those  
that have neither house, nor  
parent, nor husband, to relieve and comfort them, (especially the poor in spirit, the meek,  
the mourners, those that hunger and thirst after righteousness, Matth. v. 3. &c.) are the fittest  
objects for God to afford his grace, to shew his compassion on: Of such he will have a peculiar  
care, (of such the Kingdom of the Messiah is made up) if in the absence of worldly aids they  
faithfully apply themselves and constantly adhere to his obedience. But for all godlesse  
wicked men, he will as undoubtedly pour out his vengeance upon them, and bring them to  
their destruction.

God hath the only supreme  
dominion over the world,  
and in a most eminent  
manner exerciseth it in the hearts of all his faithfull people under the Messiah. His regal  
power is exercis'd in his Church of Jews first, and after of Christians, and so shall continue to  
the end of the world. His glorious name be ever magnified for it. To this onely King  
eternal be all honour and glory world without end.

9. *The Lord preserveth the strangers, he relieveth the  
fatherless and widow: but the way of the wicked he turneth  
upside down.*

10. *The Lord shall reign for ever and ever; even thy  
God, O Zion, unto all generations. † Praise ye the Lord.*

† See Psal.  
cxlviii. Pa-  
rafr. on  
the Tith.

### Annotations on Psalm CXLVI.

*a. m. 17. 17. 17.*  
V. 5. *Happy*] This Psalm from  
this verse to the end hath a most  
visible remarkable aspect upon the  
Messias, the eternal Son of God,  
in his Incarnation. It is acknow-  
ledged by the Jews themselves;  
*Sepher Ikkarim*, וְדָוִד מֶלֶךְ &c. *what*  
*forbids us to say that there shall come*  
*a divine law that shall make most*  
*of those things that are forbidden lawfull?*  
*This is the opinion of most of our Doc-*  
*tors, who in Tanchuma explain that of*  
*Psal. cxlvi. 7. the Lord shall loose*  
*or makes lawfull those things*  
*that are forbidden.* And on the 10.  
verse, *the Lord shall reign, &c.* *Sol.*  
*Farchi* saith, it belongs to the *dayes*  
*of the Messiah.* And that it doth so  
indeed, it will best appear by com-  
paring what here is added v. 7, 8.  
with the characters of the Messiah  
delivered by Christ himself, *Mat. xi.*  
*5, 6.* There upon the demand of  
*John Baptist* by his Disciples, whe-  
ther he were the Christ or no, he re-  
turns this answer to John, *The blind*  
*receive their sight, the lame walk, the*  
*lepers are cleansed, the deaf hear, the*  
*dead are raised up, and the poor have*  
*the Gospel preached to them: And*  
*blessed is he whoesoever shall not be offen-*

*ded in me.* These words are ordi-  
narily referred to, and look't on as  
a completion of *Isa. xxxv. 5, 6, 7.*  
and *Lxi. 1, 2.* and so no question  
they are: And by the same reason  
may be resolved also to reflect on  
this parcel of this Psalm, which  
bears a full correspondence with  
them in respect of the particulars  
mentioned in either. This is spe-  
cially observable in the first branch  
of Christ's answer, *The blind receive*  
*their sight.* Of this sort of miracles,  
as it refers to those that perfectly  
want that sense, were born blind,  
this Maxime is delivered by one  
that had received such a cure, *Job.*  
*ix. 32.* *Since the world began was it*  
*not heard that any man opened the eyes*  
*of one that was borne blinde.* And  
the Pharisees, to whom this was so  
confidently delivered in an univer-  
sal negative, were not, it seems,  
able to refute him. Nay it is ob-  
servable, that God hath not left on  
record any example of his having  
wrought such a miracle as this at  
any time by the hand of Pro-  
phet, or ministry of Angel, till  
his Son incarnate came into the  
world, and did it with his own  
hands,

hands, that so these prophecies which principally insist on this, might appear to have their completion in the *Messias*. And when he wrought it, he did it by mixing Clay and spittle; of which the Fathers observe, that he gave him eyes out of the \* same and no other materials, out of which he first created man, viz. out of the dust of the earth, to signify it an act of creative power by which he did it. And so this and the other like miraculous acts of his are here introduced with *which made heaven and earth*— And therefore our Saviour, when he again met this blind man whom he had thus cured, his question to him is, *Joh. ix. 35. Dost thou believe on the Son of God?* intimating that this miracle wrought on him was a competent testimony, that he which wrought it was no less than the *Son of God*, and so God himselfe. But it may here be demanded, what prisoners Christ loosed, of which the mention should here be made, v. 7. *The Lord looseth the prisoners*, and of which there is no mention either in *Christ's* answer to *John*, or in the prediction, *Isa. xxxv.* to which that answer is thought to refer. To this I answer, 1. that this Objection would be of equal force against *Isa. lxi. 1.* where there is express mention of *proclaiming liberty to captives, and opening the prison to them that are bound*, as here of *loosing the prisoners*: 2. that as in that place of *Isaiah* the phrase of *opening the prison to them that are bound*, is by the learned thought to be a prophetick elegance, to signify the cure of those that are deaf and dumb, whose soules consequently were shut up from being able to express themselves, as language inables others to doe; so here it may poetically signify also, and then it will be directly parallel to that part of *Christ's* answer, *the deaf hear*, and

accordingly at the curing of such *Christ's* forme of speech was, *Epaphtha, he opened*, as to the doors of a prison, when those which were under restraint there were to be let loose out of it, their fetters being shaken off from them. But then 3. 'tis farther manifest, that those that were under any sore disease or lameness &c. are said to be bound by Satan, *Luk. xiii. 16.* and so to be loosed by Christ, when they were cured by him. So saith Christ v. 12. *Woman, thou art loosed from thine infirmity; and immediately she was made straight.* Her being made straight was her being loosed out of her restraint, or bonds, or prison. And in this latitude of the poetick or prophetick expression, the Lords *loosing the prisoners* here will comprehend the *making of the lame*, the *lepers being cleansed*, the *hearing of the deaf*, yea and the *raising up of the dead*, for those of all others are fastest bound, and so when they are raised, the style is as proper as to *Lazarus* in respect of the grave-cloaths, *loose them, and let them goe.* By this way of interpretation of this one phrase, (which yet farther also may be extended to the spiritual sense, of *loosing us from the captivity of sin*) 'twill now be manifest how exactly parallel this of the Psalmist is to that answer of Christ's, for then there be but two parcels of Christ's words behind, *To the poore the Gospel is preached, and Blessed is he that is not offended in or because of me.* To the former of these are answerable here these so many severals to the same purpose, *which executeth judgment, or pleads the cause of the oppressed, Gives food to the hungry, Raises them that are bowed down* (unless that literally belong to Christ's corporal cures) *Loves the righteous, Preserves the strangers, Relieves the fatherless and widow.* All which are but so many prophetical expressions (to be understood

derstood in a spiritual sense) of his exceeding mercies under the Gospel to the *poor in spirit*, the humble and lowly in heart, the prime peculiar objects of Evangelical mercy, and those which are effectually wrought on by his grace, and so Evangelized by him, in that sense which belongs to that phrase in that place (see note on *Mat.* xi. b.) To the latter the words of this v. 5. are parallel, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: for so to hope, and adhere, and place his full trust in the one true God, is all one with not being scandalized or falling off from Christ, whatsoever befalls.* And as that there is infer'd from the other parts of the character of the *Messias*, as a Conclusion from Premises, and so is set down in the close of all; so here 'tis set down

as a principle in the front, and (which is all one) proved by what follows in the ensuing verses. By all which it is farther evident that the *Messias*, whose character it is, is no less than the *Creator of heaven and earth*, v. 6. and consequently the *Lord that shall reign for ever and ever*, v. 10. the *God of Zion*, or his Church, *unto all generations*. The latter of which is but proportionable to *Christ's* words to the Apostles, *Lo, I am with you to the end of the world*: And the former the very style wherein *Christ's* Kingdom is express'd both in the Psalms (see *Ps.* xciii. 1.) and in the New Testament *1 Cor.* xv. 25. and oft in other phrases amounting to the same sense, as, *sitting at Gods right hand till he make his enemies his footstool*, *Psal.* cx. 1. *Mat.* xxii. 44. and *Ad.* ii. 34.

## The Hundred Fourty Seventh Psalm.

|| Praise ye the Lord.

|| Hallelujah

The hundred fourty seventh Psalm (which is divided into two by the Greek and Latine, &c.) is a solemn forme of magnifying God in his works of power and mercy, and seems to have had for its title the close of the former Psalm, Hallelujah, and to have been composed after the returne from the Captivity, v. 2.

### Paraphrase.

Many motives there are to  
excite and stir up all to  
the magnifying the name  
of God. 'Tis a piece of  
service most acceptable in  
his sight; 'tis to them that performe it most pleasant and delightfull, and that which best be-  
comes us to pay to him, and him to receive and expect from us, who have our whole being  
from him.

To this we are further in-  
gaged by his present deli-  
verances: for though Je-  
rusalem and the Temple of  
God there, the state and  
Church, have been sadly  
wasted; yet hath God been pleased to returne our captivity, to recollect our dispersions, and  
restore us to our homes and his Temple, the chearfull performance of his divine service, and  
to refresh and revive us, to cure the diseases and wounds, to remove the sorrows of our souls.

1. *Praise ye the Lord: for it is good to sing praises  
unto our God; for it is pleasant, and praise is*

2. *The Lord doth build up Jerusalem: he gathereth  
together the out-casts of Israel.*

3. *He bealeth the broken in heart, and bindeth up their  
wounds.*



4. He telleth the number of the stars, and calleth them all by their names.

adorations. The stars of heaven, which are so impossible to be numbered by us, Gen. xv. 5. that they are compared and joyned with the sand which is upon the sea shore for multitude, Gen. xxii. 17. are not only numbered, but particularly known by God, what powers, qualities, influences there are in every one of them; and as they were all by a word or expression of his will first created, so are they perfectly at his command, and at the least beck or call of his, as souldiers at the directions of their General, the whole host of them immediately obeys and doth whatsoever he pleases.

So likewise his omniscience and omnipotence extend our acknowledgements upon the sea shore for multitude, Gen. xxii. 17. are not only numbered, but particularly known by God, what powers, qualities, influences there are in every one of them; and as they were all by a word or expression of his will first created, so are they perfectly at his command, and at the least beck or call of his, as souldiers at the directions of their General, the whole host of them immediately obeys and doth whatsoever he pleases.

|| of his understanding there is no number or computation

5. Great is our Lord, and of great power: || his understanding is infinite.

of God, which is to us absolutely incomparable.

Thus infinite and boundless is the power, the knowledge, and the providence

6. The Lord lifteth up the meek: he casteth the wicked down to the ground.

And these doth he exercise constantly for the support and relief of all humble-minded men, for their spiritual advancement in strength and grace, which to them peculiarly he affords in greatest abundance: but for all proud obdurate sinners, which perfectly resist him, he is resolved to resist them, and subdue them, and utterly ruin their destruction.

And these doth he exercise constantly for the support and relief of all humble-minded men, for their spiritual advancement in strength and grace, which to them peculiarly he affords in greatest abundance: but for all proud obdurate sinners, which perfectly resist him, he is resolved to resist them, and subdue them, and utterly ruin their destruction.

† Begin

7. † Sing unto the Lord with thanksgiving: sing praises upon the harp unto our God,

8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9. He giveth to the beast his food, and to the young ravens that cry.

in a series and succession of wise and gracious disposals: he provides for the wants of all creatures here below, especially of those that are otherwise most helpless: he gathereth a multitude of watery clouds into regions of the air, that those may distill and drop down moderate showers upon the higher and drier parts of the earth, which have no other supply but that of rain; and by so doing he provides grass for those wilder beasts that feed on those moderate parts, and are not beholden to the care of man, as other beasts of the field, sheep and oxen, &c. are, and consequently would, without this special provision of his, be utterly destitute. And by the like way of providence it is, that the young broods of Ravens; which as soon as they are hatcht are forsaken and left destitute by the old ones; yet by some secret undiscernible contrivance of Gods (whether by dew falling into their mouths when they gape, or by flies in the air, or worms bred in their nests, or by some other constant, though secret, course of divine providence) are sufficiently furnished with necessities of life by God, out of his inexhaustible treasury, their wants are considered by him, and certainly supplied (see Job xxxviii. 41.) and are emblems of his special protection and solicitude for those which humbly and faithfully depend on him, when they have no means to provide for themselves. See Matth. vi. 25, 26.

Or then let us all with tongues and instruments of Musick, with all the lowliest expressions of our hearts, celebrate those divine excellencies of his, his power, his wisdom, his goodness, and his providence. And here it will be very considerable; how

10. He delighteth not in the strength of the horse: he taketh no pleasure in the legs of a man.

11. The Lord taketh pleasure in them that fear him, in them that hope in his mercy.

have any pretense of right to challenge any victories or prosperous successes from him; but the fear of God, a constant obedience to his commands, and an affiance and trust and dependence on him, not by any tenure of merit in our selves, but only of free undeserved mercy in him, is that which hath the assurance of acceptance from him, and is blessed with more eminent prosperities from him, than all other intellectual, or corporal, or even moral excellencies without this.

In like manner, 'tis not the strength or agility of horse or man, the military prowess or other humane excellencies, which recommend a man to God, or

12. Praise the Lord, O Jerusalem: praise thy God, O Zion.

13. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14. He maketh peace in thy borders, and filleth thee with the finest wheat.

so, but confirmed their fortuity unto them, fortified them against all fears of hostile invasions.

At the present the whole Kingdome and Church of the Jews are most eminently obliged to acknowledge and magnify the great power and mercy of God, who hath now restored peace and plenty & all kind of prosperity unto both, & not only

† for 271

15. He

And this as a work of their  
same omnipotent power  
which continually shews it  
selfe to all the men in the  
world in some instance or  
other. They that have not  
such signal miraculouse de-  
liverances or refuges, have  
yet other most convincing  
evidences of his divine  
power and providence,  
which by the least word

spoken, or appointment given, immediately performs the most wonderfull things. Of this sort there is one vulgar, but yet wonderfull instance, in the coming of great frosts and snows, and the vanishing of them again : where<sup>er</sup> ever he pleases, without any visible mediate cause of it, we have great snows, that descend silently, and within a while lie in a great thickness as a fleece of white wool upon the ground, and no sheep is more warmly clad than the earth is by this means. At another time the frost comes, and scatters but a few ashes as it were upon the surface of the earth, and yet by that means the whole surface of the earth and waters is congelled into a firmness as strong as Crystal, able to bear any the greatest weight, and upon the face of the ground a multitude of small pieces of ice are scattered, like morsels of bread, without any appearance of moisture in them ; and the severity of this cold so great, that no man can either resist the force of it, or long support it. And when both the earth and waters are thus crustified, and no humane means can dissolve it, God doth but send out a warme southerly wind, and, as if a word speaking, the snow and the frost immediately melt, and come down in full streams of water upon the valleys. A thing very observable, and sufficient to make knowne a divine power and providence to all men in the world.

But his mercies and dispensations unto his Church and people of the Jews are infinitely above the proportion and weight of theirs. He hath made known his will to them, given

them very many admirable laws and ordinances, moral, and judicial, and ritual. And herein have they the privilege and advantage above all other nations in the world, who were not vouchsafed such illustrious revelations of the will of God as they, till the Messiah promised to all nations, and not only to the Jews, should come, and take down the partition, and bring all in common into one pale, and make known to every creature what was before given to the Jews peculiarly, and add more divine precepts of inward purity, and more clear revelations of most transcendent celestial promises, than the Jews themselves had formerly received. For this and all other his infinite goodness and mercy, blessed be the name of the Lord for evermore.

15. He sendeth forth his commandments upon earth:  
his word runneth very swiftly.

16. He giveth snow like wool; he scattereth the hoar frosts like ashes.

17. He casteth forth his ice like morsels: who can stand before his cold?

18. He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

20. He hath not dealt so with any nation: and as yet  
for his judgments, they have not known them. Praise ye לְרַבּוֹת יְיָ  
the Lord.

### Annotations Psalm CXLVII

a.  
וַיַּעֲנֵהוּ

V. 7. Sing] The Hebrew וַיַּעֲנֵהוּ, which the Interlinear renders *Respondere*, may here deserve to be considered. The theme וַיַּעֲנֵהוּ signifies either *to begin*, or *answer* in speaking or singing, and to may here in lauds, be applicable either to the Praeceptor that begins the hymn, or to them that follow, and take up the counterpart. In the first sense it is that אָמַן אֲנִי יְהוָה *answer* (by which it is ordinarily rendered) is sometimes used where there is no precedent speech to which any reply should be made.

and so simply signifies to speak, and not to answer, see *Mar. ii. 14.* So *Exod. xv. 21.* of *Miriam* 'tis said, *וַתִּשָּׁאֵר בְּחַדָּהּ*, we read, *she answered them, Sing ye to the Lord;* but it should be, *She began to them in the song.* The *xxiii.* duly render it, *ἐξάρχοντες αὐτῶν, she began to them.* So *Num. xxi. 17.* *Israel sang this song, Spring up, O well* *וַיִּשְׁאֲלוּ*. The *xxiii.* again read, *ἐξάρχοντες, begin.* And so here, *ἐξάρχοντες τῷ κυρίῳ ἐν ἑξομολογήσει*, not *Answer*, but *Begin to the Lord in confession or acknowledgment of his power and mercy.*

mercy. And so here follows, *sing praises upon the harpe*. The Praecentor beginning with the voice, it was ordinary for the instruments to follow to the same tune, and key.

b. *V. 9. The beast*] How בְּהֵמָה in this and other places is to be rendered, and how it critically differs from חַי חַיִּים *living creatures*, is not resolved among the Hebrews. That which is most generally received from Genebrard and Mercer and others is, that בְּהֵמָה signifies a *tame beast*, such as are useful among men either for work or food, as Oxen, Sheep, &c. and that חַיִּים signifies a *wild beast*: and to this the LXXII. here incline, which render בְּהֵמָה *domestica*, and the Latine *jumentum*, by which the *tame beasts* are signified, those that are useful among men: and so *Psal. cxlviii. 10. Sanctis wild beasts* are let to render חַיִּים *the living creatures*, and *domestica* or *juments* for בְּהֵמָה. But this of the LXXII. their rendering is of no force, because though they doe most frequently render בְּהֵמָה by *domestica*, yet oftentimes also they render it by *Sanctis wild beast*. And generally where they do so, the context shews that *wild beasts* are peculiarly meant by it. So *Deut. xxviii. 26. thy carcass shall be food for the fowls of the aire*, וְהָיָה בְּהֵמָה לְחֵם וְהָיָה חַיִּים לְחֵם *and to the beasts of the earth*, וְהָיָה חַיִּים לְחֵם *Sanctis* חַיִּים *Sanctis*; say the LXXII. that must be to the *wild beasts of the earth*, for such only feed on the flesh of men or other creatures. So *Deut. xxxii. 24. I will send the teeth of beasts upon them*; בְּהֵמָה is the Hebrew word, and *Sanctis* for the Greek, and must necessarily be interpreted not of the *tame*, but *wild beasts*. See *1 Sam. xvii. 44. Ifa. xviii. 6. Jer. vii. 33. xvi. 4. xix. 7. and xxxiv. 20.* but especially *Job xl. 10. behold now* בְּהֵמָה, we retain it in our English *Behemoth*, but it is resolved to signify the *greatest of wild*

*beasts*, the *Elephant*; and then by way of interrogation, *will he eat grass as an ox?* directly to distinguish him (and so the word בְּהֵמָה here) from the *tame beasts*, the one &c. such as *eat grass* and *hay*, whereas the *Elephant* is said to feed on the *Palme-trees*, the *trunk* and *fruits of them*, and when those are wanting, their *roots*, which he digs up. From these evidences it is manifest, that though בְּהֵמָה signify not in all places peculiarly the *wild beasts*, yet that signifying all indifferently, it is by the context to be resolved to which sort it belongs, either *wild* or *tame*, in any particular place. And then it may here be worth observing, that the circumstances confine it (contrary to the LXXII. their rendering) to the *wild beasts*, such are those which dwell upon the *mountains* here (as elsewhere in the *woods*, or *forest*, or *wildernets*) the *tamer* being more properly *beasts of the field*. And of these peculiarly is this passage of the Psalmist to be understood, how God by his special providence prepares *food* for those which have no other care taken for them. *Beasts* that live among men, are by men taken care of, they enrich the ground with manure, and with water from springs and rivers, and till the ground, and that brings forth corn for the use of these cattle as well as men: But the *wild beasts* that live upon the *mountains*, and in *woods* and *desert* places, are fed onely from the heavens; the rain that from thence distills enricheth those dry hills, and maketh *grass to grow* there, which else would not, and so God giveth to these *wild beasts* their food after the same manner of divine providence, as in the end of the verse, he is said to provide for the *young ravens*. Of which saith *Aristotle, Hist. Animal. l. vi. τριβλάται νοστινέες ἐκ τῆς τοῦ* *Crow* or *Raven* *expositis* and *forakes*

her young ones when they are not able to help themselves, and must certainly perish, if God by his special care did not provide for them. See *Valesius de Sacra Philosoph.* p. 317. This therefore being the clear design of these two verses, 8. & 9. spent only on these two instances, the wild beasts & young ravens, which agree in this, that they are left destitute of all provision but what God sends them (as a shower of Manna) as it were immediately from heaven; it is yet quite deformed by the vulgar reading of it, taken out of some copies of the LXXII. which at the end of v. 8. after the mention of the *grasses upon the mountains*, adde *ἐχλοήν τῇ δουλείᾳ τῶν ἀνθρώπων*, and *herbe for the service of men*, of which there is no least footsteps in the original (nor place in the due rendering of the words as

there they lye) nor yet either in the Chaldee or Syriack, and of which therefore we may certainly resolve, that it was taken in by some ignorant *Sciolus* from *Psal.* civ. 14. where we finde those words, and from the copies of the LXXII. once corrupted, derived to the Latine and Arabick, &c. Of *חֲסִידֵי אַבְרָהָם* *Abu Walid* saith, that it is spoken of four-footed living creatures, yet so as that it sometimes comprehends birds also, which must be discerned by the place. Not unlike is the explication of the *Arab. Lexicon, AlKamus*, of *בְּדִים*, viz. that it is any four-footed living thing, although of such as are in the water, or perhaps any living creature indifferently without distinction, i. e. any irrational living creature; but *Bahmah* from the same root is restrained to *lambs and kids*.

## The Hundred Fourty Eighth Psalm.

|| *Hallelu-  
jah.*

|| *Praise ye the Lord.*

The hundred fourty eighth is a solemn invitation to all the several ranks of creatures in the world, to joyne in the celebration of Gods praises, and is intituled *Hallelujah*, as a forme of praising God (see note on *Psal.* cvi. a.)

*Paraphrase.*

The majesty, and power, and wisdom, and mercy, and all other the glorious Attributes of God are such, and so likewise the emanations and effusions

1. **P**raise ye the Lord from the heavens, praise him in the heights.

2. Praise ye him all his angels, praise ye him all his hosts.

of all and each of these unto his creatures, that they exact the united acclamations, and most humble acknowledgements of all the creatures in the world; and all that but a poor and inefficient tribute is to be returned to the great and glorious creator of them all. And first and principally the Angels of heaven are obliged to come in and pay this tribute, those blessed immortal spirits that alwayes wait on his throne in the highest heavens, those many bands of celestial soldiers, regularly marsh'd in their creation one under another in several ranks and orders, but all in perfect subordination to the eternal God, the supreme Governor and commander of all.

3. *Praise*

3. Praise ye him Sun and Moon; praise him all ye stars of light.

and stars, and the spheres wherein they move, the works of his creation, made by him (though by ignorant men they are themselves deified and adored) and so obliged in serving him to honour and glorify him.

4. Praise him ye heavens of heavens, and ye waters that be above the heavens.

the clouds of water which at his pleasure are distilld down upon the earth, and so by obeying him, and relieving, or sometimes (for our sins) punishing us, bring in their tribute of honour and praise to their Creator.

5. Let them praise the name of the Lord; for he commanded, and they were created.

6. He hath also established them for ever and ever: he hath made a decree which shall not pass.

performing a perfect constant obedience to his precepts or directions, doing nothing but what he will have done, and so setting forth the glory of the great Creator and supreme Governor of the world.

For whales  
וְהַיָּם כָּל  
7. Praise the Lord from the earth, ye dragons and all deeps,

8. Fire and haile, snow and vapours, stormy winds fulfilling his word,

9. Mountains and all hills, fruitfull trees and all cedars,

10. Beasts and all castell, creeping things and flying fowle,

11. Kings of the earth and all people, Princes and all judges of the earth,

12. Both young men and maidens, old men and children.

without excuse which do not to also. And as the whole bodies of both these, the earth and ocean, so all the several creatures that are in either, the whales and other great and lesser fishes in the sea, the meteors that are begotten in the aire, and descend upon the earth, the lightnings and thunder, haile and snow, congeled vapours, frost, ice and dews, the violent winds and tempests, every one of which are instrumental to him, performe his pleasure, are wholly commanded by him, and doe whatever he directs them, the mountains and hills, and forests adorned with stately, tall, but fruitless trees, and the valleys full of trees bearing fruit, and the cattle of daily use for man to do their work, and affording them their flesh for their food, and their skins for their clothing, and those also of a wilder sort, which dwell in the forests and woods and mountains (see more on Psal. cxviii. b.) yet are made usefull also, to the benefit of men, and so all that creeps, or swims, or flies: what have all these to doe but to sing forth the glories of the Creator and Governor and disposer of them all? and so doe, by being used to the ends to which he designed them. Lastly, all the men of the earth, the greatest Potentates, their subordinate rulers and all inferior subjects, of what sex or age soever.

13. Let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.

14. He also exalteth the borne of his people, the praise of all his saints, even of the children of Israel, a people near unto him. Praise ye the Lord.

braham and Jacobs faith, (in revealing his will, and giving them things necessary to this life and another, in advancing their spiritual good, and rendering them acceptable to himself, and to all whose approbation or praise is worth the having) that they are for ever obliged to praise and adore and cleave fast unto him. For ever blessed be his holy Name.

Next to them in respect of situation are those glorious creatures, the Sun, Moon and stars, and the spheres wherein they move, the works of his creation, made by him (though by ignorant men they are themselves deified and adored) and so obliged in serving him to honour and glorify him.

Then all the regions of the aire, in which are those treasures of God placed, the clouds of water which at his pleasure are distilld down upon the earth, and so by obeying him, and relieving, or sometimes (for our sins) punishing us, bring in their tribute of honour and praise to their Creator.

All these, as they were first created by the command of God, so have they been governed and managed ever since by the same creative omnipotent power, performing a perfect constant obedience to his precepts or directions, doing nothing but what he will have done, and so setting forth the glory of the great Creator and supreme Governor of the world.

Lastly, this earth of ours, together with the vast ocean in the cavities and bowels of it, both making up but one region, and neither infesting nor annoying the other, were certainly thus ordered and disposed and governed by the omnipotent power of God, which therefore they make known and proclaim to all men in the world, and preach the knowledge of this one God and ruler of all, and so silently praise him, and leave all men

Let them all joyne in the same quire of praises to the great and glorious and sole Creator and Governor of the world, whose mercy is such and so eminent, his gracious dealing with his people the Jews, and all the spiritual children of Abraham, and in him all things necessary to this life and another, in advancing their spiritual good, and rendering them acceptable to himself, and to all whose approbation or praise is worth the having) that they are for ever obliged to praise and adore and cleave fast unto him. For ever blessed be his holy Name.

## Annotations on Psalm CXLVIII.

a.  
שמים  
שמים

V. 4. *Heavens of heavens*] What this phrase שמים שמים *heavens of heavens* signifies here, will best be gathered from the context, and by comparing this place with *Ps. civ. 3.* In that place, after the description of the highest *heavens*, by the style of *light covering God*, (a luminous palace) is mentioned the *stretching out the heavens like a curtain*, (which that it signifies the whole body of the air, see Note a. on that *Psalm*) and *laying the beams of his chambers in the waters*, (which that it belongs to the clouds of raine in the middle region of the air, see Note b.) And just so here, after the *Sun, Moon, and Stars of light*, by which the whole body and spheres of the heavens are signified, there follows next the *heavens of heavens*, and the *waters above the heavens*: where, as in all reason the *heavens of heavens* are but the highest of those *heavens*, above some part of which the *waters* are here said to be placed; so in case the *waters* be no higher than that region of the air where the clouds are, the uppermost regions of the body of the air must be resolved to be that which is here meant by the *heavens of heavens*, and not the aethereal globe, which we call *heaven*. That this is so, may be farther approved by the use of the word שמים in Scripture; and that cannot better be fetched than from the first chapter of *Genesis*. There 'tis certain the word is used first more generally for all the other parts of the world, beside the terrestrial globe, as when v. 1. (and in many other places) the *heaven and earth* are the dichotomic, by which the whole world was designed to be set down, all that God created. 2. 'Tis as

evident that the word is used for the aethereal or celestial globe, as v. 14. when he saith, *Let there be light in the firmament of the heavens*, and v. 16. 'tis specified what that *light* was, the *Sun to rule the day*—by which 'tis evident that שמים שמים the *expansion of the heavens* notes that aethereal body where the *Sun and Moon, &c.* are. 3. 'Tis still as manifest that the word is used also for the air, v. 20, 26, 28, 30. where the place wherein the *birds fly* is styled שמים שמים the *firmament of the heavens*, and simply the *heavens*; for which the Targum of *Jonathan* reads שמים שמים the *air of the firmament*, or *expansion of heavens*, v. 20. and שמים שמים the *air of heavens*, v. 26. and simply שמים the *heavens*, v. 28, 30. So again when שמים שמים an *expansion* is made in the midst of the *waters*, that *divided the waters from the waters*, v. 6. this *expansion* v. 8. is called *heaven* (שמים in probability from שמים *waters* in the dual number, those two sorts of *waters* above, and below the *firmament*) which consequently must be the air, that intercedes and divides betwixt the watery clouds, and the waters on the face of the earth: and accordingly those upper waters are affirmed by the Hebrews, *R. Solomon, &c.* to be still תלויים באויר *pendulous in the air*, and that, saith he, באויר של שמים by the word or command of the *King*: and so when the raine came down in the Flood, 'tis said the *windows or floodgates or cataraits of the heavens were opened*, *Gen. vii. 11.* as in a drought the *heaven is made iron*, *Lev. xxvi. 19.* and *shut up*, and many the like phrases. The air then being those *heavens*, above part of which are those clouds of *waters*, the

the *heavens of heavens* (immediately foregoing) cannot probably signify more than the whole body of the aire, all the regions of it, or elie the uppermoſt region of it, as *Lord of lords* is the ſupreme or ſovereign *Lord* of all others. 'Tis true, when the context requires it, the *heavens of heavens* may ſignify the higheſt *heavens*, otherwiſe called the *highſt*, or the *height* in the abſtract, the place of Gods throne: ſo Deut. x. 14. (and Nehem. ix. 6.) where by *the heaven and the heaven of heavens*, and *the earth*, the whole creation is ſignified; and therefore *Jonathans Targum* there adds, *וְיָמֵי מַלְאָכָא דְּבְרָתָא* and the *assembly of Angels* that are therein, that they may be *miniſters before him*. And ſo, I ſuppoſe, 1 King. viii. 27. when of Gods immenſity 'tis ſaid, *let old, the heaven, the heaven of heavens* (that habitation of his throne) *cannu contain him*, and Pſal. cxv. 16. *the heavens of heavens are the Lords*, in oppoſition to the *earth* following. But that hinders not but that here, the place of the *Sun, Moon and Stars* being before mentioned, and the *waters above the heavens*, or clouds, after, *the heavens of heavens* in the miſt betwixt theſe may be the upper region of the aire. And ſo I ſuppoſe Pſal. lxxviii. 33. where of God it is ſaid, that he *rideth upon the heavens of heavens*, and *sends out his voice*, and that a *mighty voice*, it may well refer to the coming of God by the preſence and miniſtery of his Angels, and thundering in the aire, and declaring his will to his people in mount *Sinai*, as at the giving the *Law* it is deſcribed, and as elſewhere God is ſaid to *come in the clouds*, and his *voice to be heard* there, and to *ride upon the Cherub*, and to *come flying upon the wings of the wind*, whereas in that Pſalm the *highſt heavens* are expreſſed by ano-

ther ſtile, that of *מִבְרַת* v. 4. (of which ſee note a. on that Pſal.) As for any eternal or incorruptible *waters*, which from this text ſome mens phanſies have produced, and then found a ground for their phanſy v. 6. *he hath eſtabliſhed them for ever and ever*, that place will never be able to conclude for them; the ſull importance whereof is no more than that all that was forenamed, being the good creatures of God, were by him preſerved and continued alſo, (and ſo God to be praiſed for his works of preſervation as well as creation) and ruled and managed by him, as it there follows, *he hath made a decree which ſhall not poſſe*. The Chaldee, which may ſeem to have underſtood the *heavens of heavens* here for the æthereal globe, and *above the heavens*, for the place of Gods reſidence, have given another kind of Paraphraſe of it, *Praiſe him ye heavens of heavens, and ye waters that depend on the word of him which is above the heavens*; according to that of the *Jews*, which acknowledge the key of raine, as that of the womb, to be in peculiar manner kept in Gods hand. But ſo it well may be, and yet be no higher elevated than the aire, and there hang in clouds, till God pleaſe they ſhall diſſolve and diſtill upon the earth. And conſidering how frequently the place of rain and of thunder, and of all other metcors, is called the *heavens*, there is no cauſe to doubt but the aire is here meant by the *heavens* above which the *waters* are. *Aboan* Ezra here calls it *מִבְרַת הַשָּׁמַיִם* the *ſphere of fire*, which is above the things which are here, after this, recited. *Kimchi* is obſerved ſomewhere to ſay, that the *heaven of heavens* may ſignify the loweſt heavens, as a *ſervant of ſervants* doth the meaneſt of *ſervants*, Gen. ix. 25.

# The Hundred Fourty Ninth] Psalm.

|| Hallelu-  
jah.

|| Praise ye the Lord.

† So R. Sa-  
adiah Ga-  
on and  
Kunchi  
interpret it  
of the dayes  
of the Mes-  
ſſia.

The hundred forty ninth is a solemn form of thanksgiving for Gods people, on any signal victory afforded them by him, and mystically contains the eminent favour of God to his † Church, and the conquest of the Christian faith over the heathen Potentates. It was intitled, as the former, Hallelujah.

## Paraphrase.

Let the whole Church of God through all ages constantly frequent his publick service, and therein for ever magnify the name of God for all his mercies vouchsafed so liberally to them. The people of Israel are signally obliged to this, in that the omnipotent Creator of heaven and earth is pleased immediately to preside among them, to give them laws by which to live, and to exhibit himself graciously to them in his Sanctuary, and to fight their battles for them against their enemies, having brought them out of the slavery of Egypt into the plenty of Canaan. And the Christian Church are much more obliged to this, for the redemption by Christ, and the regal government to which by his resurrection he was installed, (spiritual, exercised by his word and grace in the hearts of his faithful people, O let us all with all possible exultation, with all the solemnest expressions of thankfull hearts, commemorate and celebrate these mercies of his.

For those that humbly and faithfully adhere to him, he will never cease to love, he will delight to doe them good, and, be they never so low, rescue and exalt them, and give them illustrious deliverances from all their temporal (and spiritual) enemies.

And when they are thus rescued and enjoy a quiet repose, they are in all reason obliged to praise and magnify their deliverer, (and so to anticipate the state of heavenly joyes, where being arrived at our safe harbour, and rest from the pressures and sins of this life, we have nothing to doe but to bless and glorify God, to rejoyce and triumph in him.)

And those that thus depend on God, and thankfully acknowledge his works of mercy toward them, shall be signally assisted by him, as Moses and Joshua were, whilst one held up his hands to pray and the other to fight, Exod. xvii. 11. God will make use of such, employ and assist and prosper them wonderfully in

executing his judgments on fittill people, when the measure of their iniquities is filled up, and Gods decree gone out against them, as it was against the seven nations whose Lands the Israelites took, destroyed their Kings, put some of them in gyves, as Adonibereck Jud. i. 7. and eradicated the whole people. (And thus in a mystical sense hath the faith of Christ been assisted by God, and prospered and propagated wonderfully, till it subdued the greatest Princes and Empire of the world to the scepter of Christ.) And this certainly is a glorious prerogative of the people and beloved of God, for which they are obliged for ever to magnify him, and sing perpetual Hallelujahs to him.

1. Sing unto the Lord a new song, \* and his praise in \* let his  
the congregation of saints. praise be

2. Let Israel rejoyce in him that made him: let the  
children of Zion be joyfull in their King. יְהוָה יִשְׂרָאֵל

3. Let them praise his name in the dance: let them  
sing praises unto him with the timbrel and harp.

4. For the Lord taketh pleasure in his people: he will  
|| beautify the meek with salvation. הוֹדוּ לַיהוָה

|| Not glorify

5. Let the saints be joyfull with glory: let them sing  
aloud in their beds.

6. Let the high praises of God be in their mouth, and  
a two-edged sword in their hand,

7. To execute vengeance upon the heathen, and punish-  
ments upon the people;

8. To binde their Kings with chains, and their nobles  
with fetters of iron;

9. To execute upon them the judgment written, This  
honour have all his saints. Praise ye the Lord.



# The Hundred and Fiftieth Psalm.

|| Praise ye the Lord.

|| Hallelujah.

The last Psalm is a solemn exhortation to all men in the world, to make use of all melodious instruments and voices to celebrate the praises of Gods power and Majesty. The title of it was, according to the matter, Hallelujah.

Paraphrase.

1. **P**raise God in his sanctuary: praise him in the firmament of his power. O let us praise and magnify the God of heaven, that dwelleth so high, in power and glory, above us poore creatures on this earth, and yet is pleased to exhibite and preferre himself to us, to hear and answer our prayers, and accept and reward our praises in the place of the publick assembly. O let us be sure constantly to meet him there, and tender him our humblest Eucharistical acknowledgments for all his mercies (those especially vouchsafed to us in Christ.)

2. **P**raise him for his mighty acts: praise him according to his excellent greatness. He hath shewed forth wonderful acts of power toward us, not once or twice, but frequently reiterated his miracles of mercy: O let our acknowledgments endeavour to bear some proportion with them in the ardency and frequency of our services.

† the multitude of his magnificence.

ברך  
ברך

3. **P**raise him with the sound of the trumpet: praise him with the Psaltery and Harp. All the instruments of Musick that are at any time used to express the greatest ovations, to attend the noblest triumphs or festivities, the Trumpet, the Psaltery or decachord, the harp, the Timbrel, the Cymbals that have the loudest

4. **P**raise him with the timbrel and dance: praise him with stringed instruments and organs.

5. **P**raise him upon the loud Cymbals: praise him upon the high-sounding Cymbals.

sounds, and are fittest for exultation, and withall the attendants of Musick, dancing, such as are customary in seasons of rejoycing, Iud. xxi. 21. Exod. xv. 20 are all very proper expressions of that thanksgiving which we owe unto God, and of the delight we take in paying him that tribute. There being no subject so fit for our devoutest and most vigorous affections to poure out themselves upon, as this of the glorious excellencies and gracious acts of the divine power and goodness toward us.

6. **L**et every thing that hath breath praise the Lord. Let this therefore be part of the daily constant offices of the Church of God, to Praise ye the Lord.

sing Hosannas and Hallelujahs, Psalms and Hymns to him (so frequent the blessed Eucharist, the cup of blessing and rejoycing.) And let him be thought unworthy to live, to enjoy the breath of life (or any of the graces of Gods spirit) which doth not cheerfully exercise himselfe in this part of devotion, as ready to acknowledge the receipt of mercies from God, as to sollicite them.

## HALLELUJAH.

Annotations

## Annotations on Psalm CL.

a.  
פְּתִיחַ  
פְּתִיחַ

V. 1. *Firmament of his power*] The word פְּתִיחַ *expansion*, which by the LXXII. is generally rendered *firmament*, (in respect of the *firmness*, stability and compactedness of that vast body, so distended and beaten out, as it were, by God, after the manner of a plate of gold or any other metall) is known to comprehend both the regions of the aire, and all the celestial orbs, all that is above, and surrounds the earth. Here it is taken, as *Gen. 1. 14.* for the superior part of this *Expansion*, that which we call the heavens, which being the place of Gods special residence, is called the *expansion* or *firmament of his power*, the throne where this *powerfull* God of heaven dwells. But then, as the *sanctuary*, or place of Gods appointed solemn worship here below, is by the Apostle, *Heb. ix. 23, 24.* styled the *figure* and *patern*, or *copy* of *heaven*, and God pleased in a singular manner to presentiate and exhibite himself there; so the *sanctuary* in this verse, exprest by פְּתִיחַ *in his holy*, or *holiness*, but by the Chaldee exprest to be פְּתִיחַ אֶשְׁתִּיב *the house of his sanctuary*, is poetically set down by this style which belongs to heaven it self, as the Church of God in the New Testament is oft styled the *kingdome of heaven*. So *Aben Ezra* renders the *firmament* by פְּתִיחַ *the ark*, and saith the Psalm is an exhortation to the *Levites* to praise God, who upon these ten sorts of instruments were wont to play in the Temple, and accordingly all of them are distinctly reckoned up.

b.  
פְּתִיחַ  
פְּתִיחַ

V. 3. *With the sound of the trumpet*] The Hebrew פְּתִיחַ undoubtedly signifying a *trumpet*, and so interpreted by the LXXII. σάλπιγξ, by

the Chaldee פְּתִיחַ, lightly varied from the Hebrew, is yet rendered by the Syriack פְּתִיחַ (from which the Latine *cornu* is but little removed) as *horne*; but this not to inject any suspicion that any other instrument is here meant, but only to refer to the antient custome of making their *trumpets* of that matter, the *horns* of beaſts bored or made hollow, agreeable to which is the Arabick פְּתִיחַ a *trumpet* (and the Latine *lucina* hath some affinity to that) from the common Hebrew verbe פְּתִיחַ *to empty* or *make hollow*. The use of *trumpets* in war to celebrate a victory, and not only so, but to excite their ſouldiers and encourage them to fight, is moſt known, and allowed by the uſage of all nations to have that propriety in it, and ſo might not unſitly be derived from the camp to the ſpiritual *ſervitia* or *ſervare*, Gods ſervice in the Temple, both to celebrate their thankgivings with this ſolemnity of greateſt joy and transportation, and alſo to quicken, to ſtir up affections in the performance of ſuch ſacred Offices. The firſt mention we finde of it in Scripture is in conſort with *thunder* from heaven, *Ex. xix. 16.* to ſolemnize and ſignify the preſence of God on *Sinai*, and to raiſe a reverence in the people, and withall to aſſemble them thither. And that uſe of it for the calling aſſemblies, as it is taken from the military cuſtome of aſſembling all to battaile unanimouſly by this ſound, ſo is it of Gods own appointment, *Num. x. 2.* and to that uſe I ſuppoſe are the *trumpets* deſigned which are mentioned with other utenſils of the Temple,

2 Kin. xii. 13. *snuffers, basins, trumpets, &c.* But for the use of trumpets in consort or harmony with other instruments, for the lauding of God, to which only this place belongs, the first mention we finde of them is 1 Chron. xiii. 8. at Davids fetching the Arke from Kiriath-jearim, when he and all Israel played before God with all their might, with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets: so againe c. xv. 28. So on another, and not so festival an occasion, when on Azariah's prophesy Asa and Judah made a covenant to God, 2 Chron. xv. they swore unto the Lord with a loud voice, with shouting and with trumpets and with cornets, v. 14. And as Jehosaphat 2 Chron. xx. 20. at his going out against his enemies, to his exhortation to belief in God, adds the appointing of singers unto the Lord, v. 21. (and this attended with a signal blessing, v. 22. a victory over their enemies wrought by Gods hand) so they celebrated their triumph accordingly, going in procession to Jerusalem with Psalteries and Harps and Trumpets, v. 28. So on Hezekiah's reformation and sacrifice 2 Chron. xxix. 26. the Levites stood with the instruments of David, and the Priests with the Trumpets: and when the burnt-offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David King of Israel. So at the laying the foundation of the Temple, when it was reedified, Ezra iii. 10. they set the Priests with trumpets, and the Levites with Cymbals: and so at the dedication of the wall, Neh. xii. 41. And as here, so Psal. cxviii. 6. the praises of God are appointed to be sung with that joyfull noise that the harps and trumpets and cornets do send forth. From these premises it will not be difficult to judge of the solidity of that Annotation

which the Geneva Bible hath affixed to this verse in these words, *Exhorting the people to rejoyce in praising God, he maketh mention of those instruments which by Gods commandment were appointed in the old Law, but under Christ the use thereof is abolished in the Church.* If by this phrase, appointed by Gods commandment in the old Law, be meant, that the use of these instruments was any part of the Ceremonial Law, given by God to Moses (in which onely the abolishing of it in the Christian Church can be founded with any appearance of reason) it already appears that there is no truth in this: For as this practice of praising God with the assistance of instrumental as well as vocal musick is found to be antienter then the giving of the Law in Sinai, (much more then of the ceremonies in Gods service either in the Tabernacle or Temple) being related of Miriam the prophetess, the sister of Aaron, Ex. xv. 20. that to celebrate the delivery out of Egypt, to Moses's song, *took a timbrel in her hand, and the women went out after her with timbrels and with dances;* so the appointment of it in Gods service cannot by the scripture be deduced from any higher original then that of David, according to that of 2 Chron. xxix. 28. which expresseth the instruments to have been ordeined by David. The appointment, I say, or precept command; for as to the practice of it, we have an earlier example and instance of that 1 Sam. x. 5. where the company of prophets are met by Saul, coming down from the high place with a psaltery, and a tabret, and a pipe, and a harpe before them, while they prophesied, or sang praises to God. And another yet earlier I mentioded, that of Miriam and her maidens. And indeed the universal usage among all the nations that we read of, gives us cause much rather to assigne

assigne it a place in the Natural Religion which the common light of Reason directed all civilized nations to, in attributing honour to God, then to number it among the ceremonies of the *Mosaical Law*. *Homer*, one of the ancientest heathen writers that we have, gives a sufficient account of the usage of the *Greeks* in celebrating the praises of the Gods and Heroes upon the Harp; and after him nothing more frequent then the mention of the *Pæans*, *Dithyrambicks*, *Choriambicks*, *Pythæale*, the *τυρκαροπæγι* of *Bacchus*, the *Phrygian* way of service unto *Cybele* with the Drum, the *Egyptians* to *Isis* with the Timbrel or *Sistrum*. Of the more Eastern practice the third of *Daniel* is sufficient testimony, where the sound of the *Coronet*, *Flute*, *Harp*, *Sackbut*, *Psaltery*, *Dulcimer*, and all kinds of *Musick* are used in the worship of their Idol-Gods, v. 5. As for the Western or *Roman*, *Musick* was so great an ingredient in their Religion, that in the first Ages of that state, before they had learnt and received in to their own the rites of the nations they conquered, the *Tibicines* had a Colledge or Corporation among them; and when upon a disobligation they left the city, the Senate addrest a solemn Embassy to them to bring them back, and at their returne courted them with the donation of all the priviledges they desired. By all this it appears how little affinity to truth there is in that observation, which made Church-Musick a piece of abrogated *Judaisme*, it being no part of the Law given by *Moses*, and so great a part of the Religion of those to whose rites the *Mosaical* ceconomy was most contrary; and yet so farre also from being defamed by the Idolatrous heathens using of it, that the Prophets among the *Jews* practised it, *Miriam* celebrated the deliverance

from *Egypt* with it in the prelence of *Moses*, and *David* solemnly ordain'd and endow'd it, (and from him the rest of the Kings of *Judah*) in the Tabernacle and the Temple. Which appointment of *David* although I suppose it not so farre to be extended as to lay an obligation on all Christians in all their services to use this solemnity of instrumental Musick, *David*'s practices being not thus obligatory to us, nor his appointments reaching all Christians; yet 1. neither is there any reason deducible from hence to perswade us, that these Instruments taken in to assist in Gods service either then were, or now are, unlawfull on that account, because they were not commanded by God, but appointed by *David*: for it being evident that *David* was both a Prophet and a King, the former (if not the latter of these alone) enabled and qualified him to ordain ceremonies in Gods service, as is visible in his numbring the age of the *Levites*, 1 *Chron.* xxiii. 27. otherwise then *Moses* had appointed, v. 3. & *Num.* iv. 3. and by his designe to build God a Temple not commanded (but after forbidden) and yet his designe of doing it approved by God. And 2. the motives which recommended the use thereof to *David* and his successors after him, being not shadows of things to come, (which therefore by the presence of the substance, the coming of *Christ*, are abolished) but reasons of equal efficacy now, and before, and in his time, viz. the propriety of those sounds to exprets and adde to the solemnity of rejoycing, to enliven and stir up dull, and to compose irregular affections, to raise and inflame Devotion, to transport into holy extasies, and this, as *Boethius* tells us, by vertue of the answerableness of the notes in Musick to those observed by nature in the temper

temper of the body, which makes a well-composed harmony, a moral at least, if not even a natural instrument to work changes in humane affections, and if the Musick be designed with Judgment, and with respect to the present occasions, that change must in reason be to the better, and not to the worse. On these premiffes, I say, the least that can be inferred is, that if we only consider Church-Musick as a suitable attendant on Divine Service, it is no more abrogated by the Gospel, then prostration of the body in prayer, setting apart Festival solemnities, making Oblations, building Oratories, and the like; and 2. if we joine to this the consideration of the particular uses of it, then unless we have none of these wants which musick is proper to supply, the Use may now as reasonably be retain'd in the Church (and that for other parts of Gods service as well as that one of Lauds and Magnificats, from the examples of *Asa* and *Jehoshaphat* forementioned) as it was introduced into Gods service in, and before the Temple. Yet when I say it *may*, I do not assume it *must*: When by the consent (in a manner) of all mankind I discern it look'd on as an agreeable attendant and ornament of natural Religion, I do not yet esteem it either as any the least part of the Substance, or so much as a necessary rite of Divine Service, but place it in the classis of those things which, when they are seasonably and decently and reverently used, express our honour to the Deity. 'Tis most certain, I may speak the praises of God without the addition either of Instrumental or even of vocal Musick; and so I know we may pray, and not in a Church or Consecrated place, and without the lowlyest posture of the body, that of prostration. Yet it will as little be doubted

upon Christian Principles, or those which are common to all Religion, but, as these, so that, when it is (by the Piety of Governours, or without, so it be not against, their commands) superinduced, it will with good propriety fill up the solemnity and honourary respect, and so (though abstracted from the forementioned accessory advantages) maintain, against all rational opposition, the decency of retaining it in the Church of *Christ*. 3. To say still, after all this, that it is abolished in the Christian Church, and neither to shew where, nor to tender any analogy or parity of reason by which that may (with some probability at least) be inferred, but having untruly suggested, that it was appointed by God in the Old Law, on that undue suggestion only, without the least tender of farther proof, to dictate magisterially that it is abolished, what is this but the fallacy in Logick of *begging the Question*, and no small degree of the sin of dogmatizing, as farre from the methods of Reason, as the purity or liberty of the Gospel? Especially when the Apostle under the New Testament, by prescribing *Psalms and Hymns and spiritual songs* Col. iii. 16. which three words are observed to comprize all the sorts of songs and Psalms mentioned among the *Jews* in the Old Testament (of the last of which those very *Geneva*-Annotations say, that they are *peculiar and artificiois songs, made fuller of musick*) and by the addition of *singing*, and *making melody* (the latter *ψαλλοντες* probably referring to *instrumental*, as the former to vocal musick) seems so far from the least unkindness to the Musick customary in the Temple, that he rather recommends it on fit occasions to the *Christians*. Nor can there be any reason rendred, either Christian or Moral, why vocal Musick should be commanded

¶ The Psalter is a known instrument among the Hebrews, to which ψαλλοντες may referre.

under

under the Gospel, and yet Instrumental forbidden; or why *Songs* more than ordinarily *artificial*, and *fuller of Musick*, being in the *Genevan* judgment prescribed, should yet be interdicted the additional use of the Harp or Organ, or any other sort of grave, solemn, and most esteemed Musical Instruments, to accompany, and either assist, or adorn them. A more rational enquiry it would be, whether when the *holy anointing oile*, wherewith

the Tabernacle was anointed, was not to be used for secular purposes under the severest penalty, *Ex. xxx. 33.* such Instruments, 1. so solemnly appointed, and thereby in a manner consecrated by *David* the holy Psalmist, and 2. honoured by the usage of the Temple, and also the Christian Church, be not in some degree debased, if not prophaned, by being forbidden their Original proper Use, and employed to uses most contrary.

HOSANNAH, HALLELUJAH.

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*The End.*

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